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REPORTS

FROM

COMMISSIONERS:

TWENTY-FOUR VOLUMES.

—(6.)—

CHARITY;
CHARITABLE DONATIONS AND BEQUESTS (IRELAND
CHURCH ESTATES; ECCLESIASTICAL;
ECCLESIASTICAL (IRELAND); RITUAL; TITHE.

Session

5 February —— 21 *August* 1867.

VOL. XX.

and folio portion of Vols 22 & 26.

1867.

REPORTS FROM COMMISSIONERS:

1867.

TWENTY-FOUR VOLUMES:—CONTENTS OF THE

SIXTH VOLUME.

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CHARITY COMMISSION.

FOURTEENTH REPORT

OF

THE CHARITY COMMISSIONERS

FOR

ENGLAND AND WALES;

WITH

AN APPENDIX.

1866.

Presented to both Houses of Parliament by Command of Her Majesty.

LONDON:
PRINTED BY GEORGE EDWARD EYRE AND WILLIAM SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.
FOR HER MAJESTY'S STATIONERY OFFICE.

1867.

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FOURTEENTH REPORT

OF

THE CHARITY COMMISSIONERS FOR ENGLAND AND WALES.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

WE, the Charity Commissioners for England and Wales, humbly submit to Your Majesty the following Report of our proceedings during the year 1866.

The number of special applications made to our Board during the year for various purposes connected with the administration of particular charities has been 1,446, being an excess of 327 over the number of such applications received during the preceding year.

In continuation of the practice adopted in our former Reports, we subjoin a statement showing the number and principal objects of the orders made under our official seal during the past and the preceding year respectively.

The larger proportion of the cases brought under our consideration, being disposed of either by correspondence or after discussion in our office without any formal order, cannot be included in this statement.

Objects of Orders.	Number. During the year 1866.	Number. During the year 1865.
Authorizing applications to the Court of Chancery	18	23
„ „ the County Courts	4	2
„ „ the Courts of Common Law	5	4
Appointing and removing trustees, and establishing schemes, or for some of those purposes	301	288
Certifying cases to the Attorney-General, with a view to the institution by him of ex-officio proceedings	7	9
Conveying advice to trustees for their protection and indemnity on questions involving their personal responsibility	51	62
Authorizing sales of charity estates	164	224
„ exchanges of such estates*	10	6
„ building, mining, or other special leases of charity estates	214	208
„ improvements of such estates, and the raising or appropriation of the necessary funds	41	46
„ the compromise of claims	21	19
„ transfers of stock or money to "The Official Trustees of Charitable Funds"	635	604
For various purposes not comprised under any of the foregoing heads	256	229
Total	1,727	1,724

It will be observed that during the past year upwards of 300 orders have been made by our Board under the jurisdiction first extended to it by the Charitable Trusts Act, 1860,

* The power to effect exchanges of land vested in the Inclosure Commissioners being more summary and beneficial than the power vested in our Board such transactions are most generally referred to their cognizance.

for the direct appointment or removal of trustees of charities or the establishment of schemes for their administration, while the applications authorized by us to be made during the same period to the Court of Chancery and County Courts together for relief of every description have amounted to no more than 22. A similar comparison for each year subsequent to the Act of 1860 gives substantially the same result. These measures of relief, most important to the protection and due administration of charitable endowments, for which previously to the recent alterations of the law application must have been made to the Judicial Courts in proceedings attended with formalities and expenses very onerous to their administrators, have since the passing of the Act of 1860 been obtained almost wholly from our Board, except in the comparatively few cases which, from their contentious character or legal difficulties connected with them, it has been thought advisable to refer to the determination of the courts.

We do not doubt that the exercise of this jurisdiction in a simple and untechnical course of procedure, yet with ample publicity and with almost absolute immunity from cost, has largely facilitated the correction of errors and defects in the administration of charities and has very materially promoted the security and improved management of their endowments, and the development of their benefits within the limits of the existing laws; but these advantages also might in our judgment be materially increased by the removal or judicious relaxation of the restrictions now placed upon the exercise of this jurisdiction, and adverted to in our former Reports, the inconvenience of which we have had frequent occasion to lament as preventing the application of the requisite remedial measures to cases especially requiring them. A more serious impediment, however, to the effective expansion of the benefits of charitable endowments where this is needed for adapting them to the requirements of the altered conditions of society, and to the results of experience, arises from the rule of law which prohibits the establishment of any scheme involving a substantial departure from the declared intentions of the founder, whatever may be the balance of convenience or social advantage in favour of the change. The inconvenience of this rule, moreover, is aggravated by its indefinite character, and by the difficulty of reconciling it with the actual practice of the different branches of the Court of Chancery, an incertitude to be much regretted in itself, and peculiarly embarrassing to the exercise of any jurisdiction from which an appeal may be made to one or another branch of that Court selected by the appellant.

We have adverted upon former occasions to the condition of the law upon this point. Its judicious revision might in our judgment be made the foundation of measures leading to a not inconsiderable amount of public benefit. We think that larger powers of remoulding dispositions of ancient dates so as to adapt them to modern wants should be given, not specially to this Board, but to all tribunals empowered to administer the affairs of charities.

The bill for the first Charitable Trusts Act of 1853, contained provisions for the reappropriation of charitable endowments, with certain prescribed sanctions, in several cases; as where, in the judgment of the Board (then proposed to be constituted by several high Officers of State and others), the design of the founder of any charity should have failed, or its funds as actually administered should be promotive of pauperism or immorality, or, being insufficient for their intended objects, should be capable of being more effectively employed in aid of any other charity, or any charity founded more than 60 years should have no beneficial results, or its benefits should be insignificant, having regard to its income, and such income should be capable of being applied to other objects in the same district.

These provisions were not made by the Act, and our authority to submit to Parliament schemes for the resettlement of specific charities by separate Acts of Parliament cannot be made extensively effectual for the same beneficial objects. We should desire to submit to the Legislature on any proper occasion that at least permissive authorities for their accomplishment in a more simple course (however strictly it might be thought necessary to guard the exercise of such powers) would be very beneficial.

The aggregate amount of stocks transferred to "The Official Trustees of Charitable Funds" during the past year is 316,476*l.* 0*s.* 11*d.* Sums of stock amounting together to 20,558*l.* 18*s.* 5*d.* have been retransferred or sold by the Official Trustees during the year principally for purposes of re-investment in land for the benefit of the charities interested in them.

At the close of the year the total amount of various stocks vested in the Official Trustees was 2,686,564*l.* 2*s.* 11*d.*, held by them upon 4,099 accounts.

We subjoin a statement in continuation of those given in our former Reports, showing the amounts of stock transferred to "The Official Trustees of Charitable Funds," and re-transferred or sold by them in each year from 1854 inclusively.

	Amount of Stock transferred.	Amount re-transferred.
	£ s. d.	£ s. d.
In the year 1854	6,360 16 11	—
„ 1855	21,158 17 3	—
„ 1856	118,115 4 2	32 2 6
„ 1857	159,735 11 1	4,023 11 8
„ 1858	110,417 12 1	5,650 16 8
„ 1859	189,084 10 10	1,436 1 9
„ 1860	202,816 17 2	1,780 17 7
„ 1861	293,786 17 0	7,530 9 6
„ 1862	330,131 10 2	31,926 16 11
„ 1863	269,488 18 11	14,670 1 4
„ 1864	459,162 10 8	7,927 4 9
„ 1865	319,820 14 7	14,454 17 9
„ 1866	316,476 0 11	20,558 18 5
Total	£2,796,556 1 9	109,991 18 10
Deduct amount re-transferred	109,991 18 10	
Total amount of stocks standing in name of "The Official Trustees of Charitable Funds," 31st December 1866	£2,686,564 2 11	

We have inserted in an Appendix (Part 2.) a statement of the several Charities, arranged according to their localities, whose funds have been transferred into the name of the Official Trustees up to the 31st of December 1866, showing the amount and the description of stock belonging to each charity.

The progressive and rapid increase of these funds is apparent from these particulars, which may also be referred to as illustrating the extent to which the institution of these Trustees has supplied the previously existing want of a convenient provision for the secure and permanent custody of charitable funds.

The management of these funds, and of the numerous accounts relating to them, has been conducted in our office with complete regularity, and, as we believe, with ample safeguards for the security of the funds. This department of our office has, however, now attained a degree of importance and magnitude for which its original constitution was not designed. Its judicious revision might, we think, tend to secure greater convenience of administration as well as facility for future extension.

We have prepared during the past year new Schemes to be submitted to the consideration of Parliament for the following charities, viz. :—

1st. Sir John Port's Hospital and School in Etwall and Repton, in the county of Derby;

2nd. The several charities founded by the settlement and will of Christopher Tancred, of Whixley, in the county of York; and

3rd. The charity founded by Thomas Brown, Esquire, for promoting the Study and Cure of the Maladies, Distempers, and Injuries of Quadrupeds or Birds useful to man.

These schemes have been provisionally approved and certified by our Board in conformity with the provisions of "The Charitable Trusts Act, 1853," and they are set forth in the Appendix (Part 1.), with an explanatory statement of the circumstances of each case.

The scheme for the Tancred Charities has been prepared in substitution for the one appended to our Report for the year 1865, which was not further proceeded with.

The particulars of 251 Charitable Foundations, either newly created or not mentioned in any previous public record, have been ascertained during the past year, and are in course of being added to the register of such cases in our office.

During the past year we have received 17,017 returns of the accounts of the receipts and expenditure of Charities, the number of such returns received during the previous year having been 15,013.

We have adverted in former Reports to the difficulty of securing the uniform observance by trustees of the duty of making annual returns of their accounts to our office, and also to the reasons for considering that no serious mischief need be apprehended from the want of complete regularity in this particular. It may, however, be useful to explain with somewhat more fulness the precise use of these returns, especially as some misapprehension may exist as to the functions of the Board in this department.

We consider the returns of accounts to be of great use and importance in the following respects:

The obligation to make such returns and a liability to have that obligation enforced at all times induces accuracy on the part of administrators of Charities in the discharge of their duties:

They afford the latest statistical information respecting endowments:

They are most valuable for reference in cases calling for special inquiry or intervention by the Board, and it is important that all persons interested in endowments should be able to exercise their right of examining such accounts of their management. These advantages are secured without any general examination or central audit of all the accounts in our office. The Charitable Trusts Acts do not prescribe nor as we think contemplate such a gigantic operation, for which, moreover, the existing establishment and machinery of our office would be utterly inadequate. In all necessary cases, however, the accounts are subjected to a rigid examination under our direction.

We have not proceeded further with the compilation of the General Digest of Endowed Charities referred to in our former Reports, which is a work of great labour, interrupting inconveniently the ordinary duties of our office, while remaining in uncertainty whether it may be the pleasure of Parliament to cause such Digests to be printed for general information. It was stated in our last Report that this work had been completed to the extent of the information which we had been enabled to procure for the following counties and places, selected for showing in detail the objects to which large aggregate amounts of charitable endowments are applicable in different parts of the kingdom, viz.:—

Bedfordshire, Berkshire, Buckinghamshire, Cheshire, Cornwall, Dorsetshire, Essex, Hertfordshire, Huntingdonshire, Kent, Leicestershire, Middlesex, Norfolk, Shropshire, Surrey, and of the cities of London and Westminster, so far as relates to the Parochial Charities in each, and that considerable progress had also been made towards its completion for several other counties.

The Digest of the Parochial Charities of the Cities of London and Westminster has been separately printed, in compliance with an Order of the House of Lords made during the Session of 1865.

We repeat from our Report of last year that if, for the local and statistical information derivable from the remainder of these Digests, it should be decided to print them, we think that this would be attended with public advantage, and we should be encouraged to expedite the completion of similar Digests for the remaining counties with whatever amount of labour the compilation may be attended.

All which we humbly report to Your Majesty.

In witness whereof we have directed our official seal to be hereto affixed this twenty-seventh day of February one thousand eight hundred and sixty-seven.

(L.S.)

APPENDIX.

PART I.

Case of Sir John Port's Foundation at Repton and Etwall.

1. This is a single Foundation with two branches, one consisting of a Grammar School at Repton, the other of an Almshouse or Hospital at Etwall. Repton is a small town with a population little exceeding 2,000, but easily reached by railway from Derby and other more populous places. Etwall is a village about four miles from Repton with a population under 900.

2. We were induced to inquire into the state of the Charity by a memorial, with a number of signatures, presented to us in the month of July 1864 :—

"Etwall and Repton, Derbyshire,
"24th June 1864.

"To the Honourable the Board of Charity Commissioners of England and Wales.—We the undersigned inhabitants, ratepayers of Etwall and Repton, beg to draw the attention of your Honourable Board to the present state of the hospital for poor men of Etwall and of the free school for poor boys of Repton. They were founded in 1556 by Sir John Port of Etwall for poor men and poor boys. At the present moment, although the revenues amount to 2,700*l.* per annum, besides two houses for the schoolmasters and a house for the master of the hospital, there are but 16 hospitalers and 18 boys taught free, and these are not in any case poor boys. There are about 200 boarders, sons of strangers, taught in the free school at Repton :

"We pray that your Honourable Board send an inspector down to investigate the state of the hospital and school, so as to restore the school to the use of the sons of parishioners alone, and also to grant an increase of the number of dwellings for more hospitalers ; for which purpose we are prepared to attend the inspector's investigation and give him every information to further the prayer of our petition :

"And your petitioners will ever pray."

The inquiry was conducted by our inspector, Mr. Martin, who presented his report to us on the 19th of July 1865.

As to the Constitution of the Charity.

3. Sir John Port of Etwall by will dated 9th March 1556 directed that six of the poorest of Etwall parish should have weekly for ever 20 pence a piece, over and besides such lodgings as the testator or his executors should provide for them, in an almhouse which should be builded in or near the churchyard at Etwall, and that the money to the poor aforesaid should be had and received forth of the lands and tenements thereafter limited for the performance of his will.

And the testator devised to Sir Thomas Gifford, Knight, Richard Harpur, Esquire, (the testator's nephew,) Thomas Brewster, vicar of Etwall, and John Harpur, and Simon Starkey, and to their heirs, all his lands, tenements, and hereditaments in Mosley, Abraham, and Brockhurst, in the county of Lancaster, upon condition that they should cause to be found a priest, well learned and graduate, and of honest and virtuous conversation, freely to keep a grammar school in Etwall or in Repton from time to time for ever, and also to say a mass or minister divine service at the altar in the testator's chapel there, or in Repton Church at such altar as his executors should appoint, thrice every week. He willed that there should be an usher, associate to and with the said master, to keep the school, and that the schoolmaster should have yearly 20*l.* and the usher 10*l.*

Schoolmaster 20*l.*

Usher 10*l.*

The testator further directed that the rents of a portion of his estates should be applied for the period of seven years (among other purposes) for the erection of a substantial school house with convenient chambers and lodgings for the schoolmaster and usher, in the place and precinct of the north side of the church at Etwall or at Repton.

Schoolhouse.

And lastly, the testator declared that the rule of the school, and the putting in of the schoolmaster and usher, his issue male and his heirs should have for ever ; and if he had no issue male, then his heirs and executors for their time, and after their decease his heirs, or such others as he should appoint by his deed indented and subscribed with his hand.

Appointment of hereditary Governors.

4. No such deed of appointment appears to have been executed.

The only deed of Sir J. Port now forthcoming is a feoffment made on the 4th June 1556. This instrument is prior in point of time to the will, both being dated according to old style, by which he conveyed estates to the said Sir Thomas Gifford, Richard Harpur, Thomas Brewster, John Harpur, and Simon Starkey, and their heirs, to fulfil the intentions declared in his will.

Feoffment to uses of Will.

5. Sir J. Port died without sons and leaving three daughters, Dorothy, wife of George Hastings, Elizabeth, wife of Sir Thomas Gerard, and Margaret, wife of Thomas Stanhope.

Heir of Sir J. Port.

6. The charges specified in Sir J. Port's will amount to 56*l.* per annum, being 26*l.* for the poor men, and 30*l.* for the schoolmaster and usher. It seems that the yearly rent of his estate in the year 1563 was 71*l.* 4*s.* 7*d.* In respect of the excess, and on other disputed points, there was much litigation between his feoffees, devisees, heirs, and executors. This was terminated by a compromise embodied in an indenture dated 16th December 1563, on terms which are not material to the present purpose.

Litigation and compromise.

7. By letters patent dated 20th June, 19 James I. (1621), reciting that in accomplishment of the will of Sir John Port, a certain hospital or reputed hospital was some time builded at Etwall, in which six poor people had been for many years and were still maintained ; and that a certain house or free school

Letters Patent, 19 James I.

or reputed free school had been erected at Repton; and reciting that all the lands and tenements which were the inheritance of Sir J. Port in the places therein mentioned, had been conveyed for the maintenance of the said poor people, and schoolmaster and usher, and that they had been improved to a greater value; and that it had been ascertained that the funds arising from the said lands or tenements would then competently maintain one master of the hospital, one schoolmaster, two ushers, twelve poor men, and four poor scholars. It was granted on the petition of Henry Earl of Huntingdon, Philip Lord Stanhope, and Sir Thomas Gerard, Knight, the coheirs of the said Sir John Port, that there should be within the parish of Repton one free grammar school for the instruction and education of youth in grammar and other learning, and that the said hospital and school should be called "The Hospital and Free School of Sir John Port, Knight, in Etwall and Repton alias Reppingdon, of the foundation of the said Sir John Port," and that the said hospital and school should consist of one master, one schoolmaster, two ushers, twelve poor men of the said hospital, and four poor scholars of the said school, who with their successors were thereby incorporated, with the usual powers, by the name of "Master, Schoolmaster, Ushers, Poor Men, and Poor Scholars of the Hospital and Free School of Sir John Port, Knight, at Etwall and Repton alias Reppingdon of the foundation of the said Sir John Port."

Increase of value.

Enlargement of foundation.

Corporate body created.

The first master of the hospital, schoolmaster, and ushers (one to teach grammar, and the other to write, cypher, and cast accounts) were, with the other members of the corporation, appointed by name, and were empowered to take to them and their successors the lands given by Sir John Port, together with the hospital and school buildings; and (by an arrangement then made with Sir John Harpur, the descendant of Richard Harpur,) the Rectory of Willington, with the tithes and some land there, were added to Sir John Port's endowment, and licence was given to take further lands to the extent of 50*l.* yearly.

Court of Management.

It was further granted that the master of the hospital, the schoolmaster, ushers, and three of the ancientest of the poor men of the said hospital for the time being that should be named by the said Sir John Harpur in his life, or after his decease by the said Earl of Huntingdon, Lord Stanhope, and Sir Thomas Gerard, or their heirs or the greater number of them, should or might let, demise, and dispose of all and every part of the revenues, lands, tenements, and hereditaments that should thereafter be given or conveyed unto them, according to the orders and institutions thereto annexed; and it was further ordered that the master of the hospital should from time to time receive all rents, fines, issues, and other profits, of the lands, tenements, and revenues, and should pay the several salaries, pensions, and allowances to the master, schoolmaster, ushers, poor men, and poor scholars, and also a rentcharge of 7*l.* per annum directed by the founder's will to be paid to the principal and scholars of Brazenose College, Oxford.

Master to receive the rents &c.

Governors.

And to the intent that the revenues might be more carefully and faithfully disposed, it was ordered that there should be from time to time one or more governor or governors, or superintendents, over the hospital and school, and over the master, schoolmaster, ushers, poor men, and poor scholars, who, from time to time as occasion should require, should have power and authority to correct and reform such abuses as should happen in the said master, schoolmaster, ushers, poor men, and poor scholars, or any of them, in the governing, ordering, or disposing of themselves, or their lands, tenements, or revenues, according to the ordinances annexed, and such other constitutions as should be made thereafter.

Sir J. Harpur.

Heirs of Sir J. Port.

Sir John Harpur, Knight, was thereby appointed the first governor, and after his death the said Henry Earl of Huntingdon, Phillip Lord Stanhope, and Sir Thomas Gerard, and their several heirs for ever, were to be governors and superintendents of the hospital or school.

Sir John Harpur was to have the power of appointing the master, schoolmaster, ushers, poor men, and poor scholars, during his life. atronage

After his death the said Earl of Huntingdon, the Lord Stanhope, and Sir Thomas Gerard, and their several heirs, were to appoint the master of the hospital, the schoolmaster, the ushers, nine of the twelve poor men, and three of the four poor scholars; and the heirs of Sir John Harpur were to appoint the remaining three poor men, and the remaining poor scholar.

Power was given to the said Earl of Huntingdon, Lord Stanhope, and Sir Thomas Gerard, and their several heirs, or the greater part of them, to remove the master, schoolmaster, ushers, poor men, and poor scholars, for any just or lawful cause. Power to remove Members Corporati

And it was provided that if the said Earl of Huntingdon, Lord Stanhope, and Sir Thomas Gerard, and their heirs, or the greater number of them, and the said John Harpur, and his heirs respectively, should not elect and choose one fit person to every place of master of the hospital, schoolmaster, ushers, poor men, and poor scholars, or any of them becoming void, within 13 weeks after he or they should have notice from the master of the hospital, schoolmaster, and ushers, for the time, or any two of them, under their hands in writing, that any place is void, then the judges of assize for the county of Derby for the time being should elect one fit person into every such place that should be so void. In defaul appointm to vacanc for 13 wee judge of assize to appoint.

It was further ordained that the governor or governors, superintendent or superintendents, of the said hospital and school, or the greater number of them for the time being, should have full power and authority at all times, at their wills and pleasures, to make and constitute any other laws, constitutions, and ordinances, under the seals and hands of him or them, or the greater number of them, for the well governing and ordering of the said master, schoolmaster, ushers, poor men, and poor scholars, and of their lands, tenements, hereditaments, goods, and chattels, with power to annul the ordinances so by them made, and to make others. Power for Governor to make ordinanc

Provided that none of the laws, ordinances, or constitutions, so to be made should be contrary or repugnant to the laws of the realm, or the constitutions and ordinances thereto annexed. Proviso.

And it was among other things further ordered, that the master, schoolmaster, ushers, poor men, and poor scholars, in all things for ever, should be obedient to the governors for the time being, according to the ordinances and constitutions. Members the Corp ration to obedient Governor

8. The ordinances appended to this charter were 24 in number. Ordinanc

The substance of them was as follows:—

The master of the hospital was to be a master of arts of Oxford or Cambridge. He was to preach every Sunday once in the parish church of Etwall, and to say common prayer twice every day in the church to the poor and others that would hear the same. He was also to be continually resident in Etwall, without absence above 40 days in any one year, and for the time of his absence to procure his place to be supplied, as well with one sermon every Sunday as with common prayer twice a week. His salary was to be 20*l.* yearly. Master o Hospital.

The schoolmaster was to be a master of arts of Oxford or Cambridge, to be continually resident in Repton without absence above 40 days, and when absent to procure his place to be supplied. He was not to have any other spiritual or ecclesiastical living. The dwelling house at the north end of the free school, and the garden usually occupied therewith, were assigned to him with a salary of 40*l.* yearly. School-master.

Of the ushers, one was to be a bachelor of arts at least of Oxford or Cambridge, and both were to be continually resident in Repton, without absence above 30 days in any one year. The usher appointed to teach grammar was to have for his habitation the Ushers.

house at the south end of the free school, the garden occupied therewith, and a salary of 20*l.* yearly. The other usher was to have a salary of 15*l.* yearly, and such lodging as should be appointed by the governors.

Every one of the 12 poor men was, at the time of their election, to be poor, needy, and impotent, not able by their labours or otherwise to get their own living or maintain themselves, and they were to be of honest and good fame and conversation, and so demean themselves during the time of their continuance in the hospital. They were also to repair twice every day to the church to hear Divine service, and to receive the sacrament three times a year at the least, and none of them were to be absent from the hospital without licence from the master, and then not above 30 days in one year. Each one was to have for his stipend 2*s.* 6*d.* per week. Every one of the poor scholars was to be the son of such poor man as was not able to maintain his child to learning, and was to have for his stipend 5*l.* a year so long as he should continue at the school.

The master, the schoolmaster, and ushers, and three of the ancientest poor of the hospital, or the greater number of them, were to grant leases for 21 years (neither more or less) in which one half at least of the clear yearly value was to be reserved, and one year's value to be taken for a fine, and employed for the use of the hospital and school as the governors should direct.

The hospital and school buildings were to be repaired, by the direction of the master and schoolmaster, out of the rents, and in default of rents, out of the fines; and the master was yearly, within 30 days of Michaelmas, to account to the governors, or to such person as they should appoint, and in default, to the bailiff and recorder of Derby, and to dispose of the overplus in his hands as the governors should direct.

In 1824 an Act of Parliament was obtained (it would seem not without some opposition) making various alterations in the charity, and authorizing certain sales of parts of the trust estates.

This Act (5 Geo. IV. cap. 38) recites the constitution of the charity, and certain subsequent purchases of estates exceeding the yearly sum of 50*l.* prescribed by the charter,—that the revenues had increased; that the allowances to the poor men and poor scholars had for many years exceeded the amounts prescribed by the charter; and that a medical attendant had been appointed for the poor men, and two exhibitions of 50*l.* a year established for poor scholars going to the University; and after further reciting that it was expedient that a certain number of additional poor men and poor scholars should be appointed, and that the alterations in the constitution and sales of property therein-after enacted should be made, it was enacted—that the then master, schoolmaster, ushers, poor men, and poor scholars, should continue to receive their increased allowances; but that certain specified deductions should be made from the shares of future members of the corporation, the proceeds of which deductions, with the fines on leases and the surplus income of the charity, were to form a pension fund for any master, schoolmaster, or usher, becoming incapacitated, and for the payment of the salaries of the four additional poor men and four additional poor scholars for whose appointment the Act provided.

The Act enabled the schoolmaster and ushers to take curacies and other preferment, and empowered the governors to dispense with the continual residence of the master of the hospital, schoolmaster, and ushers, in the houses referred to in the charter. Power was also given to appoint a medical attendant with a yearly salary not exceeding 20*l.*, and to grant not exceeding two exhibitions of 50*l.*, each tenable for four years. All the poor men were to be selected from the poor or poorest of the parish of Etwall, so long as proper objects could be found there; and the additional poor men and scholars were to be qualified as the others, and to be members of the corporation; and their possessions and revenues were, without prejudice to the powers and privileges of the governors, to be managed and conducted at a general meeting to be called "The Court of Management," consisting of the master of the hospital, the schoolmaster and ushers, and the three ancientest poor men of the hospital. The court was to be held at Repton and to be called at any time by the master of the hospital, giving seven days' notice. The master of the hospital was also to give security by bond or otherwise for the collection and due application of the revenues, and to be allowed all reasonable expenses and costs of journeys as a receiver and manager of the estates. Court of management.

Lastly, the fines on the leases were to be one year's rent, and certain lands therein specified were to be sold and the purchase money to be paid into the Court of Chancery, to be applied in the purchase of other lands within 30 miles of Derby, and the surplus revenues of the hospital and free school were to be disposed of as the Court of Chancery should direct.

10. In 1836 another Act (6th William IV. cap. 38.) was obtained, which authorized further sales of parts of the trust estates, with similar provisions for the investment of the purchase moneys, except that it provides that the estates to be purchased shall be within 15 miles of Repton. Act of Parliament of 1836.

11. Except the ordinances which have been from time to time made by the governors, which are few in number and are unimportant in character, the foregoing contains the principal provisions of the subsisting constitution of the charity.

The documents will be found recited in the preamble of the Act of 1836, and are also set forth in the printed Parliamentary Reports of the Commissioners of Inquiry into Charities, vol. 32, part 2, p. 597.

As to the Management of the Charity.

It will have been seen that the management of the charity is intrusted, by the present constitution, to three distinct bodies, viz.—

The Hereditary Governors; the Court of Management; the Master of the Hospital.

The corporation itself, though possessing the property, has no power. It is in fact a most unwieldy body, comprising, as it does, all the almsmen and all the scholars.

12. The charter confers upon the Hereditary Governors the power to correct abuses, to remove, for cause, the master of the hospital and other members of the corporation; and by the ordinances annexed to the charter they are to direct what covenants are to be inserted in the leases, and how the surplus income in the hands of the master of the hospital, upon the taking of his yearly account, should be disposed of. These and other duties, imposed upon them by the Act of 1824, would require frequent meetings of the governors and much personal attention. But they reside at a distance from the place and from one another, and though they have, from the beginning of the foundation until now, exercised their authority from time to time, yet they can but rarely meet, and their joint action cannot be easily arranged. The Governors.

13. The present Hereditary Governors are the Marquis of Hastings, the Earl of Chesterfield, and Sir Robert Tolver Gerard, Baronet.

14. The substantial direction of the affairs of the charity, including the patronage of Willington Vicarage, is given to the court of management, composed, as has been shown, of the master of the hospital, who must be in holy orders, and of the master and two ushers of the school, who may be in holy orders, and hold curacies and other preferment besides their appointment under the charity. To these are added the three oldest inmates of the hospital, who are selected from the poor, needy, and impotent of Etwall. The present members of the last class are, as might be surmised, and as will be seen, wholly unable to conduct business of any kind. They have, however, been in the habit of attending the annual audit at Repton, when they are brought over from Etwall at Court of management. The three senior almsmen as members of the Court of Management.

the expense of the charity, and they have sometimes made their marks at the end of the accounts.

The incapacity of the three senior almsmen as members of the Court of Management.

15. The ill effects resulting from such a constitution, and the incapacity of the almspeople to act as trustees, have been strikingly illustrated since the date of Mr. Martin's report. The Rev. J. M. Gresley, who was master of the hospital at the date of the report, died a few months afterwards, and the governors appointed the Reverend David Crawford Cochrane, the present master, in his place. During the vacancy, the almsmen formed one half of the court. One of them held a key, necessary to open the muniment chest. After Mr. Cochrane's appointment he convened a meeting; upon this the three almsmen gave to Mr. Edwards Wood, a solicitor, the following retainer :—

> "In the matter of the Etwall and Repton School and Hospital Charities and Estates :
>
> "We, the undersigned, George Pegg, John Brown, and William Wood, being the three senior almsmen of Etwall Hospital, and respectively summoned to attend and assist at the court of managers, to be held this 11th day of October 1866, at half-past two o'clock, at the audit room, Repton, to take into consideration the accounts of this corporation ; and I, the said George Pegg, being 80 years of age, and unable to see, and we, the said John Brown and William Wood, being respectively 80 years of age, and neither of us able to read nor write, do consider it necessary, for the proper discharge of our duties and the interests of the said corporation, that we should be assisted by the presence of our solicitor at the said audit meeting to day; therefore we and each of us do hereby request, retain, and empower William Edwards Wood, of Tamworth Castle, Tamworth, solicitor, to attend on our behalf with us to-day at the said audit room and meeting, as our solicitor and agent, and for that purpose to assist us to examine, on our behalf, the accounts and disbursements relating to the said charities, estates, and corporation, before the same are allowed and passed, and to ascertain how the funds of the said hospital and corporation are now invested.
>
> "Dated the 11th day of October 1866.
>
> "(Signed) George Pegg.
>
> "The mark (×) of John Brown.
>
> "The mark (×) of William Wood.
>
> "To the Governors, Masters, Schoolmasters, and Ushers of Etwall and Repton School and Charities, and all whom it may concern."

The other members of the court naturally and properly objected to the attendance of any attorney except Mr. Mousley, the common attorney of the whole Court. The almsmen refused to attend even for the purpose of opening of the muniment chest, unless protected by their attorney. The business being thus obstructed, statements on both sides were sent up to this Board. It was not till after a letter had been sent from hence to Mr. Edwards Wood, pointing out the impossibility of allowing individual trustees to be attended by their private attorneys at general meetings, that the business of the charity was enabled to proceed in the ordinary way.

16. We do not state these things for the purpose of throwing blame on the almsmen, who have, as we believe, erred only through ignorance, still less on Mr. Edwards Wood, who, as far as we have ourselves seen, has behaved with perfect courtesy and propriety. But one of the most important parts of the scheme now proposed is to replace the present court of management by better machinery. It will be seen that this, like every other part of the scheme, meets with strong objections from those who think that the old management should not be interfered with. And nothing could more vividly set forth the helplessness of three members of the court than their retainer of the 11th October 1866.

17. It should be added, that in the report of Mr. Martin there is much to lead to the conclusion that the property of the foundation has been very ill-managed, and is at this moment let at too low a value. But we think it needless to go into evidence of this kind for the purpose of showing the undesirable constitution of the present court of management.

The mas

18. Under the ordinances annexed to the letters patent, the only duties imposed on the Master of the hospital were to reside, to preach every Sunday at the church of Etwall, to say common prayers there twice every day, to receive the income of the foundation, and to pay the stipends. The religious duties cannot be performed except with the consent of the Vicar of Etwall, but it does not appear that any difficulty has ever arisen on this score. In practice, the master has had a further duty left to him by the governors, viz., to exercise a superintendence over the discipline of the hospital. They have passed some ordinances purporting to give him powers for this purpose.

Suggest alteratio of mana ment.

19. It has appeared to us that the corporation is useless and should be abrogated ; that the court of management works ill, and that a new body of managers should be provided ; that the visitorial power of the governors is not very effective, and that it is not now needed because of the powers of inquiry, interposition, and framing new rules which are vested in this Board. We think that the property and all ordinary powers of management should be committed to an efficient body of local trustees in combination with the hereditary governors, who may also frame rules with the sanction of this Board. In accordance with these opinions, we have framed the scheme which is now submitted for the consideration of Parliament.

As to the Hospital.

Buildin

20. The hospital buildings consist of the master's lodge and the almshouses. The lodge was erected in 1813 at a cost of 1,900*l.*, about a quarter of a mile from the parish church. The master had previously lived in one of the almshouses. The Rev. William Mousley when master was also Vicar of Etwall. He resided at the vicarage and let the lodge for 70*l.* a year.

21. The almshouses immediately adjoin Etwall church and vicarage. They consist of sixteen tenements, with another which was formerly the master's.

Establi ment.

22. The establishment consists of a master, a surgeon, a nurse, a porter, and sixteen almsmen.

Master

23. The duty of maintaining order and discipline falls on the master ; an order having been made by the hereditary governors in 1833 directing, that if the almsmen should not attend diligently and punctually to the reasonable commands of the master of the hospital, their pay should be suspended, and if their disobedience were persisted in, the persons so acting should be expelled from their situation as almsmen.

24. Under this order fines have been imposed for various offences,—such as non-attendance at chapel, intoxication, and absence from the hospital. The fines under the late master were—for absence from chapel 3*d.*; for drunkenness 5*s.* for the first offence, and 10*s.* for the second. In 1849 a set of rules for the government of the hospital was framed by the then master.

25. The late master's emoluments may be estimated at about 295*l.* His stipend was 180*l.* The value of the lodge and land occupied by him is estimated at 70*l.* He also took the right of sporting over the charity lands, and, reserving a small portion for his own use, let the remainder for 45*l.*

Almsm

26. The almsmen are 16 in number. The charter directs that they should be poor, needy, and impotent, not able by their labour or otherwise to get their living or maintain themselves. It is silent as to the place whence the almspeople are to be chosen. The practice follows the will of Sir J. Port, and the Act of 5 Geo. IV. The almsmen are all parishioners of Etwall.

27. In 1687, by certain rules framed by the governors, it was directed that the almsmen should be all single, and should be expelled if they married. But many of them are now married.

28. They receive 12*s.* a week, and have besides their house and a little garden, worth about 3*s.* more.

29. The almsmen are required to attend daily morning service and sometimes evening service in Sir John Port's chapel, which forms part of Etwall Church. They also attend on Sundays.

30. It is in connection with these attendances that the local inspection by the Inspector of Charities was first called for.

Some of the almsmen had disobeyed an injunction of the master that they should wait to follow him out of chapel on Sunday, as was the custom on week days, and thereupon the hereditary governors had passed an order for the dismissal of the offenders. This dismissal had caused much excitement in the parish, and a subscription had been raised to defend the men.

31. This difference was arranged; but other complaints were elicited upon the inspection. It was stated that the master had intimated to the almsmen that they should not, or at least ought not to, attend the Wesleyan chapel; that a gate at the back of the almshouses had been closed to them; that a porter had been appointed to look after them, whose wages tended to diminish their own pay, and also made mischief between them and the master; that one of the master's rules prohibited them from going out of the bounds of the parish without permission, and other petty grievances, were complained of. The complaints are only referred to here, as showing a state of discontent with the hospital life.

32. The quarrel as to the mode of quitting the church is one not likely to recur. But it suggests grave doubts as to the benefit of daily attendance at church when made compulsory. It was stated at the inquiry that no old people of the parish except the almsmen and their families ever attended the daily service. It was also ascertained by comparing two tables, one of fines for drunkenness, and another of church attendances, that an almsman, against whom eleven cases of drunkenness were recorded between the 19th June 1844 and the 26th February 1865, was absent only twice from chapel during that period, and on one of those occasions by permission.

33. With respect to the general position of the almsmen, the Inspector makes the following remarks:—

> "The almsmen are almost without exception from the labouring classes. They are nearly altogether illiterate. They have no occupation. Their houses are draughty, dark, and uncomfortable. It cannot be surprising that they should prefer the cheerful fireside and society to be found at the alehouse (where, with money in their pockets, they must always be welcome visitors) to the cold, comfortless solitude of the hospital. It was suggested that they would be happier, and that more good would be done, if money were given in the shape of a pension, without requiring residence in an almshouse; and on inquiring the opinion of the almsmen all but about two said they should prefer taking the money and living out.
>
> "Of the two persons who prefer the house, one was an old man who had been married about 50 years, and whose wife makes him very comfortable. The other never had a house of his own.
>
> "Two old men stated that if allowed to live out when they 'received the gift,' they could readily have found homes with friends or relations. One poor woman, whose husband was living at Derby when appointed, was obliged to send her children into lodgings, where they seem to have come to trouble."

34. It was ascertained that at the time of the inquiry there were 58 labourers living in the parish of Etwall.

It is an agricultural parish; of these 58, 12 were already candidates for the hospital. It seemed that during 30 years only 11 decayed old men had died in Etwall Proper without having been admitted to the hospital. But in a pamphlet printed at Derby in 1824, it was stated that there were then only two Etwall parishioners in the hospital, and that the establishment had been the means of drawing to Etwall the poor of the neighbourhood.

35. This latter statement seems very probable, so much so, as to make us disposed to think that the owners of property in Etwall derive no pecuniary benefit from the hospital. It will be seen in the sequel that they will consider it an injustice to them if the Legislature shall think fit to give the trustees power of selecting almspeople from a wider area than the parish of Etwall. Of the soundness of such a complaint in principle the Legislature will judge. With respect to its foundation in fact, we may observe that Mr. Martin has made some elaborate calculations respecting the poor rates of Etwall and the surrounding parishes, by which he shows that the rates of Etwall are much higher than the average rates of parishes with the same class of population.

36. The result of the inspection is to make us think that the obligation to reside may be judiciously relaxed in the case of the almsmen, as it was in the case of the Master by the Act of 1824; that it may be for the benefit of the whole neighbourhood, and not least of Etwall itself, if the trustees have a larger number of objects to choose from; and that the obligation to attend Divine worship at Etwall Church may be usefully modified or dispensed with. We have not, however, proposed direct legislation on these subjects, except that they should be left unfettered by the stringency of the prior Charters and Acts of Parliament; we feel that before disturbing the present state of things for a new one, further consideration should be given to these subjects, and we look forward to obtaining the assistance of an efficient local body of trustees who will be able, better than anyone else, to judge what arrangements are best suited to the existing state of circumstances.

37. It will be found that, should the Legislature think fit to pass the scheme we propose, all that will be done on these subjects will be,—to permit the trustees, with the sanction of this Board, to frame rules for their settlement, and when that is done, to provide for the repeal of the two prior Acts of Parliament.

Alteration in Mastership and union with Vicarage of Willington.

38. With respect to the mastership it will be observed, that if the obligation of the almsmen to reside in the hospital, and to attend worship in the church, is relaxed, the duties of a resident master will be much diminished in amount. We think that the emoluments of the master may be reduced, and that the office may be usefully united with the Vicarage of Willington, the patronage of which is at present in the unsatisfactory hands of the court of management. As the patronage of the hereditary governors will be diminished in value by the alteration in the station of the master, our proposal is to transfer the patronage of Willington to them. Willington is an agricultural parish, with a population under 500. The church is about one mile from Repton, and about three miles from Etwall. On one occasion at least the master of the hospital has also held the Vicarage of Willington. If our proposal is adopted, the master will be an ex-officio trustee, and as he will be upon the spot, it will probably be convenient to throw upon him, who will also be the only paid trustee, the duty of announcing and attending all meetings and such other duties of the like kind as the trustees may determine. These arrangements however would be the subject of future ordinances, to be considered if Parliament should think fit to pass this scheme.

As to the School.

39. Our report on this part of the foundation will be brief. It is a relief to turn to a quarter in which the results correspond to, or perhaps exceed, all that

the founder could have expected. The school has long ranked, and under its present head master, Dr. Pears, it continues to rank, high amongst even first-rate classical schools, and it would be superfluous in this report to describe its position or working. It is sufficient to say that the foundation has, as at Eton, Winchester, and other well known places of education, been made the basis of a large and efficient system of education, extended to great numbers who do not, otherwise than in this indirect manner, profit by the funds of the charity, and that the non-founded part far exceeds in magnitude and social importance that which rests on the foundation. Sums of money amounting to 17,700*l.* have since the year 1855 been spent, chiefly by the masters themselves, in erecting boarding houses and class rooms, and in otherwise improving the machinery of the school. And it now gives a first-class education to about 200 boys.

Contemplated increase of income to school.

40. Our hope is that by the alterations proposed with respect to the master of the hospital and the almsmen, and still more by improved management of the property, the amount of revenue applicable to school purposes will be materially increased, and that the benefits of this efficient institution may be extended over a wider area.

41. The mode however in which this should be done must be the subject of future ordinances to be carefully considered by the trustees, when it is seen what other arrangements are sanctioned by Parliament, and how they will work. It can, however, hardly be doubted that the establishment of more scholarships and exhibitions will tend to benefit the school. In the year 1854 three of the four scholarships in the gift of the hereditary governors were thrown open by them for ever, and one in the gift of Sir J. H. Crewe was thrown open by him for four turns. And this we understand has been of considerable service.

Claims of free Education.

42. There is, however, one point arising with reference to the school on which it is desirable that the ordinances when framed should be legally binding. We refer to claims of free education made by residents in the locality.

Language of Charters.

43. The original foundation, and the subsequent charters, say nothing about payments. The school is called a free school, and it is to be freely kept; but whatever the meaning of such terms in general may be, (as to which there is some controversy,) it seems to us that in the present case the poor scholars are the only persons specified as entitled to receive their education without payment.

44. The school is to be established in Repton or Etwall; but beyond this there is nothing to give the inhabitants of those places a claim to greater benefits than may be claimed by the inhabitants of any other place within reach of the influences of the school.

Usage.

45. It is certain also that in early times the school was resorted to by the upper classes, so that as far as contemporaneous usage goes, which is the best exposition of doubtful documents, we may most reasonably infer, that a large proportion of the scholars resorting to the school paid for their education.

46. In the year 1663 the school was involved in a Chancery suit. Many old persons were examined as to its condition, and the evidence of the witnesses (11 in number) extends over a period as far back as the year 1597. It is to the effect that the numbers of the school varied during that term from 80 to 200, that many of the scholars were the sons of noblemen, knights, and gentlemen, and many went from thence to the universities. The question of payment was not spoken to, being immaterial to the suit, which was as to the user of a piece of ground. It is difficult to suppose that scholars of this class paid nothing, if so, the school was not kept freely, yet no complaints appear on this head.

47. It appears however to have happened from time to time that a number of other boys, besides the foundation scholars, have been allowed to receive benefits from the foundation, and that many boys resident in the neighbourhood have been taught during the day without charge. We cannot discover any settled principle or practice about these matters until recent times.

48. The earliest authoritative document on the subject is an ordinance passed by the governors in the year 1832, whereby it was ordered that the children only of persons residing within the parishes of Etwall or Repton should be taught free of expense. This ordinance has since been followed.

Chancery Suit, 1851.

49. In the year 1851 the question was discussed in the Court of Chancery, on a petition presented by two gentlemen in the interests of certain of the inhabitants of Etwall and Repton. The petitioners complained, amongst other things, that the benefits of the school were restricted to the children of persons residing in Etwall and Repton, excluding orphans and children living with guardians and relatives, whereas there was nothing in the terms of the foundation to exclude children coming from any part of the kingdom.

50. The petition was dismissed with costs. The Vice Chancellor, Sir George Turner, approved of all the specific arrangements and payments objected to. He expressed an opinion that the fact of the school being locally situated within one of the parishes of Etwall and Repton would not prevent the court from extending the benefit to children out of those parishes, if it could be made available for such other purpose; but he declined to retain the petition merely because it sought relief on one point on which it might have been granted.

Costs.

51. It is not immaterial to observe that although this petition was dismissed with costs, the amount of cost to the charity which could not under the rules of taxation be recovered from the petitioners, was 357*l.* 9*s.* 10*d.*

Status of free boys.

52. At the date of the inspection the number and status of the home boarders or free boys, was as follows:—

Sons of Clergymen	5
„ Widows	4
„ Farmers	4
„ Gentlemen	3
„ Drapers	3
„ Carpenters	2
„ No occupation	2
„ Agent	1
„ Builder	1
„ Butcher	1
„ Blacksmith	1
„ Carrier	1
„ Dissenting Minister	1
„ Glazier	1
„ Labourer	1
„ Publican	1
„ Saddler	1
„ Tailor	1
	34

of these

4 came from Etwall, distant 3½ miles.
3 from Milton, a hamlet of Repton, distant about one mile.
3 lived close to the school.
24 lived at distances varying from one quarter to three quarters of a mile.

53. On the inspection it was strongly contended by some of the residents in Repton and Etwall, that the foundation or poor scholars should be confined to boys from these two places. And it was further contended on the part of others that day boys or home boarders should be taught without charge, though coming from other places such as Derby and Burton-on-Trent.

54. To us it appears most desirable that these questions should be carefully considered by a body of local trustees when such are appointed, and that the uncertainty which is very embarrassing to the schoolmaster, and the chances of further litigation which has been found already so expensive to the

charity, should be avoided. We therefore propose to confer on the trustees, acting with the assent of this Board, express power to deal with the subject.

55. The scheme we have approved is as follows :—

SCHEME for the Regulation and Management of the Charity called Sir John Port's Hospital in Etwall and School in Repton in the County of Derby.

1. This scheme shall be finally established and come into full operation upon the final passing of the Order of the Charity Commissioners appointing a portion of the first body of trustees, to be made as herein-after mentioned.

2. Upon the final establishment of this scheme the existing corporation, called the "Master, Schoolmaster, Ushers, Poor Men, and Poor Scholars of the Hospital and Free School of Sir John Port, Knight, in Etwall and Repton, otherwise Reppingdon of the foundation of the said Sir John Port" shall be dissolved, and the court of management thereof abolished. Thenceforth the management and control of the said hospital and school and of all the possessions thereof except the advowson of Willington shall be vested in a body of trustees, who shall be called "Sir John Port's Trustees," and the legal estate in all lands and hereditaments belonging to or held in trust for the charity, except the advowson of Willington, shall vest in "The official trustee of charity lands" and his successors in trust for "Sir John Port's Trustees."

3. The first members of the body of trustees shall be the three Hereditary Governors of the hospital and school, namely,—

The Most Noble Henry Weysford Charles Plantagenet Marquis of Hastings.

The Right Honourable George Philip Cecil Arthur Earl of Chesterfield, and

Sir Robert Tolver Gerard, Baronet.

Sir John Harpur Crewe, Baronet, as heir of John Harpur, Esquire, mentioned in the subsisting charter.

The Reverend David Crawford Cochrane, M.A., in right and during tenure of his office of master of the hospital in Etwall, and seven other persons resident within 20 miles of the schoolhouse at Repton.

4. The first trustees shall be appointed as follows. Within three calendar months after the Act confirming this scheme has received the Royal Assent, the Hereditary Governors shall appoint three trustees duly qualified as aforesaid ; the other four shall be appointed by order of the Charity Commissioners. If the Hereditary Governors neglect to appoint three trustees within the said term of three months, so many places as they neglect to fill shall be filled by order of the Charity Commissioners. If any of the Hereditary Governors or Sir John Harpur Crewe decline to act under this scheme his place shall be filled by order of the Charity Commissioners.

5. The Hereditary Governors and the heir for the time being of John Harpur shall, if willing to accept and competent to act in the trust, and the Master of the Hospital for the time being shall be always members of the body of trustees. The remaining trustees shall consist of seven persons duly qualified as aforesaid, of whom three shall be appointed by the Hereditary Governors, and the remaining four shall, after the first appointment, be appointed by the general body of trustees with the sanction of the Charity Commissioners.

6. If any of the Hereditary Governors or the heirs of John Harpur declines or is incompetent to be a trustee, or if the Hereditary Governors omit for the space of six calendar months after the vacation of office by any of the trustees appointed by them to replace such trustees, the power of appointing trustees to fill all such vacant places shall be exercised by the general body of trustees with the sanction of the Charity Commissioners ; provided always, that any of the Hereditary Governors or the heir of John Harpur having been incompetent to act and having become freed for such incompetency shall be entitled to act as a trustee though the number may be thereby temporarily increased beyond twelve.

Vacancies in the trust.

7. The office of trustee shall become vacant as to all the appointed trustees on their resignation or bankruptcy, or on their ceasing to reside within 20 miles of the school-house in Repton, or their refusal or incapacity or omission for a period of two consecutive years to act ; provided always, that the condition of residence may, if the circumstances require it, be dispensed with either on original appointment or afterwards by order of the Charity Commissioners.

Rights to vest in Trustees.

8. All rights, privileges, and the full benefit of all subsisting covenants, conditions, and securities made, reserved, or belonging to the existing corporation or court of management, or to any person in trust for them, and all personal estate and right to sue for and recover all rents, choses in action, and moneys belonging to or recoverable for the benefit of the said institutions, or either of them, shall immediately and from time to time vest and continue vested in "Sir John Port's Trustees" for the time being, and the right to sue upon or enforce all or any covenants, conditions, and securities made, reserved, or contracted to or with the said corporation or court of management before their dissolution or abolition, or to or with any preceding members thereof, shall be exerciseable in the name of "Sir John Port's Trustees" as fully and effectually as the same might have been exercised by and in the name of such corporation, court of management, or members thereof, if this scheme had not been established.

Advowson of Willington.

9. Upon the final establishment of this scheme the right of nominating and presenting the Vicar of Willington shall belong to and be exercised by the hereditary governors as fully as it has heretofore been exercised by the corporation or the court of management.

Appointments how to be filled up.

10. The Hereditary Governors shall have the right of appointing the Master of the Hospital (subject nevertheless to the provisions herein-after made with respect to the Vicar of Willington), the Head Master of the school, and the two Ushers thereof as heretofore, and the 16 Almsmen, and 8 poor Scholars, shall be appointed by the said governors and the heir of the said John Harpur as heretofore. All such appointments shall be made within a reasonable time.

No lapse to Judge of Assize.

There shall be no lapse of the right of appointment to the Judge of Assize, as provided by the Private Act of Parliament, 5 Geo. IV., c. 38, for regulating the affairs of this charity. But during vacancies the trustees shall make such provision as seems to them expedient for the due conduct of the school and the hospital.

Vicar of Willington to be Master of Hospital.

Stipend of the Master of Hospital.

11. After the next vacancy of the Vicarage of Willington the Vicar of Willington for the time being, if willing to accept the office, shall be master of the hospital. And he shall receive for his stipend as such master, out of the revenues of the foundation, such a sum as shall be from time to time fixed by any law, constitutions, or ordinances, made under the provisions of this scheme, but so that his income, including the benefice of Willington, shall not exceed the income which he would have received under the present constitution of the charity.

If Vicar unwilling to be appointed, Trustees to make temporary arrangements.

12. In the event of any Vicar of Willington being unwilling to accept the office of master of the hospital, or of his resigning, or being deprived of such office, the trustees shall make such

temporary arrangements for the discharge, by some other person, of the duties of master of the hospital during the incumbency of such vicar, as under the circumstances of the case they shall deem best for the institution.

Duties of the Master of Hospital.

13. The master of the hospital shall visit and render spiritual ministrations to the almsmen, or to such of them as may be resident in Etwall or Willington, and shall report to the trustees if any of the almsmen is offending against the rules of the institution. He shall summon and attend meetings of the trustees unless otherwise directed by any laws, constitutions, or ordinances, to be made under the authority herein-after conferred. He shall also discharge such other functions as may be imposed on him by any such laws, constitutions, or ordinances.

Trustees to have management,

14. The trustees shall have the general management of the whole property of the charity with such power and authorities as the law confers on trustees managing property belonging to charities.

and make laws, constitutions, and ordinances.

15. The trustees shall from time to time, and as circumstances require, subject to the approval of the Board of Charity Commissioners for England and Wales, frame laws, constitutions, and ordinances, for the conduct and management of all matters connected with the administration of their trust, and its possessions and affairs, including the regulation of their own proceedings, and also for the government and conduct of the hospital and school, and of all the officers and beneficiaries of the charity.

Specifically as to free education,

16. In framing such laws, constitutions, and ordinances, for the government and conduct of the school, it shall be lawful for them, with the approval aforesaid, to make such regulations or restrictions respecting any privileges of free education which may be claimed by or be desirable to be conferred upon residents in Repton, Etwall, or elsewhere, as may be most for the benefit of the said school; provided that no such laws, constitutions, or ordinances, shall prevent or interfere with the exercise of the right of the Hereditary Governors and the heir of John Harpur to appoint poor scholars as heretofore.

and as to area for selection of almsmen and residence and attendance at church.

17. In framing such laws, constitutions, and ordinances for the regulation of the said hospital, it shall be lawful for the trustees, with the approval aforesaid, to provide that the almsmen shall be chosen from other places than the parish of Etwall, and that they may be relieved from the obligation to reside in the hospital, or to attend Divine service in Etwall Church, and that the master may be relieved from his obligation to reside in the hospital, or to perform Divine service in Etwall Church, and to make such regulations concerning these several matters as from time to time shall appear to be required by circumstances.

Removal of beneficiaries.

18. The trustees shall have the power of removing or depriving of the benefit of the charity for misbehaviour, or other just and sufficient cause, any person now receiving or hereafter appointed to receive the benefit of the charity; provided always, that such removal shall be made with the sanction of the Charity Commissioners.

Existing rights preserved.

19. No laws, constitutions, or ordinances, made under the authority of this scheme, shall have the effect of placing any existing member of the corporate body in a worse position with respect to his emoluments and privileges, or without his own consent, in any different position than he now holds under the present constitution of the charity.

Surplus income.

20. After answering all the expenses of management, the income of the foundation shall be applied according to the laws, constitutions, and ordinances, to be made as aforesaid, in such proportions and manner as shall be deemed most for the benefit of the institutions, in the support or increase of either the hospital or out-pensioners, and in the support or extension of the present school in Repton, or of other establishments for education in Repton or Etwall.

Repeal of Acts.

21. When the first code of such laws, constitutions, and ordinances, receives the sanction of the Charity Commissioners, it shall be lawful therewith, and as part thereof, to declare that the Private Acts of Parliament (5 Geo. IV., c. 38, and 6 and 7 William IV., c. 21), which now regulate this charity, are wholly repealed, and the same shall be wholly repealed accordingly; provided, that this repeal shall not affect the validity or invalidity of anything already done or suffered, or any remedy or proceeding in respect thereof.

Question be referr to Chari Commis- sioners.

22. If any doubt or question arises as to the proper construction or application of any of the provisions of this scheme, the Hereditary Governors, trustees, or other persons interested in the charity, shall apply to the Charity Commissioners for England and Wales, for the direction of the Board thereon, and all parties shall be bound by such direction when given. But it shall be lawful for the Charity Commissioners to refer the parties to the ordinary tribunals of justice if they are of opinion that a more satisfactory decision of the question will thereby be obtained.

Court of Chancer and Ch Commis- ers to h power t alter sc

23. The Court of Chancery and the Board of Charity Commissioners for England and Wales shall respectively have the same power of altering this scheme and framing new schemes as they would have under their ordinary jurisdiction if this scheme were made by an order of the Court of Chancery or of the said Board, instead of being enacted by Parliament.

56. It remains to state, in accordance with the 60th section of The Charitable Trusts Act, 1853, the objections made to our scheme, and the grounds on which they have been overruled.

57. We published notices of the scheme on the 14th day of November 1866 in the following terms, which are set forth for the greater convenience of understanding the objections which refer to its various clauses.

CHARITY COMMISSION.

In the matter of the charities called Sir John Port's Hospital in Etwall, and School in Repton, in the county of Derby.

Notice is hereby given, that the Board of Charity Commissioners for England and Wales, upon the report of F. O. Martin, Esquire, their inspector, and upon the application of the hereditary governors of the above-mentioned charities, propose to approve of and certify a scheme to be submitted to Parliament, having the following objects, namely,—

1. Dissolving the existing corporation and court of management.

2. Substituting for them a body of 12 trustees, consisting of the hereditary governors, the heir of Sir John Harpur, the master of the hospital, and seven other persons of repute; three to be named by the governors, and the others by the general body, with the assent of the Charity Commissioners.

3. Conferring on the governors the right to present to the Vicarage of Willington.

4. Continuing to the hereditary governors, and the heir of Sir John Harpur, their existing rights of patronage as respects the schoolmaster, ushers, almsmen, and scholars.

5. Providing for the future union of the Vicarage of Willington and the mastership of the hospital, with a reduction in the stipend of the master.

6. Defining the duties of the master and of the trustees.

7. Enabling the trustees, with the sanction of the Charity Commissioners, to make laws, constitutions, and ordinances for the well-governing of the institutions, with specific power to place under due regulation and restriction the free education of scholars, other than the eight foundationers; to extend the area for the selection of almsmen, and to relax their obligations, and the obligations of the master, with reference to residence in the hospital, and to the compulsory performance of public worship.

8. Enabling the trustees, with the sanction of the Charity Commissioners, to remove, for sufficient cause, the officers and beneficiaries of both institutions.

9. The rights of existing members of the corporation are not to be prejudiced by the laws, constitutions, and ordinances so to be authorized, but with this exception, the Acts of Parliament now in force with respect to these charities to be repealed.

Any objections to such scheme are required to be stated in writing, and transmitted to the said Board, at their office, 8 York Street, St. James's Square, London, S.W., within one calendar month from the publication of this notice.

Dated this 12th day of November 1866.

(Signed) HENRY M. VANE,
Secretary.

ns wall. 58. The first set of objections is from 45 of the parishioners of Etwall, and is as follows :—

1. That paragraphs 1 and 2 in that notice would strip the Etwall inhabitants of their present power and participation in the management of Sir John Port's charity, by which we are largely benefited. The will of the founder, "the Charter," "The Repton and Etwall Charities Act," "The Charitable Trusts Act," the powers of the Lord Chancellor, and those conferred upon the Charity Commissioners, are the safety of our inheritance, and render it unnecessary and unsafe to repeal our present Acts of Parliament, or to obtain a new Act, or to *dissolve* the existing corporation and court of management.

2. That the objects set forth in paragraphs 7, 8, and 9 can be better discussed and dealt with before the Lord Chancellor than to a Committee of the House of Commons, inasmuch as the decisions in leading cases are in direct opposition to the unjust proposal to extend the area for the selection of almsmen for Etwall Hospital. That the parish of Etwall is the area laid down in the will of the founder for the selection of Etwall Hospital almsmen. And that, as regards the free education of scholars, Etwall is virtually excluded by reason of its distance from Repton school, and is without any national or elementary grammar school for our children; and as the income of the said charities is sufficient to support an elementary grammar school at Etwall, preparatory to the present school at Repton, an application will be made for a suitable school at Etwall, and to be provided for by the said corporation out of the income of the said charities.

Of the 45 signatures 14 are those of the almsmen now in the hospital.

ns ton. 59. The second set is from the inhabitants of Repton. They received 61 signatures, and are as follow :—

1. We object to the dissolution of the existing corporation and court of management, on the grounds that we believe the Court of Chancery and the Charity Commissioners possess all the powers necessary to correct and reform all the existing abuses, and we require those powers to be forthwith exercised by the proper tribunal, and without the dangerous course of rashly resorting to Parliament before a Chancery scheme has been applied for.

2. We object to the governors either being trustees, or having any power in the nomination of such trustees, believing that the objects of the charities would be injured rather than benefited by such a change, and we are unanimously of opinion that the 12 trustees should be selected from the inhabitants of Repton and Etwall, and elected by the votes of the inhabitants of the two parishes, who are respectively ratepayers of one or other of the said parishes of Etwall and Repton.

3. We also object to a clerical master of the hospital property in future having any power vested in him as regards the letting or receiving the rents of the corporation estates, as we fully believe that clergymen as a class are wholly unfitted for such secular offices; and former appointments justify us in arriving at such conclusions.

4. We object to the extension of the area as regards the selection of the almsmen, unless it is intended by the said scheme to include Repton with Etwall to the exclusion of all other parishes; and we believe that Sir John Port intended Repton to participate in the benefits of the hospital along with Etwall; and we also protest against the acts of the governors in selecting poor scholars from any other parishes than Repton and Etwall, being fully persuaded that it was the intention of the noble founder that the selection should not embrace any other parishes or places.

5. We object to the repeal of the Charter and present Acts of Parliament for the government of this corporation, being fully satisfied that if fairly carried out they would make the charities answer all the purposes of the will of Sir John Port, and in a much more efficient and beneficial manner for us and our posterity than have been hitherto enjoyed, and that has been partly from the way in which the properties belonging to this charity have been let and sublet.

60. The third set is from Major Mosley and his son Mr. Ashton Mosley, two gentlemen resident in the neighbourhood. They are as follows :— From Messrs. Mosley.

1. Dissolving the existing Corporation and Court of Management.

We do not object to the dissolution of the existing corporation and court of management, provided that another of a satisfactory nature be substituted in its stead.

2. Substituting for them a body of 12 trustees, consisting of the hereditary governors, the heir of Sir John Harpur, the master of the hospital, and seven other persons of repute, three to be named by the governors, and the others by the general body, with the assent of the Charity Commissioners.

We entirely dissent from this clause. We see no reason why the hereditary governors should be reduced to the position of members of the board of management, while strong reasons to the contrary exist. From clause 4 it appears that the hereditary governors are to be continued in their existing rights of patronage. They have hitherto appointed the auditor of corporation accounts. Now if they become members of the board of management the strange anomaly would take place of their appointing the auditor of their own accounts.

If it is not proposed that the auditor should continue to be appointed by the governors, the scheme ought to show by whom he is to be appointed.

The fact that three members of the board of management being appointed by the general board would probably ensure that body being of the same opinion, such opinion being possibly much adverse to those held by the parties beneficially interested. The removal of the three senior almsmen from the board of management,

without the substitution of any direct representation on the board by those beneficially interested, destroys all connection between the board and the parish so interested.

The master of the hospital, the only member of the existing board of management retained on the new scheme, is the one of all others it is requisite to remove, inasmuch as being agent for the corporation estates, he is a servant of the institution, and in that capacity has to report to the board of which he is himself a member. This is an anomalous position which should not exist. We think that instead of the scheme proposed, the board of management should be constituted as follows:—one member to be appointed by each of the three governors; one by the representative of Sir John Harpur; two by the parish of Etwall; and two by the parish of Repton.

Without some arrangement of this kind, no confidence will be felt in the working of the institution by the parishes beneficially interested.

We also think that the guardians or churchwardens of Etwall and Repton should have the privilege of being present at all meetings of the board of management, of course without taking part in the proceedings. This we would most strongly urge, as, rightly or wrongly, a feeling of distrust exists in the parish with respect to the affairs of the corporation.

3. Conferring on the governors the right to present to the Vicarage of Willington.

No objection. We think this desirable whatever board of management may be instituted.

4. Continuing to the hereditary governors and the heir of Sir John Harpur their existing rights of patronage as respects the schoolmaster, ushers, almsmen and scholars.

No objection. Just and in accordance with the will of the founder.

5. Providing for the future union of the Vicarage of Willington and the mastership of the hospital with a reduction in the stipend of the master.

We believe that, according to Ecclesiastical Law, it is incompatible to hold a cure of souls at the same time with a lay occupation, like that of master of the hospital and agent for the estates of the corporation. At all events, we think such an union of offices extremely undesirable and contrary at once to the interests of the parish of Willington and those of Etwall Hospital.

6. Defininng the duties of the master and of the trustees.

This clause should be fully explained. At it stands it is impossible to acquiesce in it. It is perfectly right that these duties should be defined as accurately as possible, but what the proposed definition is should be made known to all parties concerned.

7. Enabling the trustees, with the sanction of the Charity Commissioners, to make laws, constitutions, and ordinances for the well governing of the institutions, with specific power to place under due regulation and restriction the free education of scholars, other than the eight foundationers, to extend the area for the selection of almsmen, and to relax their obligations and the obligations of the master with reference to residence in the hospital, and to the compulsory performance of public worship.

The limits of these laws, constitutions, and ordinances should be defined before the Act is applied for, particularly as regards the "due regulation and restrictions for the free education of scholars." The interests of those parties intended to be benefited by the founder should always take precedence of casual scholars from other parts of the kingdom.

We protest most earnestly against any extension of the area for the selection of almsmen, as utterly opposed to the wishes of the founder, and to every principle of justice: the intention of the founder having evidently been to benefit in this respect the parish of Etwall alone. We however think that the charity may be extended within the parish of Etwall, both by the addition of extra almsmen and by granting to the widows of deceased almsmen a moderate pension.

We also protest against any relaxation with reference to residence in hospital as regards either almsmen or master, such relaxation being opposed to the founder's intention.

We think that the almsmen being aged men with their whole time at their disposal, ought to attend daily prayers, and that such prayers were intended for them is the manifest wish of the founder.

8. Enabling the trustees, with the sanction of the Charity Commissioners, to remove, for sufficient cause, the officers and beneficiaries of both institutions.

Generally we agree with this clause, but the "sufficient cause" should be defined as nearly as possible in the scheme before the Act is applied for.

9. The rights of existing members of the corporation are not to be prejudiced by the laws, constitutions, and ordinances so to be authorized, but with this exception, the Acts of Parliament now in force with respect to these charities to be repealed.

This clause if left to stand by itself is unobjectionable, but taken as a part of the whole is inconsistent with clauses 1, 2, and 3, *e.g.*, the members of the existing corporation and board of management have now the right of presentation to the Vicarage of Willington. If this scheme were to become law, either this right would cease, or clause 9 become ineffective.

Lastly, we regret to have to record our conviction, that the scheme is considered by the whole parish most unsatisfactory, and that a deep feeling of disappointment prevails on the subject. We must also add our belief that the suggested scheme, if persevered in, will not be allowed to pass through Parliament without the most strenuous opposition.

61. The mode in which these objections were dealt with will appear from the answers sent to the objectors. It will be observed, that the objections from the inhabitants of Repton and Etwall are very general and sweeping, and strike at the root of all such legislation with respect to charities as is contemplated by the 54th and following sections of the Charitable Trusts Act, 1853. They have been answered accordingly in general terms. Those relied on by the Messrs. Mosley seem to us to lose sight of the distinction between the action of this Board or of the Court of Chancery in framing ordinary schemes which must be within their legal powers, and the action of the Supreme Legislature which is called in when the case requires treatment beyond ordinary legal remedies. But they have been framed in detail and on a careful consideration of the case, and we have endeavoured to meet them by a detailed answer.

62. 22nd December 1866. Answ Etwa

Etwall and Repton.

Sir John Port's Hospital and School.

Sir,

The Commissioners have considered the objections made at the meeting of parishioners of Etwall at which you presided in November last. I am to answer them very briefly. The Commissioners have received some objections from Messrs. A. R. E. Mosley and Ashton Mosley which go much more into detail than those received from you, and I have addressed to those gentlemen a detailed answer which will doubtless be communicated to the neighbours interested in the charities. This circumstance renders it less necessary to be elaborate in replying to you.

Your objections appear to be founded, first, on the ground that the parish of Etwall will be injured by any alteration which may be made under the powers asked for by the proposed

scheme. The Commissioners, however, hope that the parishioners of Etwall will, together with all their neighbours, reap the benefit of an improved administration of the foundation, and its extension to a larger area, if such a result is attained.

Secondly. You appear to object to an application being made to Parliament because the law is in favour of your views. It is precisely because the law is incompetent to remedy mischiefs, which arise from the unsuitableness of old arrangements to new circumstances, that the duty has been laid on the Commissioners to report such cases to the Supreme Legislature, which deals with them on legislative rather than legal principles. Your views of the law, which are probably sound, constitute no objection to the proposed scheme, but a reason for it, provided that the Legislature arrives at the previous conclusion, that a change in the existing state of things is necessary.

(Signed) H. M. Vane,
Secretary.

Mr. James Stone,
Etwall.

63. 22nd December 1866.

Etwall and Repton.
Sir John Port's Hospital and School.

Sir,

1. The Commissioners have considered the objections forwarded by you on the 10th instant, and I am to answer them very briefly. The Commissioners have received some objections from Messrs. A. R. E. Mosley and Ashton Mosley, which go much more into detail than those received from you, and I have addressed to those gentlemen a detailed answer which will doubtless be communicated to the neighbours interested in the charities. This circumstance renders it less necessary to be elaborate in replying to you.

3. Your first and fifth objections, if sound, would preclude any application to Parliament at all. The Commissioners think that it would not be safe to rely upon the ordinary powers of legal tribunals in dealing with the case.

3. The second is founded on an error. It is no change for the governors to appoint the trustees. They have hitherto appointed the whole managing body.

4. The third objection is also founded on an error. The proposed scheme says nothing about the master managing the corporate estates, except so far as he will be one of the body of trustees.

5. As to the fourth objection, the Commissioners think that there is no more reason for extending the area to Repton than to other places. They have no clue to Sir John Port's intentions except the terms of his will, which mentions only Etwall. The extension of area should be regulated with a view to what is best calculated to promote the welfare of those who are affected by the operation of the foundation.

(Signed) H. M. Vane,
Secretary.

Mr. Gervase Smedley,
Overseer,
Repton.

64. 22nd December 1866.

Etwall and Repton.
Sir John Port's Hospital and School Charity.

Sir,

1. The time having elapsed for the submission of objections and suggestions to the proposed Parliamentary scheme in this case, the Commissioners have turned their attention to those which have been submitted to them. Besides those which have emanated from yourself and Mr. Ashton Mosley, there are others, as you are aware, sent on behalf of the inhabitants of Etwall and Repton.

2. I am now to acquaint you with the views of the Commissioners on the points submitted by you. It will be convenient to follow the clauses of your statement, applied as they are *seriatim* to those of the public notice which has been given. Before so doing, I may premise that in dealing with complicated interests of this kind, it is impossible to propound plans which everybody will think perfect, or which are not open even to fair objections and from candid and intelligent observers. It must be taken as sufficient if the plans are founded on a recognition of existing mischiefs, are fairly calculated to remove them, and are on the whole exposed to a less amount of objection than any suggested alternatives.

Answer to Messrs. Mosley—*cont.*

3. The 1st, 3rd, 4th, and 9th clauses require no observation, inasmuch as you substantially agree with the proposed scheme.

4. Your comments on the 2nd clause relate to matters which deserve, and have received, much consideration. There is nothing more important to a charity than the constitution of a good body of trustees; but every such body must be adapted to the circumstances of the foundation and to the interests affecting it. It appears to the Commissioners that you have not rightly estimated the position of the governors in this foundation. With the exception of the minor appointments belonging to the heirs of John Harpur, they, by hereditary right, recognized in the royal charter and in the two Acts of Parliament, possess the whole patronage of the charity. They are not themselves the managing trustees, but they are the visitors whose ordinances those trustees are directed to obey, and they have in their hands the appointment of every one of those trustees. This right is in the nature of a descended estate. A court of law could not take it away from them. The Legislature would hardly do so, except on proof of some very strong and exceptional case of abuse. Now there is no such case against the governors. No one can say that they have dealt ill with the charity. The school, of which they appoint the master and ushers, has been placed under able men, and has been aided by the opening of some close scholarships, formerly in the gift of the governors. The result is seen in the eminently satisfactory condition of that institution. The state of the hospital, indeed, is not satisfactory; but the Commissioners find the mischiefs traceable not to the fault of the governors, but partly to the change of circumstances which has made the founder's rules unsuitable, and partly to the bad constitution of the court of management, which by the scheme they propose to destroy. Now it is obvious that every scheme which deals with the power of visitation, the constitution of the managing body, and the position of the master of the hospital, interferes materially with the patronage vested in the governors. The proposed scheme deals with all these subjects, and necessarily deals with them not as though the ground were unoccupied by existing interests, but according to the actual position of affairs.

5. The Commissioners do not quite understand whether you think that the governors have too much or too little power left to them. I take your objections on this part of the scheme in order.

6. First, you say that the governors should not be reduced to the position of members of the board of management; meaning, it is presumed, that they ought to remain visitors and law givers. But though it may have been wise in the founder to erect a domestic forum for the government of his foundation, such a tribunal is now neither necessary nor desirable. The creation of this Board, which has the means, of communicating speedily and directly with the

Answer to Messrs. Mosley—*cont.*

managing trustees, supplies an effective visitorial jurisdiction.

7. Next you say, that they should not appoint an auditor of their own accounts. But the scheme says nothing about an auditor. The patronage preserved to the governors relates to other posts. Such arrangements as auditing accounts would be provided for by the ordinances which (by clause 7) are contemplated as to be framed when sufficient statutory powers are obtained to make the requisite alterations in the governing body.

8. Thirdly, you think the governors are to have, by themselves or their nominees, too many voices in the managing body; but at present they appoint the whole managing body besides possessing the power of making ordinances for its guidance, so that the proposed alteration involves a considerable abandonment of power by them. Nor do the Commissioners see reason to anticipate that the influence of the governors, which has not hitherto been of evil effect, will hereafter be exercised in any way sinister to the objects of the charity.

I may, however, observe, that the Commissioners will in their scheme propose to reserve to themselves the appointment of the first four trustees not appointed by the governors. This they will do from practical considerations and not from any change of principle.

9. Fourthly, you remark, that the master of the hospital will have heterogeneous duties to perform. The Commissioners are not insensible to this. But the only feasible alternative is the total abolition of the mastership; a course as to the abstract expediency of which opinions may differ, but which would, in all probability, be strongly opposed by the governors. Taking the existence of the mastership as a fact, the best course is to utilize the office. This object will be arrived at partly by uniting it with the Vicarage of Willington; a species of union which has been accomplished in other cases, and has, as the Commissioners believe, worked well. And from his constant presence on the spot, there is no doubt that much of the working of the trust will fall on him. But you have too hastily assumed that he is to be agent for the charity estates. The notice says nothing about it, nor do the Commissioners contemplate withdrawing the estates from the management of the proper body, viz., the trustees.

10. You then make three suggestions. The first is, that the heir of John Harpur should appoint a trustee. Now as Sir John Harpur Crewe has a small portion of the patronage, it may be fitting, that if he chooses to undertake the labour of personally attending to the affairs of the charity and being present at meetings, he should be himself a trustee. The power of appointing a trustee, who may be constantly present on the spot, is a very different thing. The heir of John Harpur has never had it, and the Commissioners see no reason why he should have it now.

11. Your second suggestion is, that there should be two trustees, elected by the parishes of Etwall and Repton. It is presumed that you mean by the ratepayers at large. The Commissioners are alive to the advantages which accrue to many charities from the action of popular elections. But having regard to the necessary constitution of a large part of this body, and to the objects of this foundation, the chief of which is a first-class public school, they doubt whether in this case the principle of popular election, even if it were possible to establish it, would work harmoniously with the other elements with which it would come into combination.

12. Your third suggestion is that the guardians or churchwardens of Etwall and Repton should have the right of attending but not of taking part in the proceedings of the trustees. The Commissioners have no hesitation in rejecting this. They think it would place the guardians or churchwardens in a thoroughly false and invidious position, would embarrass the trustees without assisting them, and would lead to heart-burnings, disorder, and confusion.

Answer to Messrs. Mosley—*cont.*

13. Your comments on the 5th clause have been answered in the 9th paragraph of this letter.

14. The sixth clause will of course be more expanded when the scheme is framed in extenso for submission to Parliament. For the purpose of preliminary public notice it did not appear to the Commissioners to be of much importance to enter into detail as to the precise duties of the master or of the trustees.

15. As to clause 7, I am to point out to you that the power to make future ordinances would be nugatory, if (as you suggest) the ordinances are to be defined beforehand. The very object of this clause is to have the power of regulating a number of details left at large, without the cumbrous process of obtaining an Act of Parliament for them. Before settling any ordinances for the detailed management of the charity, the Commissioners look to have the assistance of the new body of trustees, on whom will devolve the duty of originating such ordinances with reference to the wants and capabilities of the institutions. What they have now done is to specify in their public notice such matters as they cannot deal with efficiently by virtue of their ordinary legal powers. If the Legislature thinks fit to set them and the trustees free on these heads, the necessary arrangements can be moulded in a more satisfactory manner, with more flexibility and adaptation to circumstances, and with more complete inquiry and more knowledge of the wants and feelings of those interested in the charity, than is possible in preparing a a measure for discussion in Parliament. This plan has been adopted in other cases, and as the Commissioners believe, with satisfaction to the parties concerned.

16. With respect to your arguments founded on Sir John Port's intentions, the Commissioners do not doubt that he made such arrangements as he considered most suitable to the manners and sentiments of his age, to the state of his property, and the condition of his countrymen. They will not speculate on the question whether if he were now living he would have devoted a rich estate (worth probably 3,000*l.* a year) to the support of two small communities numbering less than 3,000 persons. The principle you advocate is too deep to be discussed on this occasion, nor indeed can the Commissioners properly discuss it at all. The founder's intention is supreme in a court of law and would bind the Commissioners if they were acting in a judicial character. They are not doing so; they are only reporting the case to the Supreme Legislature of the country with such suggestions as their study of it enables them to make. The duty of doing this is laid upon them on the very ground that many cases cannot be properly dealt with except by sovereign power, because of the inability of legal tribunals to set aside the arrangements made by the founder. The Legislature can set these arrangements aside. It is for them and not for the Commissioners to say whether any man, however wise or good in his generation, is for centuries after his death to order the distribution of the property he had when living, whether such dispositions are or are not to be moulded according to the change of social phases, and if any alterations are to be made, to what subjects they are to extend. When the Commissioners have laid the case before the House of Parliament they will have discharged the duties laid

upon them. As for the particular suggestions they have made, they have been guided by respect for the spirit of the foundation, and by regard for those interests which the law looks on as in the nature of private property, and for those which are actually enjoyed by any living person. Within these limits they have endeavoured to consult the general good. I will proceed to state very briefly the reasons which have led the Commissioners to ask for further powers on the subject now under consideration.

17. The first subject is the power to place under due regulation and restriction the free education of scholars. It seems very desirable to settle this question. It appears to be the subject of much difference of opinion. In the year 1850 this dissension broke out into open litigation at a cost to the charity of nearly 360*l.*, but without any but a negative result. How it should be settled is a matter on which the Commissioners feel that they have not yet obtained materials for decision. The question is one requiring much information and thought, and one in which they would look for the assistance of an efficient body of trustees when such can be constituted.

18. The next subject is the extension of the area for the selection of almsmen. This is objected to by all the objectors on the ground of justice to the inhabitants of Etwall, except that the inhabitants of Repton think that an extension may justly be made so far as to include the parish of Repton, but no farther. They rest their views on the intention of the founder. The answer is that the founder's plans do not work well under the changed circumstances. What he might do if he was now living and found his estate of great value, a poor law subsisting, rapid and cheap means of transit provided, many local divisions obliterated, and education extended towards the bottom of society, we may forbear very nicely to speculate. Certain it is he would have made very different arrangements from those which he did make under a totally different state of things. What the Commissioners now find, in point of fact is, that the class from which the almsmen are drawn, is not large enough or varied enough to supply a satisfactory selection of almspeople, and that the life which they lead at the hospital is not so happy for themselves or so edifying to their neighbours as it may have been in former times, or as it might now be made.

19. But even on the lowest and narrowest ground, it might be shown that the present privileges of Etwall are of no benefit to its inhabitants. The effect is at best to relieve the poor rate. And even this does not operate for the benefit of Etwall. For the hope of election to the hospital attracts a number of such persons as look forward to be dependent on others. Only a portion of them are elected. The others press on the rates. The pecuniary result is, that the poor rate in Etwall is higher than in many of the neighbouring parishes, and it is difficult to suppose that the general condition of the population can be elevated by the process I have described.

20. The foregoing considerations apply to the remaining subject, viz., the proposal to relax the rules about residence and compulsory performance of public worship. You consider that the almsmen, on account of their age and leisure, ought to be compelled to attend public worship.

It is to be considered that in the founder's time, the public worship of the church occupied a very different position to what it does now, both in point of positive law, and in point of private estimation. The gradual, but now perfect toleration of dissent, has abrogated the then existing law. The spread of education, and the cheapness of books, has made many spiritual influences attainable, which could only be attained through clerical ministrations. The Commissioners find it reported by their inspector, that as a rule the almsmen do not like the residence, and do not value their constant attendance at church. The Commissioners therefore think that this is one of the matters which should be carefully reconsidered.

Answer to Messrs. Mosley—*cont.*

21. You will be careful to observe that all that is submitted to Parliament is, that the new governing body shall have power to deal freely with these particular subjects. Whether they will deal with them at all, or if they do, in what way, remains to be seen. But you may rest assured, that with a body of trustees constituted as proposed, who will take the initiative in everything, and with the veto which the Commissioners will exercise over them, such matters as these will not be handled in any rash or irreverent manner. It is true that the object will be, not to find out the precise details of Sir John Port's intention, but what dispositions will make his gift most useful to the present age ; that the subject must be approached, not in the spirit of the lawyer, but in that of the legislator, in the same spirit in which Sir John Port himself acted, when he was free to dispose of his property in one direction or another. The commissioners feel confident that the Legislature may intrust this work to the hands proposed by their scheme. And they hope that the feeling of distrust and disappointment, which as you say prevails in the parish of Etwall, will disappear before a more careful examination of what it is that the scheme actually proposes.

22. At all events, however faulty the scheme may be, it is going where all opponents will have a fair hearing, and where its faults may be easily exposed. If your dislike of it is well founded, the Legislature will either reject it and leave the hospital to its present working, or amend it in such way as further discussion may point out.

23. The only other clause on which I have to observe is the eighth. You think the cause of removal ought to be defined beforehand. The Commissioners are of opinion that such an attempt at definition would render the clause nugatory, unless it were couched in such general terms as would make it little more than the equivalent of the expression " sufficient cause."

24. I have now gone through the various objections and suggestions contained in your statement. The result is that the Commissioners do not think it expedient to make any alterations in the principles of the proposed scheme, which they have reason to believe will not meet with any opposition from the governors.

25. I am, nevertheless, to return you the thanks of the Board for the trouble you have bestowed in applying your minds to the details of the case, and in communicating your views with such fulness as you have done. Though differing from your conclusions, they do so with perfect respect, and they think that such discussions never fail to have a useful bearing on the character of any new arrangements, for if they do not actually lead to any definite alterations, they, at all events, conduce to a clearer understanding of the subject by all parties, and to a more careful construction of the edifice.

(Signed) H. M. Vane,
Secretary.

A. R. E. Mosley Esq.,
Burnaston House, Derby.

No objections from Hereditary Governors.

65. We have received no objections from the Hereditary Governors, and have the satisfaction of believing that they are not averse to the general scope of the scheme.

The Case of the several Charities founded by the Settlement and Will of Christopher Tancred, of Whixley, in the County of York, Esquire, deceased.

1. There are two foundations by Christopher Tancred, though the second one is to a great extent only supplementary to the first. The first was effected by the deed of the 2nd June 1721, the second by Tancred's will. Both documents are fully stated herein.

Indenture of settlement, 2nd June 1721.

2. By a settlement or indentures of lease and release, bearing date respectively the 1st and 2nd days of June 1721, and made between Christopher Tancred, of Whixley, in the county of York, Esquire, of the one part, and the Reverend Josias Cockshut, Thomas Cartwright, and Benjamin Dowse, Clerks, Fellows of Christ's College, in Cambridge, of the other part; the said Christopher Tancred, for and in consideration of the affection which he bore to his Manor House of Whixley (the place of his own birth, and seat of himself and family for a long series of time), and being desirous that his estate there, so compact in its situation, and so commodious, by the improvements made at the expense and industry of himself and ancestors, should never be dismembered by a distribution amongst heirs females, but that the same should be enjoyed by the heirs male of his own body, as long as any such should be, by which the said estate would be kept entire, both in his name and blood, and upon failure of such issue male, should be vested in the trustees therein-after named, and their successors for ever, to preserve the payment of the several yearly sums for ever thereby granted and limited, for the education of a certain number of persons in such professions as might not only advance their fortunes, but render them useful members of the community, and for the maintenance of the like number of indigent persons who, by their virtuous actions, should be esteemed worthy to partake of such a charity, did grant, release, and convey to them, the said Josias Cockshut, Thomas Cartwright, and Benjamin Dowse, and their heirs: All the Manor and Manor House of Whixley, together with the Rectory of Whixley, in the said county of York; the said Rectory consisting of all tithes arising and growing due within the township of Whixley aforesaid, and Green Hamerton, and the several hamlets of Little Cattall, Gellesthorp, and Gatehill, in the county aforesaid; and the perpetual advowson and right of patronage of the said parish church, together with the several messuages, lands, tenements, and hereditaments in Whixley aforesaid, therein particularly described; and all and singular the messuages, lands, tenements, and hereditaments of him, the said Christopher Tancred, situate and being within the township and jurisdiction of Whixley aforesaid, in the said county of York: To hold unto the said Josias Cockshut, Thomas Cartwright, and Benjamin Dowse, their heirs and assigns, to the uses and for the purposes therein mentioned (that is to say), to the use of the said Christopher Tancred for his life, and immediately after his death to the use of the first and every other son of his body lawfully begotten successively, and the heirs male of their respective bodies; and in default of such issue to the use of the Master of Christ College in Cambridge; the Master of Gonvile and Caius College in Cambridge; the President of the College of Physicians, London; the Treasurer of the Society of Lincoln's Inn, London; the Master of the Charter House, or Sutton's Hospital, London; the Governor of the Royal Hospital of Chelsea, in the county of Middlesex; and the Governor of the Royal Hospital of Greenwich, in the county of Kent, and their successors to the said places for ever, upon trust that they should, out of the yearly rents and profits of the said manor and hereditaments, pay or cause to be paid yearly for ever, by equal payments half-yearly, namely, at the Feasts of Pentecost and St. Martin the Bishop, in winter, 50*l.* a-piece to 12 young persons of 16 years of age or more when admitted to the said charity, natives of Great Britain, of the religion of the Church of England, and of such low abilities as not to be capable of obtaining the education directed by the said settlement without the assistance of such a charity as is thereby given, four of which said 12 persons should be educated in the study of Divinity at Christ College in Cambridge, and four other of them in the study of Physic at Gonvile and Caius College in Cambridge, and four other of them in the study of the Common Law at Lincoln's Inn, London, which said sums of 50*l.* yearly a-piece should be paid to the said 12 persons till they should have taken their respective degrees of Bachelor of Arts, Bachelor of Physic, and Barrister of Common Law; and also three years after they should have taken such degrees as aforesaid and no longer. And that the said 12 persons should be ever styled "Tancred's Students," and the first election of the said 12 persons, and as often as any vacancy or vacancies should happen in the aforesaid number, should be made by the trustees aforesaid and their successors to to the said places for ever, or the major part of them, within 28 days after the said charity should take effect, or that the whole number, or any part, of the said students should afterwards become vacant. And upon this further trust also that the said Master of Christ College, the said Master of Gonvile and Caius College, the said President of the College of Physicians, the said Treasurer of the Society of Lincoln's Inn, the said Master of the Charter House, or Sutton's Hospital, the said Governor of the Royal Hospital of Chelsea, and the said Governor of the Royal Hospital of Greenwich, and their successors as aforesaid, should out of the yearly rents and profits of the said manor and hereditaments pay, or cause to be paid, yearly, for ever, by equal payments half-yearly, at the said two feasts above-mentioned, 20*l.* a-piece to 12 decayed and necessitated gentlemen, clergymen, commission land officers or sea officers of 50 years of age or more, when admitted to the said charity (natives of Great Britain, and of the religion of the Church of England), which said 12 persons should for ever reside in Whixley Manor House in the method therein mentioned, viz., the said trustees and their successors as aforesaid should from time to time hire a cook to reside in the said Manor House of Whixley, and should allow to such cook a yearly sum not exceeding 8*l.* for the board of each of the said 12 persons, and should pay and allow a yearly sum not exceeding 3*l.* a-piece to three maid servants, who should attend upon the said 12 persons in the said Manor House, and which said yearly sums for board and servants should be deducted equally out of their respective sums of 20*l.* a year: And that such of the said 12 persons as should refuse to reside in the said Manor House of Whixley should be incapable of receiving the said charity, and another person or persons should be chosen in the room of such as should refuse: And that the said Manor House, immediately after the said charity should take effect, should be ever styled "Tancred's Hospital," and the said 12 persons "Tancred's Pensioners;" and that the first election of the said 12 pensioners, and as often as any vacancy or vacancies should happen in the aforesaid number, should be made by the trustees aforesaid and their successors to the said places, for ever, or the major part of them, within 28 days after the said charity should take effect, or that the whole number, or any part, of the said pensioners should afterwards become vacant; And upon this further trust that the said trustees and their successors should out of the yearly rents and profits of the said manor and hereditaments pay or cause to be paid, by

50*l.* each to 12 students

20*l.* each t 12 Pensio ers.

Residenc in Whixl House.

Founder name to perpetu

10*l.* to Master Christ's lege.

Trustees.

Trusts.

equal payments, half-yearly, at the said two feasts, 10*l.* yearly for ever to the master, and 5*l.* yearly for ever to each of the 13 fellows of Christ College in Cambridge, upon the foundations of Margaret, Countess of Richmond, and King Edward the VIth, as a perpetual augmentation to the respective mastership and fellowship of the said college; And upon this further trust, also, that the said trustees and their successors should yearly appoint one of the four students in Divinity at Christ College in Cambridge, one other of the four students in Physic at Gonvile and Caius College in Cambridge, and one other of the four students in the Common Law at Lincoln's Inn, London, upon the anniversary of the death of the said Christopher Tancred, to make speeches in Latin, in the public halls of the said two colleges, and in the hall of Lincoln's Inn aforesaid, in perpetual remembrance of the said charity; And upon this further trust also that the said trustees and their successors should, out of the yearly rents and profits of the said manor and hereditaments pay, or cause to be paid, yearly for ever, by equal payments half-yearly, at the two feasts afore-mentioned, 10*l.* to the curate of the parish of Whixley aforesaid, for which said yearly salary of 10*l.* the said curate should every morning and evening, at six of the clock, read prayers to the said 12 pensioners in the chapel in Whixley Manor House aforesaid; and should also yearly preach a sermon in the said chapel, on the anniversary of the death of the said Christopher Tancred, in perpetual remembrance of the said charity; And upon this further trust that the said Trustees and their successors, or the major part of them, should from time to time nominate and appoint a fit person to collect the whole of the yearly rents and profits of the said manor and hereditaments, and discharge all the yearly payments therein mentioned free from all deductions whatsoever; and that the said person should give sufficient security to the said Trustees for his true accounting for all the rents and profits aforesaid, and paying the same as therein limited, and should have a yearly salary of 10*l.* And that if any surplus of the said rents, by reason of improvements or otherwise, should remain after all the said payments were fully discharged, the same should be equally divided amongst the said students and pensioners; And upon this further trust that the said trustees and their successors should out of the yearly rents and profits of the said manor and hereditaments, for ever maintain and keep in good repair the Manor House of Whixley aforesaid, and all the outbuildings to the same belonging, and that none of the aforesaid buildings should be pulled down, or in any respect altered, or any new buildings erected; and that the park or paddock of Whixley should for ever be upheld, and a stock of 40 fallow deer kept therein.

3. The said Christopher Tancred made his will, bearing date the 20th day of May 1746, and after reciting or taking notice of the said indentures of lease and release, he thereby gave and devised all his lands and hereditaments situate in Green Hamerton, Mynskip, and Aldborough, in the county of York, or elsewhere in the kingdom of Great Britain (except a freehold messuage or tenement situate in Newmarket, in the county of Cambridge, therein by him devised to other uses), to the said trustees therein-before mentioned, to be vested with the trust of the said Manor and Rectory of Whixley, and the premises comprised in the said recited settlement, and to their successors for ever, who should yearly pay, or cause to be paid, all the yearly profits of the said lands and hereditaments therein by him devised (above taxes and other necessary outgoings), in equal proportions to the said 12 students to be educated as aforesaid, and to the said 12 pensioners who were to live in his mansion seat at Whixley, desiring that the said trustees and their successors for ever would uphold the stone wall which he had finished round his park at Whixley, and for ever keep a stock of 40 fallow deer therein, according to the limitations of the said settlement; And that the lands and hereditaments therein devised should be chargeable with such annuities or yearly sums as should by his said will be charged thereon; And he gave and bequeathed all the furniture belonging to his mansion seat at Whixley (except such part thereof as is therein bequeathed to his executrix, to have the use thereof during her life only) to the master of Christ College, and the other trustees therein named in trust, that the said trustees should cause the said furniture to remain in the said mansion house, and be applied to the sole use of the said 12 pensioners, who should reside in the same; and that such parts should be allotted to each pensioner as to the said trustees should be thought expedient; And he willed and declared that, if the late Act of Parliament for preventing the disposition of lands whereby the same became inalienable, should any way impede the lands and hereditaments thereby devised to the said 12 students and 12 pensioners from taking effect, then and in such case he devised all the said lands and hereditaments, not limited by the said settlement, to the said 13 fellows of Christ College in Cambridge, and to the fellows of Gonvile and Caius College, in Cambridge, and to the scholars of both the said colleges, each fellow to have a double proportion yearly of the said rents and profits to every scholar of each of the said two colleges; And he gave and devised to the master and fellows of Christ College aforesaid all that freehold messuage or tenement situate in Newmarket, in the county of Cambridge, bought of John Riccard, yeoman, in trust, that they and their successors should apply the yearly profits of the same for ever as an exhibition for some young student in the said college, whilst he should continue an under-graduate in the same; And his will was, that if there should be any student in the same college born in Newmarket aforesaid, then he to have the preference the first time, and so from time to time as often as such exhibitions should happen to be vacant; and if none born in Newmarket aforesaid, then one born in the county of Cambridge to have the next preference, but in default of both, to such person from time to time as by the said master and fellows should be thought expedient. And he gave and devised to Mrs. Elizabeth Tottingham, widow, his housekeeper, an annuity or yearly sum of 60*l.* tax free, to be paid to her and her assigns by the said master of Christ College, and the said other trustees and their successors during her life, at the feasts of Pentecost and St. Martin the Bishop, in winter, in every year, by equal portions; And he charged all his lands and hereditaments in Green Hamerton, Mynskip, and Aldborough aforesaid, with the payment thereof, and he made the said Elizabeth Tottingham sole executrix and residuary legatee of his said will. But in case she should die before the said testator, and in default of his making any new appointment, then he appointed the master of Christ College for the time being his executor, and the said master and 13 fellows in being at the time of said testator's death residuary legatees.

Gift over to Fellows and Scholars of Christ's and Caius.

4. The said Christopher Tancred died on the 21st day of August 1754, without issue of his body, leaving his five sisters, Catherine Tancred, Dorothy Lambert, Ann Tancred, Elizabeth Dobson, and Ursula Tancred, his heirs-at-law.

Died, 21st August 1754.

The said Elizabeth Tottingham died in the lifetime of the said testator, and soon after his death his will was proved in the Prerogative Court of York, by Hugh Thomas, Doctor in Divinity, then Master of Christ College aforesaid.

Probate of will.

5. The heiresses of Tancred raised questions as to the validity of these gifts which became the subject of a Chancery suit. The cause was heard in the year 1757 before Lord Keeper Henley. It is reported in Eden's Reports, vol. 1, p. 10. In delivering judgment the Lord Keeper made use of these observations:—

Chancery Suit, 1757.

"There is here no doubt of Mr. Tancred's power to convey, and the uses are truly charitable and very proper in themselves; the education of poor scholars

Lord Henley's Judgment.

in the University, of students at the Inns of Court, and the maintenance of poor pensioners in his own house. However unbecomingly, therefore, Mr. Tancred may have expressed himself in his will with respect to his relations (and indeed he seems to have cast off all natural affection), and however reluctant I may be to establish a disposition made under this turn of mind, yet, sitting here judicially, I am obliged, by the uniform course of precedents, to assist this conveyance, and, more especially, because it is the peculiar province of a court of equity to protect men in the freedom of disposing of their property, which is a point of the utmost importance in a trading country."

Decree, 8th Nov. 1757.

6. Lord Henley's decree bears date the 8th November 1757. It was ordered and decreed that the said indentures of lease and release of the 1st and 2nd days of June 1721 should be established, and the trusts thereof performed, and it was declared that the said will of the said Christopher Tancred was well proved, and that the devise therein of the additional lands and hereditaments for the benefit of 12 pensioners and four students in law, was void, by the Statute of Mortmain, and that the said testator did not intend to devise lands and hereditaments to any of the fellows and scholars mentioned in his will, in their natural capacities; And it was further declared that the residue of the devises and trusts in the said testator's will, and in particular the devise of the freehold messuage or tenement in Newmarket, in the county of Cambridge, to the master and fellows of Christ College, were good limitations and appointments for the charitable purposes therein mentioned; And it was ordered and decreed that the same should be established and carried into execution; And it was further ordered, that Mr. Burroughs, one of the masters of the said court, should inquire whether the said testator was at the time of his death seised of any and what lands or hereditaments lying in the parish of Mynskip, and state the same to the court; and the court reserved the consideration of the title to the tithes of Mynskip till after the said master should have made his report, and the said master was directed to make a separate report as to the said inquiry; And it was further ordered, that it should be referred to the said master to approve of proper trustees for the said respective charities, and that the defendants, the co-heirs of the said testator, and all other proper parties, should join in conveyances to such trustees of the several estates comprised in the said deeds and will (except the advowson of Whixley, which the court was of opinion did not pass by the said deeds and will), to the uses and upon the trusts therein contained and then established, and the said master was to settle such conveyances; And it was further ordered, that the said master should also consider of a proper scheme for the immediate and subsequent elections of the several objects to take the charity under the said deeds and will, and state the same with his opinion thereon to the court.

Devised Estates.

Advowson of Whixley not disposed of.

Order, 1st Nov. 1758.

7. By a subsequent order of the said court, made in the same cause on the 1st day of November 1758, it was declared that the tithes of Mynskip, which the said Christopher Tancred at the time of his death held by lease for 21 years from the Dean and Chapter of York were to be considered as well devised, together with the messuage and croft there, to the trustees appointed by the said testator's settlement, and referred to by his said will, and should be applied in the same manner with the other trust estates devised to them; And it was further ordered, that the said Dr. Thomas, the executor of the said testator, in whose name the said lease had been renewed, should assign the same to the said new trustees, to be approved by the master to whom the said cause was referred.

8. It was thought expedient to obtain an Act of Parliament for establishing the charity, partly on the technical ground that the ex-officio trustees could not take as a corporation, and partly (as appears from the recitals) because it would be for the benefit of the charity that some of the directions and powers contained in the Deed and Will should be enlarged and varied, and to the end and intent that the charitable donation, so manifestly tending to the encouragement of useful knowledge and learning, might be the better supported, managed, and continued.

Act of Parliament, 2 G. III.

9. By a Private Act of Parailment, made and passed in the second year of the reign of King George III., cap. 15., it was enacted, that the Masters of Christ College, and Gonvile and Caius College, in the University of Cambridge; the President of the College of Physicians in London; the Treasurer of the Society of Lincoln's Inn in the county of Middlesex; the Master of the Charter House, or Sutton's Hospital, in London; the Governor of the Royal Hospital at Chelsea; and the Master, commonly called the Governor, of the Royal Hospital at Greenwich, respectively, for the time being, and their successors, in the said offices and places respectively, should be, and they were thereby declared and adjudged to be one body corporate and politic in deed and in name, by the name, title, and designation of the Governors and Trustees of Tancred's Charities, and by that name and title should have perpetual succession and a common seal; and that they and their successors, by the name, style, and title aforesaid, should be capable in law to have, hold, receive, enjoy, possess, and retain to them and their successors all and every the said manor or lordship, rectory lands, tenements, tithes, hereditaments, and freehold and leasehold estates in the county of York, given, granted, devised, limited, and conveyed respectively, in and by the settlement and will of the said Christopher Tancred as aforesaid (except the advowson of the church of Whixley) to and for the charitable uses and purposes mentioned, expressed, and declared in the said settlement and will of the said Christopher Tancred, and by the said hereinbefore recited decree established, subject, nevertheless, to the powers and provisoes therein-after expressed and declared;

Governors incorporated.

And it was further enacted and declared, that the Master of Christ College, in the University of Cambridge; the Master of Gonvile and Caius College, in the same University; the President of the College of Physicians; the Treasurer of the Society of Lincoln's Inn; the Master of the Charter House, or Sutton's Hospital; the Governor of the Royal Hospital at Chelsea; and the Master, but commonly called the Governor, of the Royal Hospital at Greenwich, respectively, the constituent members of the body politic incorporated by that Act, and governors and trustees of the said charities for the time being, or the major part of them, should and might, and they were thereby authorized, empowered, and required to assemble and meet together in the common dining hall of Lincoln's Inn aforesaid, on the 20th day of May 1862, between the hours of 10 and 12 in the forenoon, and, for the putting that Act in execution, should and might adjourn themselves from time to time and meet and assemble together, by adjournment or otherwise at the same or any other place for the purpose of that Act, and that the said governors and trustees so assembled as aforesaid, or the major part of them, should and might and they were thereby authorized and required at such their first or any subsequent meeting to nominate, elect, and appoint 12 students (to be called Tancred's Students), qualified as in the said settlement was in that behalf expressed and required. And also that the said governors and trustees, or the major part of them, so assembled as aforesaid, should and might, and they were thereby authorized and required, at their said first or any subsequent meeting, to nominate, elect, and appoint 12 persons qualified as in the said settlement is in that behalf mentioned and required, to be called Tancred's Pensioners, and to be admitted into and to reside and be maintained in the said hospital, to be called Trancred's Hospital, and also should and might appoint a proper person to be their clerk, to enter an account of their proceedings in a book to be kept for that purpose, and allow him such salary, wages,

Election students.

Election Pensione

or reward, for his pains and labour, and also remove and discharge such clerk from time to time, and appoint another in his place, as to the said governors and trustees, or the major part of them, should from time to time seem proper and requisite ;

And it was further enacted, that the said governors and trustees, or the major part of them, should and might, and they were thereby authorized and empowered, by instrument or writing under their common seal, at any time after the manor, lands, tenements, tithes, hereditaments, and premises in the county of York, given, granted, devised, limited, and conveyed in and by the said settlement and will, should be vested in them, to nominate and appoint a proper person to be steward or receiver of the rents and profits of the said premises, and to allow him such a salary, reward, or wages as to them, the said trustees, or the major part of them, should seem reasonable and meet; and at their discretion from time to time to remove or discharge such steward or receiver, and also from time to time, upon the death or discharge and removal of any such steward or receiver, to nominate or appoint another person in the place, stead, or office of the steward or receiver so dying or discharged and removed; and also that it should and might be lawful to and for the said governors and trustees, or the major part of them, from time to time, by instrument or writing, under their common seal, to make, constitute, ordain, prescribe, and appoint such rules, orders, provisions, and directions, as well for the election of students and pensioners to be from time to time admitted into and to be the partakers of the said charitable donation as for the removal or discharge from time to time of any such student or pensioner for reasonable cause, as also for the better conduct, government, management, disposition, distribution, and regulation of the said charities and the several objects thereof, as to the said governors and trustees, or the major part of them, should from time to time seem proper, requisite, and expedient;

And, after reciting that it was apprehended that the yearly rents, produce, and income of the manor, lands, tenements, tithes, and hereditaments given, granted, devised, limited, and conveyed in and by the said settlement and will, would fall short and be deficient to answer and satisfy the several pensions and other payments charged upon and payable out of the same and other the charitable uses and purposes directed by the said settlement and will :

It was further enacted, that it should and might be lawful to and for the said governors and trustees so thereby incorporated as aforesaid, or the major part of them, and they were thereby authorized and empowered at any time after the said manor, lands, tenements, tithes, and hereditaments given, granted, devised, limited, and conveyed in and by the said settlement and will, should be vested in them, to dispark the said park, called Whixley Park, and to sell and dispose of the stock of deer therein, and to convert the ground and soil of the said park into arable, meadow, or manurable land, and to demise, lease, and set the same unto any person or persons at the best and most improved yearly rent or rents that they could reasonably get for the same, anything in the said settlement or will, or that Act, contained to the contrary notwithstanding.

And, after reciting that the yearly pension, stipend, or allowance of 10*l.* per annum in and by the said settlement appointed for or directed to be paid to the Curate of Whixley aforesaid, was not equivalent to the duty and service thereby enjoined and required or appointed, and the several yearly sums, to which the wages, salaries, and allowances to the cook and maid servants directed to be employed and kept in the said hospital were restrained and confined as aforesaid, would be found insufficient for the purposes intended by the said Christopher Tancred ; and that the said Christopher Tancred had not by his said settlement or will made any provision for the board or maintenance of the said maid servants :

It was, therefore, further enacted, that it should be lawful to and for the said governors and trustees for the time being, or the major part of them, to make such allowance from time to time for the board and maintenance of three maid servants so to be employed and kept in the said hospital, and also to augment the annual pension, stipend, or payments to the Curate of Whixley for the time being for the duty required to be done by him as aforesaid, and also to the cook for the time being for the board of the said pensioners, and likewise to the three maid servants for their service in the said hospital respectively, and also from time to time to lessen, decrease, and reduce such allowances, or any of them, in such manner as to the said governors and trustees, or the major part of them, should seem requisite, necessary, or expedient ; Power to augment salaries.

And it was thereby further enacted, that it should and might be lawful to and for the said governors and trustees, and their successors, to divide all such share, part, and proportion of the said rents and profits as the said fellows and scholars of the said two colleges were, or should be entitled unto respectively, into two equal parts or shares, and to pay, or cause to be paid, one equal moiety thereof into the hands of the bursar of Christ College aforesaid, for the time being, for the benefit of the said fellows and scholars of the same college entitled to the same respectively, and the other moiety thereof unto the bursar of Gonvile and Caius College aforesaid for the time being, for the benefit of the fellows and scholars of that college respectively, and that such payment to the said bursars as aforesaid should be deemed for ever thereafter as good and valid in law as if the same had been made to each of them the fellows and scholars of the said two colleges entitled to the same respectively ; Christ's and Caius to share equally.

And it was further enacted, that it should be lawful to and for the Master and Fellows of Christ College, and Gonvile and Caius College respectively, annually to appoint one of the said four students to be educated in their several colleges respectively (instead of the speeches directed to be made on the anniversary of the death of the donor aforesaid), to make speeches in Latin in the public halls in the said colleges upon the 28th day of October in every year, or on such other day as the said master and fellows of each of the said colleges respectively should for that purpose appoint, and that it should be likewise lawful to and for the treasurer of the Society of Lincoln's Inn aforesaid for the time being, annually to appoint one of the said four students to be educated in the Society of Lincoln's Inn aforesaid, to make a speech in Latin in the public dining hall of the said Inn, in perpetual remembrance of the said charity, on the 2nd day of February in every year, or on such other day as such treasurer should for that purpose appoint, instead of making such speech upon the anniversary of the death of the said Christopher Tancred, the donor, as aforesaid. Provision as to the orations.

10. On reference to our Report of last year, it will be seen that considerable modifications were proposed in the Scheme then designed for submission to Parliament. This Scheme, however, was framed principally on written representations, and without any inquiry on the spot. On the promulgation of the Scheme, objections were made to it which convinced us that it would be useful to suspend the scheme and to make a local inquiry. An inspection was accordingly held at Whixley Hospital, and Mr. Martin, our Inspector, made his Report to us on the 5th of November 1866. On perusal of this Report, we thought that the Foundation ought to be more largely altered than was proposed by the Scheme of last year. Thirteenth Report of Charity Commissioners. Inspection ordered.

11. Before going into the details of the changes now proposed, it will be well to give a short account of the mode in which the Foundations have been administered up to the present time, and of the resources and extent of the property. State and working of the Foundations.

12. It will be observed that the original rights of the persons among whom the annual income was dis- Original rights of the parties.

tributable as settled by the decree and the Act of Parliament, were as follows:—The students were entitled to 50*l.* a piece out of the conveyed estates, to share with the pensioners in the surplus of those estates, and (so far as they were members of the two Colleges) to a share in the devised estates. The pensioners were entitled to be lodged in Whixley Hospital, to receive 20*l.* a piece out of the conveyed estates, and to share with the students in the surplus of those estates. The Master and Fellows of Christ's College were entitled to 75*l.* between them. The Curate of Whixley was entitled to 10*l.* The members of the two Colleges were entitled to a share of the devised estates, being so much as would by the will have gone to the pensioners and the law students if that gift had been legal.

Actual mode of enjoyment. Students and Colleges

13. The mode of division between the academical students and the fellows and scholars of the Colleges appears to have been settled from the outset by relation to the stipends which the founder directed to be paid out of the conveyed estates, the proportions being the same which are embodied in the Scheme now submitted to Parliament. It would seem from the recitals to the Act of 1761 that the estates did not then answer the charges on them, so that the divisible surplus was nothing. As, however, the rental increased, the surplus became substantial, and now, if a sale of the lands were effected or the expenses of management were much curtailed, the surplus would be much too large to be suitable either for a student or for a pensioner. The pensioners have received their share of the surplus. The students have been restricted, by a rule of the governors (a very wise one as we think), to 100*l.* a year, every student having full notice at the commencement of his candidature what would be his maximum stipend. The Curate of Whixley was entitled by ancient endowment to 8*l.* per annum out of the tithes, which it will be remembered are part of the conveyed estates. The foundation deed gave him 10*l.* more. This was the whole of his legal stipend, and, for this, he was to read prayers twice a day and preach a commemoration sermon once a year. By the Act of Parliament the governors were empowered to increase his stipend. What they have done, has been to appoint him Warden of the hospital, with the view of securing some measure of discipline within its walls, and to award him 82*l.* per annum for this office, making his whole income 100*l.*

Surplus. Pensioners. Curate of Whixley.

14. In apportioning the rents of the devised and conveyed estates, an error has been made by including, among the former, certain allotments locally intermixed with them, but acquired in respect of the Whixley tithes, and, therefore, in point of title, belonging to the latter. This mistake was discovered by Mr. Blackstone, one of the pensioners, and pointed out by him on the inspection. It can, however, be easily set right, and the subject need not form any part of a Scheme for the future.

State of property.

15. The estates belonging to the foundation consist of 1,967 acres 1 rood 29 poles of land in the parish of Whixley, with the tithes of Whixley, a lease of the tithes of Minskip, which is running out, some small quit rents, and some sums of 3 per cent. stock (between 6,000*l.* and 7,000*l.*), saved out of income, partly to compensate the expiry of the Minskip tithes, partly to answer repairs and improvements, partly representing unclaimed arrears of pensions belonging to deceased pensioners. The present rental of the land is about 3,833*l.*; the income from all sources about 4,227*l.*

Working of the Foundations.

16. With respect to the working of the charity, we have reason to believe that the studentships have been productive of benefit, and we accordingly propose to maintain, and, if possible, to extend that branch of the Foundation. As regards the hospital, we cannot find that it has ever been in such a state as to afford a comfortable or even a respectable mode of life to its inmates. And we have been furnished by Mr. Martin with a number of extracts from the governors' books and minutes, extending from the year 1809 down to the present time, disclosing a state of quarrel, heart-burning, and misbehaviour, among the inmates, which appears to have had little intermission, and which must have made the place wretched to its inmates, and highly unedifying to the neighbourhood. These mischiefs have not diminished with the progress of the time. On the contrary, the violent and outrageous character of hostilities which broke out among the pensioners during the autumn of 1865 was calculated to bring more scandal upon the place than anything which has come under our notice.

Necessity abolishing the Hospit

17. This evidence has convinced us that the foundation of the hospital is radically vicious in principle, and that the palliative which was proposed last year would not provide any sufficient remedy for it. It is indeed difficult to see how such an arrangement can be expected to work harmoniously. The plan is to take 12 men, past middle life, and therefore of fixed habits, who have declined from their original rank of life, and therefore are likely to be inferior in character and soured in temper, and to place them away from the comfort and the restraint of their families, in a locality with which they have no association, without any common tie between them, either of religion or of profession, such as may be found in other cœnobitical establishments, without any efficient discipline to control them, without any occupation to employ them, and there to leave them to pass the last years of their life among strangers. The plan seems much more calculated to answer the founder's expressed wishes of perpetuating his name and keeping his estate intact, and saving it from division among his sisters and their families, than to promote the welfare of those whom he wished to be his living monuments for ever. To any one who seriously considers the nature of the place, it will be no wonder to find what has actually happened, viz., that the unoccupied energies of the pensioners have found vent in the most unedifying modes of action. We are particularly careful to call attention to the unsoundness in principle of this branch of the Foundations, because not only have we received from the pensioners protests, founded on the propriety of adhering to the founder's intention, but one of the governors, Dr. Guest, the Master of Caius, has characterized the present proposals as being injudicious, uncalled for, and revolutionary.

18. The Scheme which we humbly submit to the consideration of the Legislature is as follows:—

SCHEME.

Commencement of Scheme.

1. This Scheme shall come into operation at the time of the passing of the Act confirming the same, which time is herein referred to as the commencement of the Scheme.

Repeal of Private Act of Parliament regulating the Charities.

2. The Private Act of Parliament (2 Geo. III. cap. 15) which now regulates these charities shall be repealed, except so far as it incorporates the governors and trustees of Tancred's Charities (who are herein-after called "the Governors") and provides for their holding property.

Provided, firstly, that this repeal shall not affect the validity or invalidity of anything already done or suffered, or any right or title already acquired or accrued, or any remedy or proceeding in respect thereof; secondly, that the rules, orders, provisions, and directions, made by the governors, which are in force at the commencement of this Scheme, shall continue in force, until and except so far as they may be superseded by any ordinance made under the provisions of this Scheme.

The Governors.

Lincoln's Inn may appoint a Bencher to be a Governor instead of the Treasurer.

3. The Society of Lincoln's Inn may appoint some member of their Bench as their nominee to be a member of the corporation of the governors, in lieu of the treasurer of the society, and may from time to time vary such appointment.

The Governors may acquire A

4. The governors may acquire the advowson of the Vicarage or Curacy of Whixley, and may

hold the same without licence in mortmain, and without complying with the provisions of the Act of the ninth year of the reign of his late Majesty George II. chapter 36.

5. If the governors acquire the said advowson, they may provide for augmenting the benefice by an annual sum, not exceeding 250*l.*, out of the estates held by them in respect of the tithes of Whixley, or out of any other part of the estates, which are subject to the founder's deed of settlement, and such augmentation shall be valid notwithstanding any law or statute to the contrary.

6. The mode of acquiring the advowson and of raising the money, if any be required for that purpose, and the mode of effecting the augmentation, shall be in the discretion of the governors.

7. The governors shall hold the advowson upon trust so long as any pensioners reside at the hospital of Whixley Hall (in this Scheme called the Hospital), to present some fit person to the vicarage when vacant, and, when the pensioners cease to reside at the hospital, upon trust to sell the advowson, and to hold the proceeds of the sale as part of the property of the charity.

8. Before the augmentation is made the governors may allow to the vicar or curate of Whixley an annual sum of such amount, not exceeding 250*l.*, and during such period, as they from time to time think fit.

9. The governors may (but subject to the right of the present pensioners to reside at the hospital as herein-after specified) sell all or any part of the lands and hereditaments which may be from time to time vested in them, either in fee or for a smaller interest, and may invest the proceeds in any manner which they think fit. But every such sale and investment shall be made with the sanction of the Charity Commissioners.

10. Subject to the provisions contained in this scheme, the governors may, from time to time, by writing under their common seal, and with the assent of the Charity Commissioners, frame ordinances, as well for regulating the management and distribution of the charities (including the appointment, removal, and payment of the necessary officers and clerks,) as for determining all or any of the following matters with respect to both the pensioners and the students, namely,—

(1.) Their number.
(2.) The amount and duration of their stipends.
(3.) The qualifications to be required for candidates.
(4.) The mode and conditions of election.
(5.) The conditions to be observed by persons elected.
(6.) The penalties for non-observance of any of the conditions.

The Pensioners.

11. Nothing in this Scheme shall affect the rights of those who are pensioners at the commencement of this Scheme (in this Scheme referred to as existing pensioners) except where they are in that behalf expressly mentioned, and all Schemes and ordinances framed under the general powers hereby given shall be framed so as not to diminish the amount of benefit in money or money's worth which any existing pensioner has heretofore been accustomed to receive from the charities.

12. After the commencement of this Scheme the number of pensioners may be increased to any number not exceeding 24. But the total amount of income applied to the payment of pensioners shall not exceed 1,200*l.* per annum.

13. Any person shall be eligible for election as a pensioner who is comprised in any of the following classes of persons, namely,—

(1.) Clergymen.
(2.) Medical practitioners who in Great Britain and Ireland are registered, and in other places are properly qualified according to the laws of such places.
(3.) Barristers-at-law or Advocates.
(4.) Attorneys, Solicitors, or Writers to the Signet.
(5.) Commissioned Officers in Her Majesty's Army or Navy.
(6.) Widows or daughters of any of the above-mentioned persons.

Provided that he or she possesses the following qualifications, namely,—

(1.) Is a British subject.
(2.) Is in reduced circumstances.
(3.) Is above 50 years of age.
(4.) Has the qualifications required by any ordinance of the governors.

Future Pensioners to reside in Great Britain, but not in the Hospital.

14. The pensioners appointed after the commencement of this Scheme shall reside somewhere in Great Britain, but not in the hospital.

Existing Pensioners may be allowed to reside out of the Hospital.

15. If any existing pensioner desires to reside elsewhere than at the hospital, the governors may permit him to do so, on such conditions and with such annual pension as may be agreed upon between such pensioner and the governors, with the assent of the Charity Commissioners.

If resident Pensioners are four only they may be removed from Hospital with proper Pensions.

16. Whenever the number of pensioners resident in the hospital is reduced to four, the governors may, with the sanction of the Charity Commissioners, and, if they deem it compatible with due regard to the welfare of the remaining pensoners, make provision for the removal of such pensioners from the hospital and for their residencee lsewhere, but, in such case, they shall allow them pensions or benefits not less than the equivalent in money, or money's worth, of the benefit which they have theretofore derived from the charities.

Students.

Students to have sum promised at time of election.

17. The existing students shall not be entitled to any larger annuities than were granted to them at the time of their election, and shall not be entitled to participate in the surplus revenues of the charities.

General Provisions.

Application of income of Charities.

18. The expenses of management shall fall on the entire income of the Charity Estate.

Conveyed Estates.

With respect to the estates conveyed by the founder, the governors shall apply the income in payment as follows :—

1. Of their proper share of the expenses of management.
2. Of the charges in favour of the Curate of Whixley, of the Master and Fellows of Christ's College, and similar charges.
3. Of the pensions.

And they shall apply the whole surplus income towards the creation of Studentships in the three Faculties of Divinity, Medicine, and Law.

Devised Estates.

With respect to the founder's devised estates, after payment of their proper share of expenses of management, the governors shall divide the income into 21 parts, and shall apply 10 of such parts in the same way as the surplus income of the conveyed estates, and the other 11 of such parts shall be paid in equal moieties to the respective bursars of Christ's College and Gonvile and Caius College for the benefit of those colleges.

Doubts and disputes to be decided by Charity Commissioners.

19. If any doubt or question arises as tc the proper construction or application of any of the provisions of this Scheme, or the proper assessment of the amount of benefit enjoyed by the present pensioners, and generally as to any other matter concerning the management of the charities, the governors or other persons interested in the charities shall apply to the Charity Commissioners for England and Wales for direction thereon, and all parties shall be bound by such direction when given. But it shall be lawful for

the Charity Commissioners to refer the parties to the ordinary tribunals of justice if they are of opinion that a more satisfactory decision of the question will thereby be obtained.

Court of Chancery and Charity Commissioners may alter Scheme.

20. The Court of Chancery and the Charity Commissioners for England and Wales shall respectively have the same power of altering this Scheme, and framing new Schemes, as they would have under their ordinary jurisdiction if the governors were not constituted by Act of Parliament, and if this Scheme were made by an order of the Court of Chancery or of the Charity Commissioners, instead of being enacted by Parliament.

Mode of dealing with Pensions.

19. It will be seen that the Scheme, while abrogating the hospital and its attendant evils, provides a large fund for pensions, to be granted on the principle of The Benevolent Society, which may, if judiciously administered, alleviate much discomfort. The field of choice also is extended to all British subjects, to a larger number of callings than specified by the founder, and to both sexes.

Curate of Whixley to be endowed.

20. The advowson of Whixley was intended to pass with the founder's other estates, but the Court of Chancery decided that it did not pass. The position of the curate has been before described. If the hospital is given up, he would be reduced to the stipend of 8*l.*, or, at most, 18*l.* per annum; while the Tancred estate enjoys the whole tithes of the parish, the value of which is about 534*l.* per annum. The parish is large in area, and had a population, according to the Census of 1861, amounting to 954. We submit to the Legislature, that if the general principles of this Scheme are adopted, it is right and just to provide a substantial endowment for the Minister of this Parish, instead of taking away nearly the whole of the ancient endowment to spend it on eleemosynary objects elsewhere. The device of buying the advowson before endowing it, is adopted merely to avoid the endowment of another man's property.

Sale of Estates.

21. With respect to the power of sale, it has been felt that such a step may be rendered expedient by the breaking up of the establishment, and we think it is calculated to produce a large increase in the income of the charity. It is therefore thought better to have general powers of sale instead of the more special powers which are conferred by the Charitable Trusts Acts.

Objections

22. It is now our duty, in compliance with The Charitable Trusts Act, 1853, section 60, to set forth the objections received to the proposed Scheme, and all proceedings had in respect of such objections, and the grounds on which any such objections have been overruled.

23. Public notice of the outlines of the proposed Scheme was given, in compliance with the requisition of the 55th section of The Charitable Trusts Act, 1853. The notice is here set forth for the purpose of rendering the objections, which refer to it clause by clause, more easily intelligible.

16th Nov. 1866. Notice of proposed Scheme.

24. CHARITY COMMISSION.

In the matter of the several charities founded by the settlement and will of Christopher Tancred, of Whixley, in the county of York, Esquire (deceased).

Notice is hereby given, that the Board of Charity Commissioners for England and Wales, upon the Report of Francis Offley Martin, Esquire, their Inspector, and upon the application of the governors and trustees of the above-mentioned charities, propose to approve and certify a Scheme, to be submitted to Parliament, having the following objects, namely,—

1. That the future pensioners shall not reside in the hospital.

2. That if any existing pensioner is desirous not to reside, the governors, with the assent of the Charity Commissioners, may agree on terms with them.

3. That whenever the resident pensioners become reduced to four, the governors, with the assent of the Charity Commissioners, may make provisions for their removal from the hospital and residence elsewhere.

4. That powers be given for the sale of the estate.

5. That some provision be made for augmenting the stipend of the Curate of Whixley.

6. That the number of the pensioners hereafter to be appointed shall be increased, and that they shall reside somewhere else in Great Britain.

7. That the class of persons eligible shall extend to all British subjects, of certain conditions of life and of either sex.

8. That if the estates are sold, or the hospital is broken up, the governors shall, with the assent of the Charity Commissioners, have power to fix the amount of pensions to be enjoyed by the present pensioners, but so as not to diminish the amount of the benefit they have heretofore been accustomed to receive.

9. That the rest of the charity funds shall be applied in extending the number of studentships in any of the three specified faculties.

10. The governors, with the assent of the Charity Commissioners, shall have power from time to time to frame schemes for the regulation of the terms on which pensions and studentships shall be granted, and their amount and number, and otherwise for the due regulation and administration of the charities.

11. The Society of Lincoln's Inn to have power from time to time to appoint a member of their bench to be a governor and trustee for so long as they think fit, with the same powers as the treasurer of the society, and to vary the appointment.

12. Any doubt or dispute as to the proper construction or application of any of the provisions of the scheme to be decided by the Charity Commissioners, upon application to them by the governors.

Objection from the majority the Pensioners.

25. The following objections and suggestions have been received in respect of the scheme :—

TANCRED'S CHARITIES.

Whixley Hall, York.

We, the undersigned pensiouers, having received the Scheme proposed by the Charity Commissioners for the alteration of the will and settlement of Christopher Tancred, Esquire, deceased, are inclined to give it its due consideration.

(i.) We do not object, in clause 1, that the future pensioners should not reside in the hospital, but think it right, that, when such residential advantages are taken away from the pensioners, an equivalent should be given them for such loss, commensurate with the original provisions made for the students not having such residential advantages, and that 30*l.* should be awarded annually to the present and every succeeding pensioner, in lieu of the mansion house and its privileges.

(ii.) We have no objection to the sale of the estates, which seems imperatively called for.

We see no reason why the number of pensioners should be increased, under clause 6, inasmuch as the value of the estates are not so great as to afford more than a suitable maintenance to decayed gentlemen, persons of education, and who have seen better days ; nor can the fact of the material alteration in the value of money, since the date of the founder's settlement, be left out of consideration. Mr. Tancred, moreover, was special in his instructions that no addition should be made to the mansion house, or any material alteration made, which

otherwise would have been required, had he meditated any increase in the number of his pensioners.

We object entirely to clause 7, seeing no reason why the founder's object should be so essentially set at nought to admit females as objects of his charity, more especially since he disinherited all his nearest female relatives, and designed the benefit derived from his landed estates exclusively for the support of poor and necessitated gentlemen.

We cannot consent to clause 8 as it now stands; it would virtually give the governors power to limit the stipends of the pensioners, which, under the settlement, they have no right to do, since, subject to certain prepayments, the moiety of the estates is vested in them for the sole purpose of dividing the surplus in equal proportions between the students and pensioners. We cannot agree to surrender our rights to a twelfth portion of such moiety, or be any parties to defraud our successors of such settled rights.

We have nothing to do with clause 9. Whilst protecting our own interests, we only beg to be kept entirely distinct from any arrangement the Commissioners and our governors and trustees may deem it prudent to make, with the consent of Parliament, for extending the number of studentships in any of the three specified facilities.

We submit these reasons to the consideration of the Charity Commissioners, and are prepared to petition Parliament to the same purport. Should a bill be introduced without such alterations as will better protect our vested rights and interest under the founder's settlement.

(Signed) W. Netherwood (caterer).
W. S. Blackstone (auditor).
J. P. Hutchinson, per W. N.
Thos. H. Leighton, per W. S. B.
Henry Harrison.
Joshua Burgess, M.D. M.R.C.S., England.
Jas. Britton, per W. S. B.

Dec. 13, 1866.

n Mr. lock.

24. From Mr. Horlock, one of the pensioners, we have received the following objections :—

Tancred's Charities.

Whixley Hospital, near York,
Sirs, December 13, 1866.

I, in common with my fellow pensioners on this foundation, have received a notice that the Charity Commissioners, &c. &c. &c. *propose* to *approve* and *certify* a scheme to be submitted to Parliament, &c. &c. &c.

I for one must give my decided objection to *such* a scheme as that now proposed, and I do so in a few plain words.

It is of *little Honour* to the *Will* of the *Dead*,
And of less Honour to the *Wills of the Living!!*

I am, Sirs,
Yours very obediently,
W. Horlock.

The Charity Commissioners,
&c. &c. &c.
8, York Place, St. James' Square.

25. These communications, so far as they contain objections to the proposed Scheme, rest on such general grounds, fully dealt with at the inspection, that we have not felt it necessary to reply to the pensioners who sent them, nor do we now feel it necessary to say more, as to the grounds on which they are overruled, than by referring to our foregoing account of the working of the foundations.

m two he Go- nors.

26. From the governors as a body we have received no objection. We have received many valuable suggestions from them, most of which have been embodied in our Scheme. Indeed we were in hopes that there was entire harmony between the views of the governors and those adopted in the Scheme. And we still believe that this is so as regards the governors in their collective capacity. But it will seem that the two Heads of Colleges object to the Scheme, because it leaves it open to the governors, with the assent of this Board, to allow the students to go to other places of education than Christ's or Caius, and that one of them, the Master of Caius, objects to the Scheme in toto. An objection was also raised by one of the governors (the Master of Christ's), as to the best method of limiting the amount of pensions. These objections have been made, partly during an interview, partly by a letter written by the Master of Christ's to the solicitor of the governors, Mr. Frere, and partly by the letter of the Master of Caius herein-after set forth. Their precise nature, and the mode in which they have been dealt with, will appear from the letters following :—

27. Charity Commission, 8 York Street, St. James' Square, S.W.
12th January 1867.

12th Jan. 1867. Letter of the Secretary of the Charity Commissioners to the Governors.

Tancred Charities.

Gentlemen,

1. The Christmas holidays, and the quantity of routine business following them, have hindered me from communicating to you the views taken by this Board, on the only two points left for their consideration, before certifying the Scheme for Parliament, viz. : those relating to the 10th and the 16th clauses of the Scheme.

2. Neither of these points has assumed the precise form of an objection by the governors, for on both there was a difference of opinion among them. But, as both were raised by the deputation of governors, which was received at this office on the 19th ultimo, the Commissioners think it proper that their views should be stated directly to the governors themselves..

Objection as to limit of pensions.

3. The first point was very little urged. All the governors were understood to agree with the Commissioners in the plan of limiting the pensions, and leaving the studentships unlimited. The ground for this is, that the latter department of the foundation has a more generally beneficial character than the former. The only question is whether the limit shall be a sum of money, or a certain proportion of income. The Commissioners are disposed to adhere to the fixed limit. It is far more simple, and avoids the many difficulties of working under a fluctuating limit. The only objection to it is founded on the fear, lest, in the lapse of years, and by changes in the relative value of money and land, the pensions may be considerably restricted. The Commissioners cannot feel the force of such remote speculations. They can hardly think that the working of the foundation at large, will be deteriorated by any change which may enlarge the more beneficial, while it relatively decreases the less beneficial, part of it. If, however, it should prove that mischief arises from the frame of the Scheme, great facilities exist for altering it by future Schemes. The Commissioners think it wiser to be guided now by their knowledge of the present and the past, and to leave it to future generations to provide for the unknown contingencies of the future.

Objection as to the places where students are to be educated.

4. The other objection relates to the future studentships. At the interview of the 19th the Master of Christ's strongly urged that all the students should be compelled by Act of Parliament to attach themselves to Christ's College, Caius College, and Lincoln's Inn respectively. He has further stated his views in a letter to Mr. Frere, which was forwarded to me by that gentleman. The Master of Caius advocated the same view. On the other hand, the Treasurer of Lincoln's Inn expressed his decided preference for the Scheme as framed.

5. Now it cannot be suggested that the restrictions desired by the two Heads of Houses are for the benefit of the students. Nor is it on that ground, but on the ground of the founder's intentions and of legal right, that the Commissioners are urged to introduce limitations calculated to impede the beneficial action of the charity.

6. The Commissioners have received from the pensioners objections consistently founded on the principle that the founder's arrangements ought not to be disturbed. But the Scheme proposes to effect essential alterations in these arrangements :—it destroys the hospital; it enlarges the area from which pensioners may be chosen; it restricts the pensions, and precludes the pensioners from claiming to share surplus income; it does the same thing by the students; it provides for the endowment of Whixley Curacy. These things are done with the main object of throwing the strength of the foundation into the creation of studentships in such a way as to produce the greatest amount of good to the students. They are done, all with the assent, some at the instance, of the Governors. And it is surprising to find that two of the Governors halt at the point where their own Colleges are concerned, and insist, that, here at least, the arrangements of the founder ought to be scrupulously adhered to.

7. The Commissioners feel, that, in effecting large readjustments of the foundation, a steady eye should be kept on the interests of its true objects, which ought not to be sacrificed to a desire of adhering in some details to a plan requiring alteration in some of its main features.

8. But, then, it is said, that the Colleges have certain legal rights, and that no case is made for taking them away. The Commissioners, therefore, look to see what are the rights of the Colleges. The founder directs that certain sums should be provided for the education of 12 students, of whom four shall be educated in Divinity at Christ's, four in Physic at Caius, and four in Law at Lincoln's Inn. They are to receive money for a number of years, and to make speeches every year on founder's day in the Halls of the Colleges and Lincoln's Inn. Whether these arrangements are embodied in the Act of Parliament of 1761 is not quite clear. It is safer for the present purpose to assume that they are. But it is obvious that the essence of this foundation, and that which gives its charitable character, is the establishment of studentships. Whether the students are to receive their education at one place or another, is a minor detail which the founder settled, possibly because the chosen places had the greatest reputation at that time, possibly because (as in the case of Whixley Hall) he wished his own name to be perpetuated. He does not thereby give the Colleges or Lincoln's Inn any pecuniary benefit. In other parts of his foundation he has given pecuniary benefits to the Colleges, and with those the Scheme in nowise interferes. In this part he has given them no benefit, unless it be a benefit to force within their walls a few undergraduates who would not go there from any other attraction than that of a Tancred studentship. If the Colleges are good places of education, and the Commissioners believe them to be excellent ones, they can get plenty of members without any such compulsion. If they should ever become bad places of education, why should students be forced into them? This particular provision appears to the Commissioners to be one which, at least if it had not found its way into an Act of Parliament, the Court of Chancery might treat as alterable under its ordinary jurisdiction. But, however this may be, they are of opinion that it is a matter of detail, not affecting the enjoyment of property at all, and they cannot justify it to themselves to lay before Parliament a Scheme, dealing with it in any other spirit than a desire to effect the greatest amount of good to the students.

9. It is, however, to be added, that the two Heads of Houses claim more than even their extreme legal right. It is a matter of proximate certainty that if this Scheme becomes law the studentships will before long be materially increased in number. They claim to educate the increase. Dr. Cartmell's words, in his letter to Mr. Frere, are: "If the number of students be "increased or diminished, the number at each "of the three institutions shall be increased or "diminished in the same proportion, so that "there shall always be equal numbers of each "class." Supposing the Colleges had a legal right, indefeasible by any judicial authority, to educate the prescribed number of students, they could hardly sustain a claim to educate a larger number gained by altering other parts of the foundation.

10. This leads to the consideration how the proposed restriction is calculated to affect the class who may aspire to be students. On this, the most important consideration of all, the Commissioners cannot conceive that there can be two opinions. It must be borne in mind what the rival proposals are. The two Heads of Houses desire to compel all students, however great their number, for all time, and through all changes of circumstances, by force of an Act of Parliament, unalterable save by another Act, to come for their education to three specified institutions, and to render it impossible even to alter the proportions of the studentships in the three Faculties. The Commissioners desire, not necessarily or immediately to alter the existing practice, but, to put it in the power of the Governors themselves, with the sanction of the Commissioners, to decide from time to time upon these incidents, as well upon the other incidents, of the studentships. They can conceive a state of circumstances in which injury might accrue to the class of students unless some alteration of the present arrangement were made; when desirable candidates might be deterred from competing, and elected students might be injured, by inability to go to other places of education more expedient for them than the three selected ones. It may also be expedient to increase the number of studentships in one Faculty, and not in the others. Indeed, there might be the means of establishing one additional studentship, or two, but not three. They think it wiser to leave such questions to be dealt with as they arise by the Governors, without the necessity of procuring another Act of Parliament. And, if such a body as the Governors think at any future time that it is for the general good to allow the students to resort to other Colleges or Inns of Court, or to alter the proportions between the three Faculties, and if this Board should agree with them, the Commissioners cannot think there is any ground for apprehending danger or injustice to any part of the foundation from alterations proposed by the former of those bodies, and assented to by the latter.

11. The result is that the Commissioners cannot accede to the suggestion. It appears to them, that the greater liberty of arrangement given to the Governors as now proposed, is calculated to benefit the real objects of the foundation, while it does not take away from the Colleges or Lincoln's Inn any pecuniary benefit, or, except under circumstances disentitling them to retain it, any species of benefit at all.

12. The Master of Christ's expresses regret that notice of the Commissioners' intention on this point was not communicated to the Colleges. I need hardly assure you that no kind of discourtesy or reticence was intended. The fact is

that the Scheme is framed on the principle of leaving a host of details to be settled by future ordinances, and of repealing the Act of Parliament, in order to give perfect liberty on these points. It never occurred to the Commissioners, that this particular matter was not one of the details with respect to which the discretion of the Governors (acting with the sanction of this Board) should be left unfettered. If they had thought it of importance enough to require the special consideration of the Legislature, they would have mentioned it specially in the Scheme, and would have called the attention of the Colleges to it. They did not conceive that, in leaving the matter to be dealt with by ordinance, they were taking away any substantial right of the Colleges. And it is a matter of some surprise and some regret to them to find that the Colleges view the case otherwise. The Governors, however, should know that Dr. Cartmell's letter to Mr. Frere was laid before the Board prior to the final consideration of the Scheme, so that no prejudice has accrued from want of notice to the Colleges.

I have the honour to be,
Gentlemen,
Your obedient servant,
(Signed) HENRY M. VANE.

To the Governors of the Charities
of C. Tancred, Esq.

28. The following letter was afterwards received from the Master of Caius :—

Sandford Park, Oxon,
Sir, January 17th, 1867.

I have received a printed copy of a letter, dated January 12th, and addressed by the Charity Commissioners to the Governors of the Tancred Charities. It is worded, no doubt unintentionally, so as to lead to very false impressions as to some of the facts on which its reasoning rests; and its statements should not, I think, go forth altogether without challenge.

In section 2 it is stated, that the representations made could not be considered "as objections by the governors," inasmuch as "there was a difference of opinion among them." I had thought that in a corporate body the opinion of the majority was the opinion of the corporation. The single governor who expressed a willingness to accept the scheme of the Commissioners has merely a *temporary* interest in the Tancred Charities; and, moreover, has long been on intimate relations with one of the very institutions likely to benefit by the proposed changes. Surely the opinion of this gentleman ought not to be considered as neutralizing the opinions of the other governors.

In No. 3 the Commissioners tell us, that "all the governors were understood to agree with the Commissioners in the plan of limiting the pensions and leaving the scholarships unlimited," and in No. 6, after referring to the changes proposed as regards the hospital, they add, that these charges were made "all with the assent and some at the instance of the governors, and it is surprising to find, that two of the governors halt at the point where their own Colleges are concerned, and insist, that here, at least, the arrangements of the founder ought to be scrupulously adhered to." In reading these statements my surprise was equal to that of the Commissioners. The whole scheme originated with the Commissioners; the governors were never consulted; their propositions were overruled; their representations disregarded; and when they were summoned before the Charity Commissioners they found the only liberty left them was to acquiesce in foregone conclusions, in results that were not to be altered. For my part, I have always thought that the violent changes proposed by the Commissioners, with respect to the pensioners, were as injudicious as they were uncalled for. The governors wished to reform and not destroy the hospital, and a few reasonable changes would have remedied every mischief. I endeavoured to lay my views before the Commissioner who attended the meeting, but I soon found that he had taken his stand, and that argument was thrown away.

If the Commissioners think it is their duty to make "large readjustments" (No. 7), in other words to revolutionize every charity that is brought under their notice, the sooner the public is informed of the fact the better.

In section 8 the Commissioners speculate on the motives which induced Mr. Tancred to select the two Colleges of Christ and Caius as objects of his bounty. Mr. Tancred was a man of culture, and he may have thought, as many still think, that in addition to a strictly professional training it would be an advantage for a clergyman or a physician to have a liberal education, and, to furnish such education, he selected two Colleges, with which he was well acquainted, and in whose welfare he felt an interest. Of the benefits they received from Mr. Tancred's endowments the Colleges are the best judges, and how highly they value them is seen by the course they are now taking.

The chief object the Commissioners have in view does not appear on the face of their letter; but there are ominous words at the end of section 10 which leave on my mind no doubt upon the subject. I am reluctantly brought to the conclusion, that the main object of their scheme is to pave the way for the gradual abolition, total or partial, of the clerical scholarships, and for the transference of the medical studentships from the college Mr. Tancred intended to benefit to more favoured institutions in London.

As the Head of the injured College, I protest against this act of spoliation.

I remain, Sir,
Your obedient servant,
H. M. Vane, Esq., (Signed) EDWIN GUEST.
Charity Commission.

29. To this letter the following reply was sent :—

Charity Commission,
8, York Street,
St. James's Square, S.W.

THE TANCRED CHARITIES.

Sir, 25th January 1867.

25th Jan. 1867. The Secretary's reply.

1. I am to acknowledge the receipt of your letter of the 17th inst., and to express the regret of the Commissioners that the whole principle of their proposed Scheme is disapproved by you. This however they are unable to avoid, for, after the evidence given on the inspection, they could not justify it to themselves to propose to Parliament any Scheme involving the retention of Whixley Hospital.

2. I should add no more were it not for the purpose of pointing out some misapprehensions into which you have fallen, it being always desirable to clear away errors in fact, as quickly as possible.

3. It is quite accurate to say that this Board has received no objection from the governors in their corporate capacity. If they had, they certainly would treat it as proceeding from the whole body, notwithstanding there might be a difference of opinion among them. The objection referred to was made orally by two members of a deputation, a third member of which declared his dissent from it. The point is not very material. It was only necessary to refer to it for the purpose of showing why my answer was addressed to the governors, rather than to yourself and Dr. Cartmell individually. And for this purpose the objection was actually treated, as you say it ought to be, as proceeding from some of the governors in that character, and calling for an answer to their body.

4. Your statements that the governors were never consulted, that their propositions were over-

ruled, and other similar statements, must have been made in ignorance of the meeting which took place at this office on the 24th November last. This was held at the wish of the governors, who were informed of the main outlines of proposed Scheme before any notice at all was given to the public, for the very purpose of consulting them. Three governors were present. All were understood to express decided approval, certainly no one expressed any disapproval, of the proposed dealings with the hospital and the pensioners. They made suggestions in at least three material points,—as to the sale of the estates; as to the advowson of Whixley; and as to the students' income. All these suggestions have been adopted by the Commissioners, and the Commissioners have the satisfaction of still thinking that their Scheme is such as, in its main features, approves itself to the judgment of the majority of the governors.

5. I am to disclaim on the part of the Commissioners (though such a disclaimer ought not to be necessary) any intention beyond what appears on the face of the proceedings. There is no ground for such unworthy suspicions to be found either in the Scheme or in my last letter. Nor is it easy to see what danger can arise from the supposed views of the Commissioners, seeing that they propose to leave the whole initiative of future ordinances in the hands of the governors, and not in any way to modify the character of that body.

I am, Sir,
Your obedient Servant,
(Signed) HENRY M. VANE,
Secretary.

The Master,
Gonvile and Caius College,
Cambridge.

30. On the 20th day of February was received the following communication from the Members of Caius:—

To the Charity Commissioners for England and Wales.

THE TANCRED CHARITIES.

19th Feb. 1867. From the Master and Fellows of Gonvile and Caius College.

The memorial of the Master and Seniors of Gonvile and Caius College in the University of Cambridge, Showeth,—

That on the 10th inst. the attention of the master and seniors was called to a document purporting to be a copy of a certificate of approval of a Scheme for the management and regulation of the above-named charities.

That, by a certain settlement made by the founder of the said charities and by the statute establishing them, the trustees of the said charities are directed from time to time to elect young persons to be students, to the number of four, to study Physic in Gonvile and Caius College, Cambridge.

That, by the will of the said founder, and by the said Act, the said trustees are also directed to pay a defined portion of certain rents and profits for the use of the fellows and scholars of the said college.

That the master and seniors are the governing body of the said college, and that it is their duty, as such, to protect the interests thereof, and to prevent, so far as they may be able, any diminution of its endowments.

That, although the stipends of the Tancred Studentships are not conferred by the master and seniors, they form essentially a part of the pecuniary endowments of the college. Similar foundations, such as scholarships, to which the trustees of schools appoint, have been frequently modified, but never, so far as the master and seniors are aware, without consulting the interests of the educational institution to which they were attached.

That the master and seniors received no notice from the Commissioners of their intention to form a Scheme for the management and direction of the said charity, nor did they, up to the 10th of February before mentioned, in any other way acquire a knowledge of such intention, nor have they now any formal or official information on the subject.

That, by the 10th section of the said Scheme, the trustees of the charity, with the assent of the Commissioners, obtain power to repeal the limitation of the said studentships to the said college.

The master and seniors would willingly concur in any Scheme by which this or any other endowment that it is their duty to defend or control should be made more useful; but they know of no reason whatever why the will of the founder should not in this particular be respected.

The connection of such endowments as the Tancred Studentships with Universities, in which the residence of students is required, does not only secure that some at least of the members of the liberal professions should receive a liberal education, but it secures also that they should have while students a full opportunity of associating freely with other students of their own order, but intended for other professions.

The University of Cambridge affords also, as the master and seniors believe, every facility for pursuing, in conjunction with more general studies, those which are especially adapted to the medical profession, and they cannot admit that the position of their college in the University is such or is likely to become such as to excuse the abstraction of any portion of the endowments that have been given for the use of it students.

The master and seniors therefore pray—

That the Commissioners will not proceed with any Scheme that affects these charities without affording to this college a full opportunity for considering its provisions, nor with any one in which the interests that the master and seniors are bound to protect are not in substance preserved.

GONVILE and CAIUS COLLEGE
The 19th February 1867.

Witness to the sealing,
John Lamb,
Bursar.
(L.S.)

31. This document having arrived in time to be appended to the case, we gladly avail ourselves of the opportunity of laying before Parliament the views of the College in their own words.

32. We believe that we have now made a full statement of this case including the particulars we are required to state by The Charitable Trusts Act, 1853. We have come to the best conclusions we can, after careful and anxious consideration, and are now glad to hand the matter over to a more august tribunal, better able than ourselves to judge, between conflicting opinions, what is the most proper course to be taken.

THE CASE of the CHARITY founded by THOMAS BROWN, Esquire, for PROMOTING the STUDY and CURE of the MALADIES, DISTEMPERS, and INJURIES of QUADRUPEDS or BIRDS useful to MAN.

Thomas Brown, Esquire, by his will dated the 14th day of December 1846, after making various dispositions not relating to his charitable gift hereinafter referred to, and after reciting that there was standing in his name in the books of the Bank of England a sum of twenty thousand and upwards of three per cent. consolidated government annuities, bequeathed his said stock and all his residuary personal estate to the Chancellor, Vice-Chancellor, and Fellows of the University of London, for founding, establishing, and upholding an institution for investigating, studying, and, without charge beyond immediate expenses, endeavouring to cure maladies, distempers, and injuries which any quadrupeds or birds useful to man might be found subject to: for and towards which purpose of founding, establishing, and upholding such

Animal Sanatory Institution within a mile of either Westminster, Southwark, or Dublin, as might at the time for making a decision as to the locality by the said Chancellor, Vice-Chancellor, and Fellows be thought expedient, he bequeathed exclusively all his said residuary personal property; and he directed that all available interest to accrue on the said residue should be left to accumulate and remain with the principal thereof in the English three per cent. consolidated annuities, for any length of time lawful for such increase not exceeding fifteen years from the time of his death, and that all principal and interest should then or afterwards be applied solely to the object of founding, establishing, and upholding the said Animal Sanatory Institution, and that dominion over the property of and for such institution should become vested in the said Chancellor, Vice-Chancellor, and Fellows. And after making specific provision for such accumulation of his trust estate, by the agency of some person to be appointed for that purpose as thereby directed, he declared his desire that previous to the opening of the said institution, a superintendent or professor of the institution and its business should be appointed by the said Chancellor, Vice-Chancellor, and Fellows, and that such or any subsequent professor or superintendent should be removeable by the like authority, for neglect or violation of duty or propriety, and that in every case of a vacancy in the office of such professor or superintendent, a successor should be appointed in like manner. And he directed that such professor or superintendent should have a residence adjacent to the institution besides a salary, and that he should annually give, on the business of the institution, at least five lectures in English, and free to the public, at some place to be appointed by the governing majority of the Senate of the said University; and after expressing his desire that kindness to the animals committed to the charge of such professor or superintendent should be a general principle of the institution, he empowered the said Chancellor, Vice-Chancellor, and Fellows to appoint annual committees of their own body, or of medical men, to control the number and cases of diseased or injured animals to be taken charge of, and to decide about the purchase of diseased or injured animals or their carcases, for the promotion of science, as well as to determine about any contingency not thereinbefore provided for, relative to the said institution. And in case the Chancellor, Vice-Chancellor, and Fellows of the University of London should decline to accept and act under the trust aforesaid, or should eventually omit to have such Animal Sanatory Institution founded, and established within the space of nineteen years from the time of his death; or in case the said institution should anyhow not continue to be conducted bonâ fide for the said purpose agreeably to the conditions aforesaid, then he bequeathed all his said trust property to the Provost, Fellows, and Scholars of the University of Dublin, for the exclusive purpose of founding and maintaining in that University professorships of any three or more of the following languages, videlicet: Welsh, Sclavonic, Russian, Persian, Chinese, Coptic, and Sanscrit, that the Provost and Senior Fellows of that University should choose to establish there in his name, with other trusts to take effect if the University of Dublin should fail to assert and maintain their title to the trust funds accruing to them under that provision.

The testator died on the 27th December 1852, without having revoked or altered these dispositions of his will, which was shortly afterwards proved by his executors (with a codicil thereto) in the proper Court of Probate.

The University of London, with the approval of the Secretary of State for the Home Department, accepted the bequest made to them on the stated trusts, and its validity having become the subject of dispute, they procured its judicial confirmation by the High Court of Chancery, in a suit instituted by them for that purpose against the executors and next of kin of the testator, and the University of Dublin, in that court, whose decree made by the Master of the Rolls on the 13th November 1856 was affirmed by the Court of Appeal in the year 1857.

In the year 1858 the funds, subject to the said trusts, were transferred to the University of London, then consisting of 22,600*l.* consolidated 3*l.* per cent. annuities, and a cash balance afterwards invested by them in the same stock, and the net dividends of the whole of the said stock (after deducting only the costs of management), have since been accumulated by further like investments thereof in the same stock in the name of the said University. It is calculated that when these accumulations shall have been continued until the end of the prescribed period of 15 years from the testator's death, the whole principal trust fund will exceed by some inconsiderable amount 30,000*l.* stock, producing in dividends a small excess over the yearly sum of 900*l.* sterling.

It has become the duty of the Charity Commissioners, at the instance of the Senate of the University of London, to consider the measure of beneficial effect which can be given to the testator's design, in all its details, with these pecuniary means, or the propriety, in case of their insufficiency for the effectual accomplishment of all their intended purposes, of seeking authority to accomplish their principal object under circumstances not foreseen, or not sufficiently estimated by the testator in a different course.

They are satisfied that such an institution as specifically contemplated by him could now be established and maintained with the income of his trust estate on so contracted a scale only as to deprive it of important efficiency for his declared purposes or the public benefit, while, at the same time, the general improvement of veterinary science and practice in this kingdom, which was his principal object, and by which the whole of his benevolent purposes may be most effectually promoted, may be advanced with great public benefit, with the aid of his trust funds, by other means which will now be referred to.

By royal charter, dated the 6th day of January, in the 26th year of the reign of Her Majesty, the Chancellor, Vice-Chancellor, and Fellows of the University of London, have power to examine for, and after examination to grant, in such mode, and on compliance by the candidate with such conditions as they shall determine, certificates of proficiency in such branches of knowledge, as they may from time to time determine, and to cause to be held from time to time examinations of persons having prosecuted the study of such branches of knowledge, and being candidates for such certificates of proficiency as aforesaid, to be conducted by examiners appointed by them; and at the conclusion of every examination of the candidates, and upon a declaration by the examiners of the name of every candidate deemed by them to be qualified in this behalf, to issue to him a certificate under the seal of the University, signed by the Chancellor, or in his absence or incapacity, by the Vice-Chancellor, stating the branch or branches of knowledge in respect of which he has been allowed by them to obtain the certificate, together with such other particulars, if any, as they may deem fitting to be stated therein.

The Senate of the University consider that the study of the diseases and sufferings of the animals most valuable to man, and their most effectual and humane curative treatment, may be largely extended and improved by their institution and maintenance of a department in close connection with and under the immediate government of their University, in which intending veterinary practitioners may submit themselves to progressive examinations to be held under their direction within the provisions of their stated charter, or otherwise in the subjects of knowledge most essential to high proficiency in veterinary science and practice; and by the award to the most successful competitors upon such examinations of such valuable exhibitions and prizes, or other marks of

honourable distinction, as well as certificates of proficiency, as shall effectually encourage and aid the diligent prosecution of the studies and exercises most effectual for improvement in such science and practice; and they are willing to undertake the application of the whole income of the funds held by them on the trusts of the said Will to the accomplishment of these purposes if authorized so to do.

The Commissioners assenting to these views of the Senate have encouraged them, before attempting to apply the said funds to the limited objects attainable by their means under the specific directions of the said Will, to seek authority to employ them in the more beneficial manner above mentioned, and have provisionally approved the following Scheme for that object which is submitted to the wisdom of Parliament.

The Commissioners in approving this Scheme have not considered that any interest of the University of Dublin can be unduly affected by its provisions. If the Scheme should not be established the University of London will be required by the trusts which they have undertaken to establish and maintain such an Animal Sanatory Institution as directed by the testator on the contracted scale for which his funds shall be sufficient within 19 years from his death, a period which will not expire before the month of December 1871. The earlier expansion of the benefit of this endowment by different means for the public advantage, and the larger accomplishment of the main intentions of the testator would not, in their opinion, involve any invasion of the title of the University of Dublin to the trust funds, to arise only if the University of London should refuse the trust which they have already accepted, or should fail to discharge those trusts which they are prepared to perform specifically if not authorized to give greater effect to their main purpose. But the Commissioners considered it their duty to communicate their views fully to the University of Dublin at an early period, and they have received information from the Provost and Senior Fellows of Trinity College, that they object to the proposed Scheme for the reasons stated by them, and are prepared to oppose any Bill to be introduced into Parliament for the purpose of varying the trusts of the said Will.

In deference to the Provost and Fellows their reasons for objecting to the proposed Scheme are stated fully. They are as follow:—

1stly. Because the proposed Scheme will not effectuate the object designed by the testator.

2ndly. Because the testator having directed the manner in which the trust as to the foundation and maintenance of an Animal Sanatory Institution should be carried out has expressly declared, that in case the London University should decline to accept or act under the trust, or that in case the Sanatory Institution to be founded should anyhow not continue to be conducted bonâ fide, in such event he gives the property to the University of Dublin for the purpose of cultivating certain Oriental languages.

3rdly. Because in the event of the bequest devolving to the University of Dublin the Provost and Senior Fellows are fully prepared to carry out the trust in its integrity, and the object is one of great value to learning in the promotion and encouragement of philological science.

4thly. Because the secondary object of the testator, being capable of being carried out in its integrity, and the Trustees of the Will for that purpose being ready to do so, it would be a violation of well established principles of equity to apply the fund to a purpose essentially different from that designed and directed by the testator.

The following is the Scheme referred to:—

1. It shall be lawful for the University of London, for accomplishing the main design of the trusts vested in them under the will of Thomas Brown, Esq., deceased, namely, the promotion of the study and cure of the maladies, distempers, and injuries of quadrupeds or birds useful to man, more effectually according to their judgment, than by the specific means prescribed by the testator, to apply the trust funds held by them for that purpose to the following objects, under the restrictions hereinafter contained.

2. They shall have power to establish and maintain a department of or in immediate connection with the University, and under their direct government, for the promotion and improvement of veterinary science and practice.

3. They shall cause progressive examinations to be held in that department by such duly qualified persons as shall from time to time be appointed by them to discharge this duty, and under such regulations as shall be established by them of intending veterinary surgeons and practitioners in the subjects which they shall consider most effectual for the advancement and improvement of veterinary science and practice.

4. They shall have power to award to the most successful competitors upon such examinations any such exhibitions tenable for prescribed periods upon any fit conditions, and such other prizes, certificates of honour or distinction, and certificates of proficiency, as shall in their judgment be best calculated to encourage and improve the studies and qualifications of veterinary surgeons and practitioners.

5. They shall have power to appropriate any such building or apartments, and to provide all such books, apparatus, furniture, and articles, as shall be required for the effectual conduct of the above-mentioned examinations, or for the execution of the powers created by this Scheme to the purposes thereof.

6. They shall have power to apply all or any part of the income of the trust funds vested in them under the will of the testator to the payment of the necessary expenses of executing the powers of this Scheme, and to the payment and provision of the exhibitions and prizes to be awarded by them thereunder.

7. If any surplus of such income shall remain after answering all the purposes aforesaid, they shall have power to apply such surplus to the general object of diffusing and advancing veterinary science, according to such ordinances as herein-after mentioned.

8. All the powers hereby vested in the University shall be exerciseable by the Senate thereof, or by any Committees of Members of the Senate, to whom it shall delegate its authority for this purpose.

9. The examinations to be held by the University, or under their direction, the amount and value of the exhibitions and prizes to be awarded by them, and the terms and conditions on which such awards shall be made, and the purposes for which the income of the said trust funds shall be employed according to this Scheme, shall from time to time be regulated by ordinances of the University, to be submitted by them to, and requiring to their validity the approval of, the Board of Charity Commissioners for England and Wales.

10. This Scheme may from time to time be amended or altered under any jurisdiction empowered to establish schemes for the administration of endowed charities in England as effectually as if the trusts hereby created had been established by the testator, or under any such ordinary jurisdiction as aforesaid.

APPENDIX.

PART II.

Particulars of Stocks and Shares standing in the Name of "The Official Trustees of Charitable Funds," in the Books of the Governor and Company of the Bank of England and Public Companies, on 31st December 1866.

ABBREVIATIONS.

Cons. - Consolidated £3 per Cent. Annuities.
Red. - Reduced £3 per Cent. Annuities.
New - New £3 per Cent. Annuities.
N. 2½. - New £2 10*s.* per Cent. Annuities.
Bk. S. - Bank Stock.
E. I. Stk. East India £5 per Cents.

Locality or Designation of Charity.	Amount of Stock. £	*s.*	*d.*	Description.
Abbeystead in Over Wyersdale - - } Lancaster:				
Richard Townley's Charity - -	193	5	9	Cons.
Abbots Langley - - Hertford:				
Rev. John Ramsey's Charity -	100	0	0	Red.
David White's Charity - -	861	5	7	Red.
Abbotsley - - Huntingdon:				
Rev. George Powell's Charity -	349	3	11	Cons.
Aber - - - Carnarvon:				
Dean Jones' Charity - -	108	13	11	Cons.
Abererch - - Carnarvon:				
Hugh Conway's Charity -	372	10	4	New.
Abingdon - - - Berks:				
John Blacknall's Charities -	1,538	3	2	Cons.
John Payne's Charity - - -	1,066	17	6	Cons.
Elizabeth Baker's Charity -	522	15	5	Cons.
Christ's Hospital - -	3,429	11	8	Cons.
Free Grammar School of John Roysse - - -	10,461	10	9	Cons.
Charity for Benefit of Society of Friends - - -	829	3	10	Cons.
„ (St. Helen):				
James Cole's Bequest - -	193	5	9	Cons.
Martha King's Bequest (Nurse)	214	15	3	Cons.
Do. (National School)	193	5	9	Cons.
Rev. Christopher Cleobury's Charity	108	19	10	Cons.
Ackworth - - - York:				
Poor's Estate - -	2,666	13	8	Cons.
Mary Lowther's Hospital -	1,897	4	8	Cons.
Acton - - - Middlesex:				
Gifts of Ann Crayle and John Cordy - - - -	800	0	0	Cons.
Charities of Elizabeth Wegg, Samuel Wegg, and George Samuel Wegg - -	438	3	4	Cons.
Elizabeth Wegg's Charity -	741	6	2	Cons.
Rebecca Cranmer's Gift - -	700	0	0	Cons.
Charities of Rebecca Bulmer and Thomas Bramley - -	897	15	2	New.
John Hezekiah Essex's Gift -	333	6	8	Cons.
William Hervey's Charity - -	52	7	1	Cons.
Thomas Church's Charity -	375	0	0	Cons.
William Henry Church's Charity	110	0	0	Cons.
Mary Tubb's Gift - -	200	0	0	Red.
Adams' (Alice) Charity for the poorest of the family of Rocks - -	959	5	9	Cons.
Adderley - - - Salop:				
Thomas Clayton's Charity -	131	7	3	Cons.

Locality or Designation of Charity.	Amount of Stock. £	*s.*	*d.*	Description.
Adderley - - - Salop: and Dodcott cum Wilkesley-in-Audlem - - } Chester:				
Thomas Reynolds' Charity -	1,081	1	8	New.
Addingham - - - York:				
John Cunliffe's Charity - -	82	15	5	Cons.
Mary Cunliffe's Charity - -	28	15	2	Cons.
Addington - - - Surrey:				
John Bennett's Charity -	160	12	8	Cons.
Adel - - - - York:				
Thomas Kirk's Charity - -	58	10	2	Cons.
Adlingfleet. *See* Fockerby.				
Ainthorpe-in-Danby - - York:				
The Free School - -	10	7	7	Cons.
Scarth's Bequest - -	48	1	4	Cons.
Aishwick - - - Somerset:				
Nicholas Billingsley's Charity -	325	0	0	New.
Albans (St.) - - Hertford:				
Robert Skelton's Charity -	837	7	2	Cons.
Albourne. *See* Woodmancote.				
Albury - - Hertford:				
Thomas Mott's Charity - -	150	6	10	Cons.
Ann Gunter's Charity - -	100	0	0	Cons.
Aldbourne - - Wilts:				
Hester Hill's Charity - -	104	2	7	Cons.
Laurence Brown's Charity -	200	0	0	Red.
Aldfield with Studley-in-Ripon, York:				
John Hainstock's Charity -	703	16	2	Cons.
Alfreton - - Derby:				
Charity Estates otherwise Morewood's Charity - -	2,912	18	0	Cons
Swanwick Charity School -	59	12	1	Red.
Almington and Bloore in Tyrley with Hales - } Stafford:				
Purney Sillitoe's Charity - -	900	0	0	Cons.
Almondbury - - York:				
Poor's Charity - -	182	17	2	Cons.
Israel Wormall's Charity -	1,067	14	8	Cons.
Almondsbury - - Gloucester:				
John Silcock's Charities - -	107	7	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Alnwick - - Northumberland:		
Geo. Hall's Bequest to Infirmary	514 2 9	Cons.
Do. do. Ragged School	510 4 1	Cons.
Do. do. for Poor -	1,020 8 2	Cons.
Mary Taylor's Charity - -	112 19 11	New.
Barbara Crawford's Charity -	111 6 4	New.
Alresford (New) - Southampton:		
Pink's Gift - - -	209 12 3	Cons.
Wither's Gift - -	93 6 4	Cons.
Church Lands - - -	66 17 1	Cons.
Jenny Harris' Charity - -	333 6 8	Cons.
Alrewas - - Stafford:		
Francis Cobb's Charity -	98 2 2	Cons.
Wm. Turton's Charity -	104 17 2	Cons.
Alston - - Cumberland:		
Memorial Fund to Frances Hodgson - -	400 0 0	Cons.
Alstonfield - - Stafford:		
Constantia Bill's Charity - -	92 18 1	Cons.
Altrincham-in-Bowdon - Chester:		
John Barratt's Charity - -	202 15 9	New.
Sarah Holland's Charity -	217 13 9	Cons.
Bequest of Elizabeth Ann Leicester to the Clothing Club -	189 9 6	Cons.
Charity of Elizabeth and Sarah Cooke - - -	210 0 0	New.
Alvechurch - - Worcester:		
Rev. John Welsh's Charity -	83 15 1	New.
Alveley - - - Salop:		
John Crowther's Charity -	1,032 5 2	Cons.
George Garbett's Charity -	107 7 8	Cons.
Alverthorpe with Thornes in Wakefield - - York:		
Charity for Repairs of the Public Roads and Ways - -	826 3 10	Cons.
Amlwch - - Anglesey:		
Eleanor Kynier's Charity -	315 7 6	Cons.
Ampthill - - - Bedford:		
Arthur Wichalse's Charity -	188 8 6	Cons.
Ampton - - Suffolk:		
Dorothy Calthorpe's Charity -	765 0 6	Cons.
Ancaster - - Lincoln:		
Shelley Pilkington Penel's Charity	48 19 9	Cons.
Poor's Land - -	42 11 9	Cons.
Andover - - Southampton:		
Ambrose Massey's Charity -	300 0 0	Cons.
Rev. William Stanley Goddard's Charities - - -	170 13 4 899 8 1 1,150 0 0 135 5 4	Cons.
Martha Waight's otherwise Gale's Charity - - -	900 0 0	Cons.
Rev. Richard Widmore's Charity	250 0 0	Red.
Angmering - - - Sussex:		
Smart Augmentation Fund in aid of Older's School - -	300 2 6	Cons.
Anstey - - - Hertford:		
John Stallibrass's Charity -	166 13 4	Cons.
Anstey - - - Leicester:		
Mary Heard's Charity - -	347 15 0	Cons.
Apethorpe, Wood Newton, Nassington, and Yarwell - Northampton:		
Dame Grace Mildmay's Charity -	431 3 5	Cons.
Appleby - - Westmorland:		
St. Ann's Hospital - -	1,029 16 11	Cons.
Grammar School - - -	749 15 2	Cons.
,, (St. Lawrence):		
Mary Hutchinson's Charity -	159 15 9	Cons.
Appleby (St. Michael):		
Poor's Stock and Widow Addison's Charity - - -	53 3 8	Cons.
Gifts of Robert Wilkinson and Thos. Dent to National School	330 0 0	Cons.
Appleby and Scattergate in St. Lawrence, Appleby - Westmorland:		
John Newton Harrison's Charity	513 11 0	Cons.
Appledore-in-Northam - Devon:		
The Poorhouses - -	18 15 5	Cons.
Appleford-in-Sutton Courtney, Berks:		
Thomas Justice's Charity -	15 19 8	Cons.
Robert Skinner's Charity -	66 13 4	Cons.
Edmund Bradstock's Charity -	103 15 0	New.
Ardington - - - Berks:		
Robert Vernon's Charity -	1,666 13 4	Cons.
Ardleigh - - - Essex:		
Mary Lyford's Charity - -	500 0 0	Red.
Ardsley (East) - - York:		
Timothy Laburn's Charity -	407 2 11	Cons.
Ardsley (West). *See* Woodkirk.		
Arkholme with Cawood in Melling Lancaster:		
Jane Turner's Charity - -	527 16 4	Red.
Arley (Upper) - - Stafford:		
Thomas Corbyn's Charity -	100 0 0	Cons.
Arlingham - - Gloucester:		
Charles Vale's Charity - -	219 3 7	Cons.
Arnold - - Nottingham:		
John Stirtevant's Charity -	201 13 7	Red.
Jonathan Stirtevant's Charity -	216 17 4	Red.
Asaph (St.) - - - Flint:		
Elizabeth Williams' Charity -	521 12 6	Cons.
Asfordby - - - Leicester:		
Rev. Andrew Burnaby's Charity	223 3 0	Cons
Ash - - - Surrey:		
Bartholomew Goodyer's Charity	58 0 0	Cons.
Ash by Sandwich - - Kent:		
Elizabeth Godfrey's Charity -	993 2 2	Cons.
Ashburton - - - Devon:		
Robert Skinner's Charity -	33 6 8	Cons.
Ashbury - - - Berks:		
William Brown's Charity - -	225 0 0	New.
Moses Minchin's Charity - -	90 0 0	New.
Ashby-cum-Fenby - Lincoln:		
Rev. Woodthorpe Johnson's Endowment in aid of Wray's Almshouses - - -	200 0 0	Cons.
Ashby-de-la-Zouch - Leicester:		
Blue Coat School - -	511 12 6	Cons.
Margaret Wright's Charity -	2,312 12 6	Cons.
Ashdon - - - Essex:		
Robert Freeman's Charity -	105 0 0	New.
Ashford Bowdler - - Salop:		
Mary Green's Charity - -	50 16 7	New.
Ashley - - Northampton:		
Charities of Martha Lamb and Henry Farrer - -	309 9 1	Cons.
Rev. Richard Farrer's Charity -	89 8 10	Cons.
Ashtead - - - Surrey:		
David White's Charity - -	861 5 7	Red.
Ashton. *See* Oundle.		
Ashton (Long) - - Somerset:		
Maria Bower's Charity - -	106 13 4	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Ashton-under-Lyne - Lancaster:				
James Walker's Charity -	268	9	2	Cons.
Ashton-upon-Mersey - - Chester:				
Reverend Richard Popplewell Johnson's Charity - -	206	9	1	Cons.
Hannah Smith's Charity -	10	5	8	Cons.
John Moore's Charity - -	104	14	3	Cons.
Aspatria - - Cumberland:				
James Clennell's Charity -	950	2	5	Cons.
Aspul in Wigan - - Lancaster:				
Sir Robert Holt Leigh's Bequest	101	0	2	Red.
Astley - - Worcester:				
Matilda Jane Glover's Bequest for School - - -	162	12	0	Cons.
John Staverton's Charity -	127	17	7	Cons.
Astley in Leigh - - Lancaster:				
Adam Mort's Charities - -	3,386	13	5	Cons.
Astley (Lancaster). *See* Kearsley.				
Aston Abbots - Buckingham:				
Church Land and Houses -	133	14	1	Cons.
Aston by Budworth - Chester:				
Thomas Anderton's Charity -	53	16	7	Cons.
Gleave's Charity -	53	16	7	Cons.
Dorothy Glover's Charity -	538	7	2	Cons.
Aston by Sutton in Runcorn Chester:				
Sarah Beckett's Charity - -	106	19	1	Cons.
Aston Rowant - - Oxford:				
Unknown Donor's Charity -	20	15	1	Cons.
Peter Crispe's Charity - -	52	0	4	Cons.
Aston Tirrold - - Berks:				
William Bushnell's Charity -	50	0	0	Cons.
Athan (St.) - - Glamorgan:				
Eleanor Savour's Charity - -	99	14	6	Cons.
Atherstone and Market Bosworth - - Warwick:				
William Sharpe's Charity -	51	18	0	New.
	755	7	8	Cons.
Sarah Chapman's Charity -	150	0	0	Red.
Auckland (St. Andrew) - Durham:				
Frances Langstaff's Charity - -	298	14	8	Cons.
Audlem - - - Chester:				
James Holbrook's Charity -	434	17	9	Red.
Avebury - - - Wilts:				
Dame Holford's and Martin's Charity - - -	211	14	2	New.
Sarah Hawkins' Charity -	195	18	0	Cons.
Avening - - - Gloucester:				
Thomas Poulton's Charity -	101	15	8	Cons.
Avon Dasset - - Warwick:				
Rev. Thos. Hindes' Charity -	100	0	0	Cons.
Awre - - - Gloucester:				
Rev. Charles Sandiford's Charity	395	0	2	Cons.
Axminster - - - Devon:				
Charities for Minister of Independent Chapel - -	340	15	0	New.
	273	0	0	New.
Aycliffe - - - Durham:				
Benton Ord's Charity - -	107	19	3	Cons.
Church of England Sunday School	111	5	2	Cons.
William Bell's Bequest for Schoolmaster - - -	97	17	8	New.
Aylesbury - - Buckingham:				
John Bedford's Charity - - -	226	2	2	Cons.
Aylsham - - - Norfolk:				
Thomas Cressey's Charity -	677	12	11	Red.
	461	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Aymestry - - Hereford:				
Walwyn's Charity - -	10	7	7	Red.
Elizabeth Woodhouse's Charity -	266	13	4	Red.
Ayott (St. Peter) - - Hertford:				
John Henry Peacocke's Charities - - -	333	6	8	Cons.
	333	6	8	Red.
Babraham - - Cambridge:				
Bush and Bennet's Charities -	2,194	13	4	Red.
Baddow (Great) - - Essex:				
Sophia Beata Gilson's Charity -	333	6	8	Cons.
Letitia Lee's Charity - - -	215	6	10	Cons.
Badgeworth - - Gloucester:				
Wm. Edward Lawrence's Charity	186	0	11	Cons.
Wm. Viner's Charity - -	100	0	0	New.
Joseph Sadler's Charity - -	100	0	0	New.
Bagborough (West) - Somerset:				
Wm. Brownsford's Charity -	167	0	0	Cons.
Nicholas Dibble's Gift - -	16	13	4	Cons.
Hugh Miles's Charity - - -	31	13	0	Cons.
Charities of Robert Lawrence and Coles - - -	212	2	2	Cons.
Bakewell - - - Derby:				
Holme Meal Charity - -	78	6	8	Cons.
Mary Hague's Charity - -	179	10	5	Cons.
Bala in Llanycil - - Merioneth:				
Edmond Meyrick's Free School -	5,243	9	11	Red.
Balderton. *See* Sleaford (New).				
Baldock - - - Hertford:				
Fifteen-Houses Charity - -	1,032	3	11	Cons.
William Clarkson's Charity -	102	3	3	Cons.
Mary Hindley's Charity in aid of Wynne's Almshouses - -	200	0	0	Cons.
Wm. Baldock's Charity for do. -	600	0	0	Cons.
Cornelius Pateman Herbert's Charity for do. - -	97	19	2	Cons.
John Prior's Charity for do. -	108	8	0	Cons.
Henricus Octavus Roe's Charity for do. - - -	606	4	10	Cons.
Charities of Grace Mitchell and Mary Hill for do. - -	278	16	7	Cons.
Mary Cecil Cowell's Charity -	100	0	0	Red.
Henricus Octavus Roe's Charity for Sunday Bread - -	463	15	0	Cons.
Ditto Bread, Fuel, and Clothing	600	0	0	Cons.
Ditto for Roe's Almshouses -	1,026	14	0	Cons.
Ditto for National School -	200	0	0	Cons.
Kitty Cooch's Charity - -	47	7	4	Cons.
Lawrence Trustram's Charity -	100	0	0	Cons.
Robert Pryor's Charity - -	213	12	4	Cons.
John Izard Pryor's Charity -	108	13	11	Cons.
Bampton - - Westmorland:				
Measand School - - -	421	10	8	Cons.
John Noble's Bequest for Free Grammar School - -	500	0	0	Cons.
Bampton Proper - - Oxford:				
Elizabeth Snell's Charity - -	354	8	9	Cons.
The Free School—Charities of Mary Frederick, Elizabeth Snell, Susannah Frederick, and Mary Croft - - -	457	9	2	Cons.
Bampton Proper, Bampton Lew, and Bampton Aston - Oxford:				
Susannah Frederick's School Charity - - -	349	17	2	Cons.
Banbury - - - Oxford:				
Elizabeth Countess of Arran's Charity - - - -	229	11	1	Cons.
Bridge and Highway's Estate -	344	6	8	Cons.
Richard Plestow's Charity -	66	13	4	Cons.
Blue Coat School Charity -	160	13	5	Cons.
	788	12	7	New.
	150	0	0	Red.
Henry Metcalfe's Charity for Poor	108	8	0	Cons.
Do. do. for School	54	3	10	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Banbury and Neithrop - Oxford:		
Paynton Pigott Stainsby Conant's Charity	220 1 8	New.
John Brownsill's Charity	382 19 7	Cons.
Bangor - - - Carnarvon:		
Bishop of Ossory's Charity	926 8 7	Cons.
Banstead - - - Surrey:		
Simon Wilmot junior Charity	75 4 4	Red.
Thomas Lambert's Charity	68 9 6	Red.
John Lambert's Charity	62 6 8	Red.
Poor's Furze or Fuel Charity	44 0 4	Cons.
Daniel Lambert's Charity	69 5 3	Red.
Robert Wilmot and Mary Lambert's Charity	60 0 0	Red.
Simon Wilmot senior Charity	37 12 2	Red.
Judith Lambert's Charity	7 1 6	Red.
John Motteux's Charity	66 13 4	Cons.
Catherine Motteux's Charity	100 0 0	Cons.
Lucy Motteux's Charity	100 0 0	Cons.
John Newett's Charity	66 13 4	Cons.
John Eales Francis Charity	37 0 6	Cons.
Richard Parry's Charity	79 6 9	Cons.
Lucy Burr's Charity	111 2 2	Cons.
Martha Jones's Charity	67 2 8	Cons.
Wilmot Lambert's Charity	53 1 11	Cons.
Edward Lambert's Charity	76 12 0	New.
Sir Daniel Lambert's Charity	75 4 4	Red.
Charity of Thomas Lambert of East Sheen	94 9 9	Cons.
John Wood's Charity	95 12 4	Cons.
Baptist Academical Institution	752 4 5	Cons.
Barford (St. Martin) - - Wilts:		
Charles Nicholson's Charity for Schoolmaster	1,040 14 9	Cons.
Do. for Domestic Servants	283 16 9	Cons.
Do. for Poor	946 2 6	Cons.
Barkisland in Halifax - - York:		
School endowed by Sarah Gledhill	3,269 15 1	Cons.
Barlborough Hospital - Derby:		
John Heathcote's Bequest	26 15 10	Cons.
Barlow in Staveley - - Derby:		
Susannah Stephenson's Charity for School	39 2 8	Cons.
School and Poor Charity	132 11 11	Cons.
Barnard Castle - - Durham:		
St. John's Hospital	78 2 1	Cons.
Old Men and Women's Charities	2,314 3 10	Cons.
Barnes' (Rev. Anthony) Charity	630 0 0	Red.
Barnsley - - Gloucester:		
Charity of Sir James Musgrave, Bart.	250 0 0	New.
William Wise's Charity	200 0 0	Cons.
Barrowden - - Rutland:		
Mary Carey's Charity	500 0 0	New.
Barrow-upon-Soar - Leicester:		
George Perkin's Charity	682 10 7	Cons.
Humphrey Perkin's School	410 4 5	Cons.
Barsham - - - Suffolk:		
Town Land's Charity	89 5 3	Cons.
Barton - - - Cambridge:		
Wilson Holben's Charity	50 0 0	Cons.
Barton - - Westmorland:		
Agnes Dudley's Charity	108 19 10	Cons.
Barton-in-Fabis - Nottingham:		
Dorothy Wilkinson's Charity	32 1 10	Cons.
Unknown Donor's Charity	21 7 4	Cons.
Barton-in-Kirkby Lonsdale - - } Westmorland:		
Margaret Hadwen's Charity	10 18 1	New.
John Garnet's Charity	115 4 6	New.
Margaret Sharpe's Charity	54 17 3	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Barton-upon-Humber - Lincoln:		
Long's and Fountain's Charities	285 6 2	Cons.
Barwell - - - Leicester:		
Wm. Hunt Power's Charity	433 12 1	Cons.
Basingstoke - - Southampton:		
Queen's Free School	595 19 9	Cons.
Robert Cottle's Bequest to do.	212 1 2	Cons.
Robert Cottle's Bequest to Sir James Deane's Almshouses	200 0 0	Cons.
Bath - - - Somerset:		
Magdalen Hospital	963 9 1	Cons.
Batheaston - - Somerset:		
William Weaver's Charity	100 0 0	Cons.
Batley Free School - York:	157 17 10	Cons.
Batsford - - Gloucester:		
Ann Freeman's Charity	400 0 0	Cons.
Battersea - - - Surrey:		
Sir Walter St. John's Charity	3,793 11 8	Cons.
Bawburgh - - Norfolk:		
John Wagstaff's Bequest	50 0 0	Cons.
Bawdrip - - - Somerset:		
Elizabeth Stradling's Charity	118 2 10	New.
Bayford - - - Hertford:		
Edward Jones's Charity	459 3 8	Cons.
Sir George Knighton's Charity	64 2 11	Cons.
Beachamwell - - Norfolk:		
John Motteux's Charity	100 0 0	Cons.
Beaconsfield - - Buckingham:		
Elizabeth Sarah Stevenson's Charity	100 0 0	Red.
Mary Stevenson's Charity	200 0 0	Cons.
Beaminster - - - Dorset:		
Rev. Wm. Hilleary's Charity	217 18 10	Cons.
Bearstead - - - Kent:		
Coal Club Charity	205 5 4	New.
Beaumont Institution. *See* (Mile End).		
Beaumont's (Godfrey) Charity	2,045 11 5	Cons.
Beckenham - - - Kent:		
Charities of Edmund Styles and others	18 4 6	Cons.
Mary Watson's Charity	1,501 18 8	Cons.
William Fenner's Charity	800 0 0	Cons.
Marchioness of Exeter's Charity	1,101 18 7	Cons.
Mary Wragg's Charity	537 12 8	Cons.
Beckley - - - Oxford:		
Sir George Croke's Almshouse	74 15 5	New.
Bedale - - - York:		
Poor's Charity	653 16 0	Cons.
Beddington - - - Surrey:		
Mary Whitehall's Charity	450 0 0	Cons.
Beddington cum Wallington, Surrey:		
Charity of Augusta Brown to the National Schools	107 1 11	Cons.
Bedfont - - - Middlesex:		
Matthew Page's Charity	83 6 2	Red.
Bedford Charity - - -	63 18 4	Cons.
Bedford (St. Paul):		
Samuel Cooper's Charity	50 0 0	New.
„ (St. Paul and St. Mary):		
Thomas Hawe's Charity	2,199 11 9	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Bedingham - - - Norfolk:		
Phœbe Gooch's Charity -	105 5 3	Cons.
Thomas Stone's Charity - -	50 0 0	Cons.
Bedwas. *See* Eglwysilan.		
Beechingstoke - - - Wilts:		
Rev. Charles Mayo's Charity -	100 0 0	New.
Beeford. *See* Royston.		
Beer - - - Devon:		
George Patrick's Charity for Minister of Beer Chapel -	111 5 1	New.
Beeston (St. Lawrence) - Norfolk:		
Anne Powell's Charity - -	51 16 3	Cons.
Beetham Free School - Westmorland:	255 17 6	Cons.
Belgrave - - - Leicester:		
William Bradley's Charity -	250 0 0	New.
James Vann's Charity - -	350 0 0	Red.
William Vann's Charity - -	166 13 4	Cons.
Bellbroughton - - Worcester:		
Rev. John Welsh's Charity -	23 18 8	New.
Belton - - - Lincoln:		
Henry Hewitt's Charity - -	109 2 10	Cons.
Benacre - - - Suffolk:		
The Marianne Gooch Charity -	100 0 0	Cons.
Bengeworth - - Worcester:		
The Church Charity - -	183 1 7	Cons.
„ (St. Peter):		
Lucy Shaw's Benefaction to the School - - -	324 15 3	Cons.
Benhall - - - Suffolk:		
Edward Hollond's Charity (Schoolmaster) - - -	455 13 1	Cons.
Sir Edward Duke's Charity (do.) - - - -	872 6 2	Red.
Benthall - - - Salop:		
Ann Brown's Charity - -	200 0 0	Cons.
Edward Brown's Charity -	213 12 4	New.
Sergeant Roden's Charity - -	100 0 0	New.
Samuel Roden's Charity -	110 19 9	Cons.
Berkeley - - Gloucester:		
The Bridewell and Town House Charity - - -	146 2 5	Cons.
Berkhampstead (St. Mary), otherwise Northchurch } Hertford:		
Church Estate Charity - -	293 13 0	Cons.
Edward Salter's Charity -	557 12 9	Cons.
„ (St. Peter):		
George and Elizabeth Nugent's Charity - - - -	443 16 6	Cons.
Martha Deer's Charity - -	875 2 2	Red.
Charity of King James I. -	1,338 18 3	Cons.
Balshaw's Charity - - -	3,225 16 2	Cons.
Bermondsey (St. Mary Magdalen) Charity Schools. *See* Rochester, St. Margaret.		
Berrick Prior - - - Oxford:		
Berrick Trench Charity - -	171 14 3	Cons.
Berriew - - - Montgomery:		
Humphrey Jones' Charity -	262 10 9	Cons.
Berwick (St. John) - - Wilts:		
Samuel Foot's Charity - -	106 10 6	Cons.
Philippa Grove's Charity -	300 0 0	Cons.
Charity of George Earl Rivers -	100 0 0	New.
Besselsleigh - - - Berks:		
Rev. Christopher Cleobury's Charity - - -	55 4 10	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Betchworth - - - Surrey:		
Mary Fenwicke's Charity -	2,220 0 8	Cons.
Richard Arnold's Charity -	466 13 3	New.
Bethnal Green. *See* London.		
Betley - - - Stafford:		
Mary Lea's Charity - -	67 0 0	Cons.
William Palmer's Charity -	35 0 0	Cons.
Penelope Margaret Tollet's Gift in aid of the National Schools	666 13 4	New.
Beverley - - - York:		
The Church Estate - - -	3,530 5 0	Cons.
Bewaldeth in Torpenhow, Cumberland:		
John Simpson's Charity - -	55 1 10	Cons.
Bewdley - - Worcester:		
Wm. Monnox's Bequest in aid of the Free Grammar School -	200 0 0	Cons.
Rev. Joseph Crane's Charity -	48 16 8	Cons.
Elizabeth Crane's Charity -	48 16 8	Cons.
Bexley - - - Kent:		
Mary Mason's Charity - -	1,100 0 0	Cons.
Judith Hodgson's Charity -	520 3 2	Cons.
Bickerton - - - Devon:		
Robert Skinner's Charity - -	16 13 4	Cons.
Bidston - - - Chester:		
Parish School - - - -	321 5 8	Cons.
Thomas Watmough Jeffrey's Charity	98 15 4	Cons.
Biggleswade - - Bedford:		
Elizabeth Meen's Charity -	217 7 10	Cons.
George Herbert's Charity - -	393 8 10	Cons.
Bigg's (George) Bequest for aged Printers and the Widows of Printers	11,594 7 2	Cons.
Bighton - - Southampton:		
Poor's Money Charity - -	93 5 0	Cons.
Billingboro' - - Lincoln:		
John Essington's Charity -	35 0 0	Red.
Billingham. *See* Norton.		
Bilston - - - Stafford:		
Humfry Perye's Charity - -	1,067 1 1	Cons.
Ambrose Tibbatts's Charities -	122 17 4	Cons.
Bilton - - - Warwick:		
William Butlin's Charity - -	51 10 11	Cons.
Rev. Langton Freeman's Charity	21 6 9	Cons.
Binfield - - - Berks:		
John Stevenson's Charity -	59 14 0	Red.
Bowe's, Batson's, and Wilson's Charities - - -	1,200 0 0	Red.
William Symondson's Charity -	328 6 4	Red.
Bingham - - Nottingham:		
Poor Educational Fund -	163 14 3	Cons.
Bingley - - - York:		
Free Grammar School Building Fund - - -	27 0 0	Cons.
Thomas Busfield's Charity -	853 6 11	Cons.
School and Charity Estates -	4,380 12 0	Cons.
Binsey - - - Oxford:		
The Sunday School, Rev. Wm. Cornes, and Rev. Dr. Bull's Charities - - -	205 1 3	Red.
Birmingham - - Warwick:		
Ann Crowley's Charity - -	33 12 6	Cons.
John Milward's Charity -	2,883 16 11	Cons.
John Hammond's Charity -	107 1 11	Cons.
George Hill's Charity - -	1,251 5 7	New.
„ (St. Luke):		
Thomas Welch's Charity -	203 6 1	Cons.
„ (St. Philip):		
Mary Sheldon's Charity - -	1,160 1 3	Red.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Birmingham - - Warwick:		
Haverfordwest - Pembroke:		
John Millward's Charity -	322 12 4	Cons.
Birthwaite - - Westmorland:		
John Braithwaite's Charity -	1,087 3 10	Cons.
Bishop Auckland - - Durham:		
Shute Bishop of Durham's Charity for Master of Free Grammar School - - -	887 5 10	Cons.
Bishop Middleham - Durham:		
Elizabeth Ambler's Bequest to School - - -	312 12 11	New.
Pellow Leaze Charity - -	397 13 8	Cons.
Bishop Wearmouth - Durham:		
Jane Gibson's Almshouses -	13,387 2 4	Cons.
Bishop's Castle - - Salop:		
Wm. Nathaniel Davies' Charity -	100 0 0	New.
Charles Cross's Charity - -	57 1 4	Cons.
Ann Gwilliam's Charity -	106 19 0	Cons.
Richard Wollaston's Charity for National School - -	102 3 5	Cons.
Thomas Welling's Charity -	55 17 2	Cons.
Ann Bird's Charity - -	11 2 1	Cons.
John Tanner's Charity - -	200 0 0	Cons.
Bishop's Cleeve - - Gloucester:		
Mary Straton's Charity - -	889 15 4	Cons.
Bishop's Frome - - Hereford:		
Gift of John Freeman, junior -	100 0 0	Cons.
Whitehouse Charity - -	33 6 8	Cons.
Bishop's Lydeard - - Somerset:		
Jemima Webber's Charity -	400 0 0	Cons.
Bishop's Nympton - - Devon:		
Poor's Stock Charity - -	480 12 5	Cons.
Bishop's Waltham - Southampton:		
Bishop's Palace Charity - -	23 13 10	Cons.
Bishopstone - - - Wilts:		
Rev. Thomas Coker's Charity -	300 0 0	Cons.
Bishopstone - - Sussex:		
Almshouse founded by George Catt - - - -	1,667 0 0	New.
Bisley - - - Gloucester:		
Blue Coat School Charities -	3,139 7 1	Cons.
Ridler's Charities - -	519 14 7	New.
Samuel Allen's Charity - -	167 0 7	Cons.
Blackley - - - Lancaster:		
Alice Alsop's Charity - -	593 9 5	Cons.
Charities of Thomas Travis and John Travis - -	44 13 5	Cons.
Blackrod-in-Bolton - Lancaster:		
Poor's Charities - -	374 10 6	New.
Chapel Charities - -	147 4 6	New.
Bladon - - - Oxford:		
James Nixon's Charity - -	11 18 3	Cons.
Blandford Forum - - Dorset:		
Margaret Pitt's Charity - -	3,398 3 10	Cons.
William Pitt's Charity - -	1,534 13 3	Cons.
Church Almshouse Charity -	349 9 3	Cons.
Archbishop Wake's Charity -	1,887 17 11	N. 2¾.
Sir Edmund Uvedale's Charity -	1,351 1 3	Cons.
Blencowe's (Rev. Peter Gramer) Bequest for Society for relief of poor pious Clergymen - - -	573 1 4	Cons.
Blencowe (Great) in Dacre - - } Cumberland:		
The Grammar School - -	1,351 15 6	Cons.
Gift of Henry Howard to do. -	27 18 7	Cons.
Blencowe (Little). *See* Greystoke.		

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Blockley - - Worcester:		
Rev. Wm. Boughton's Charity -	297 18 2	New.
Ann Boughton's Charity -	200 0 0	New.
Lucy Russell's Bequest to the Church or Free School -	103 7 2	New.
Ann and Elizabeth Martyn's Charity	154 3 11	New.
Martha Scattergood's Charity -	151 7 10	New.
Lady Northwick's Charity -	175 2 5	New.
Blofield - - - Norfolk:		
Rev. Thos. Smith Turnbull's Charity	2,000 0 0	New.
Bloxwich (Foreign of Walsall) Stafford:		
John Crowther's Charity - -	2,064 10 4	Cons.
Bloxwich (Great) - - Stafford:		
Robert Parker's Charity -	2,384 17 4	Cons.
William King's Charity -	55 18 9	Cons.
Blyth - - - Nottingham:		
Edward Farfoot's Charity -	347 8 5	New.
Bocking - - - - Essex:		
Garrard's Charity - -	200 0 0	Red.
Ralph Polley's Charity - - -	333 6 8	Red.
Joan Smith's Charity - -	444 12 10	Cons.
John Matthum's Charity - -	133 16 11	Cons.
Jane Tailworth's Charity -	333 6 8	Cons.
King's Corner Charity - -	235 5 11	Cons.
Boddington (Lower) - Northampton:		
William Miller's Charity -	47 7 4	Cons.
„ (Upper):		
Rev. Richard Waiuman's Charity	94 14 9	Cons.
Bodenham - - - Hereford:		
Edwin Goode Wright's Charity -	100 0 0	Cons.
Henry Newton's Charity -	102 0 3	Cons.
Bodfean - - Carnarvon:		
William Lloyd's Charity -	101 10 6	Cons.
Bolas Magna - - Salop:		
Charities of Elizabeth Walker and John Whitfield - -	32 0 1	Cons.
Bolton-by-Bollond - - York:		
The Girls' School, Christopher Dawson's Bequest - -	250 0 0	Cons.
Rev. Thomas Staniforth's Charity	100 0 0	Cons.
Bolton in Morland - Westmorland:		
John Newton Harrison's Charity	513 11 0	Cons.
Bolton le Sands - - Lancaster:		
Thomas Green's Charity -	400 0 0	Cons.
Do. to the Grammar School	175 0 0	Cons.
Bongate in St. Michael Appleby - - } Westmorland:		
John Newton Harrison's Charity	513 11 0	Cons.
Boothstown in Worsley - Lancaster:		
Thomas Farnworth's Charity -	50 10 0	Cons.
Borden - - - Kent:		
William Barrow's Charity - {	3,669 1 0	Cons.
	600 0 0	New.
Bosbury - - - Hereford:		
Robert Probert's Charity -	51 9 1	Cons.
Bosley, Pott Shrigley, Winkle, Wildboar Clough, and North Rode in Prestbury - - - } Chester:		
Rushton Spencer in Leek, Stafford:		
Rev. John Thornley's Charity -	71 8 7	Red.
Boston - - - Lincoln:		
Maria Serena Lowe's Charity for Repair of Parish Church -	1,000 0 0	Cons.
Do. for relief of single women	666 13 4	Cons.
Do. for Blue Coat School -	6,020 17 5	Cons.
Do. for Dispensary -	332 8 3	Cons.
Blue Coat School, Mary Falkner's Endowment - - -	486 16 10	Cons.
Susanna Bott's Bequest -	109 11 9	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Bottisham - - Cambridge:		
Rev. Wm. Pugh's Charity -	3,945 16 8	Cons.
Elizabeth Jenyn's Charity -	100 0 0	Cons.
Bottisham Lode (St. James) - - Cambridge:		
Elizabeth Jenyn's Charity -	100 0 0	Cons.
Bottisham. *See* Ham (East).		
Boughton Aluph - - Kent:		
Nicholas Cook's Charity -	41 13 4	Red.
Boughton-under Blean and Hearn Hill - - Kent:		
Charity of Richard Meopham, Giles Castle, Sir Peter Ellis, and Sir John Legate, called "The Almsland" - -	230 17 4	Cons.
Bourne (St. Mary) - Southampton:		
Thomas Longman's Charity -	208 12 2	Cons.
Bourton-on-the-Hill - Gloucester:		
The Retreat - - - -	3,083 18 4	Red.
William Gibb's Charity (Sunday School) - - -	360 0 0	Cons.
Do. (Clothing) -	630 0 0	Cons.
Bourton-on-the-Water, Lower Slaughter, and Clapton - - Gloucester:		
Dorothy Vernon's Charity -	1,735 19 5	Red.
Bow Brickhill - Buckingham:		
Charles Purrett's otherwise Parrett's Charity - -	533 6 8	Cons.
Bowdon - - Chester:		
Thomas Bagshaw's Charity -	108 19 10	Cons.
Bequest of Elizabeth Anne Leicester to the Clothing Club -	192 5 2	Cons.
Elizabeth and Sarah Cook's Charity - - -	104 19 9	Cons.
Robert Twemlow's Charity -	113 19 7	Cons.
Various Charities - -	478 15 0	Cons.
Bowes and Romaldkirk - York:		
Charity of William Hutchinson for Free School at Bowes and Hospital at Romaldkirk -	432 16 7	Cons.
Boxford - - - Berks:		
Charities of Gregory Iremonger, Richard Whare, and John Shepherd - - -	100 0 0	Cons.
Boynton and Carnaby - York:		
Dame Elizabeth Letitia Strickland's Charity - -	111 19 2	Cons.
Brackley - - Northampton:		
Thos. Arnold's Charity -	249 10 4	Cons.
Rev. Littleton Burton's Charity -	53 18 0	Cons.
Bradford-on-Avon - - Wilts:		
John Strawbridge's Charity -	335 11 10	Cons.
Samuel Cam's Charity - -	100 0 0	Cons.
Bradford-on-Avon and Winsley - - Wilts:		
Edward Thresher's Charity -	359 4 10	Cons.
Bradley - - Southampton:		
Rev. Charles John Gough Seare and Mary Gough's Charity -	666 13 4	Cons.
Bradwell. *See* Filkins.		
Brafferton with Helperby - - York:		
Poor's Land and Rentcharge -	83 13 7	Cons.
Brailes - - - Warwick:		
Free School - - - -	300 0 0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Brailsford - - Derby:		
Charities of Edward Pool and Rev. Samuel Labonnel -	45 17 10	New.
Braintree - - - Essex:		
Ralph Polley's Charity - -	166 13 4	Red.
Bramcote - - Nottingham:		
Frances Dixon's Charity -	323 9 0	New.
Bramdean - - Southampton:		
Hon. Honora Legge's Charity -	200 0 0	Cons.
James Turner's Charity -	102 19 0	New.
Brampton - - - Derby:		
Elizabeth Tomlinson's Charity -	618 11 2	Cons.
Sir Gilbert Clarkes' Charity -	200 0 0	Cons.
James Shaw's Charity - -	110 16 1	Cons.
William Andrew's Charity -	22 2 2	Cons.
Brampton Bierlow - - York:		
Poor's Estate - - -	290 10 11	Cons.
Brampton Bierlow and West Melton - - York:		
Thomas Brigg's Charity -	52 12 8	Cons.
Brampton Bryan - - Hereford:		
The School - - -	119 17 2	Cons.
John Edward's Charity - -	103 1 10	Cons.
Brandon - - - Suffolk:		
Ling Heath Charity - -	1,633 10 5	Cons.
Branston. *See* Washingborough-cum-Heighington.		
Brasted - - - Kent.		
Elizabeth Minet's Charity -	179 17 3	Cons.
Braunston - - Northampton:		
William Dunn's Charity -	11 10 2	Cons.
Charities of Edward and Ann Reeve - - -	98 14 7	Cons.
The School Fund - -	670 2 2	Cons.
William Foster's Charity -	104 0 8	Cons.
Helen Jenkin's Charity -	100 0 0	New.
Bray - - - Berks:		
Touchen Chapel of Ease Repair Fund - - - - -	107 19 3	Cons.
Braybrooke - - Northampton:		
Rev. John Field's National School Charity - - -	220 0 0	Cons.
Breage (St.) and Germoe - Cornwall:		
Mary Ann Foot's Charity -	333 6 8	Cons.
Brecon (Town):		
Sir Joseph Bailey's Charity -	666 13 4	Cons.
Sybil Collinson's Charities for the Alms-women and for Poor of the Town - - -	941 6 4	Cons.
Brede - - - Sussex:		
Rev. Robert Hele Selby Hele's Charity - - -	303 13 1	Cons.
Bredwardine. *See* Staunton-upon-Wye.		
Bredy (Long) - - Dorset:		
Charities of Hippolett Mockett, Dr. Ironside, and Robert Michel	223 18 0	Cons.
Brentford (Old) - - Middlesex:		
Eliza Countess of Derby's Charity	573 17 10	Red.
Brent Pelham - - Hertford:		
National School Repair Fund -	54 5 11	Cons.
Catherine Floyer's Charity -	200 0 0	Cons.
Bretforton - - Worcester:		
Charities of Endymion Canning, William Bagnall, and Lady Elizabeth Bagnall - -	42 15 2	Cons.
Bretforton. *See* Cow Honeybourne.		

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Bretton (West) in Silkstone and Sandal - - } York:		
Poor's Land - - -	316 17 10	Bk. S.
Brewar (St.) - - - Cornwall:		
Robert Skinner's Charity -	16 13 4	Cons.
Brickhill (Little) - Buckingham:		
Charles Penrose's Charity -	100 0 0	Cons.
Bridekirk - - - Cumberland:		
Unknown Donor's Charity -	51 17 7	Cons.
Bridell - - - Pembroke: Llangoedmore and Cardigan (City) both in Cardiganshire.		
Sophia Lloyd's Charities -	540 4 6	Cons.
Bridgnorth (St. Leonard) - Salop:		
Palmer's Hospital - - -	4,353 15 0	Cons.
Bequests of Mary Childe, Alderman Thos. Milner, Sarah Bell, and Mary Izzard for Almshouse - - -	410 4 8	Cons.
„ (St. Mary Magdalen):		
Alithea Jane Bate's Charity -	32 4 5	Cons.
G. J. Hussey's Charity - -	53 15 1	Cons.
Mary Izzard's Charity - -	107 10 7	Cons.
Thomas Milner's Charity -	161 5 10	Cons.
John Oake's Charity - -	110 13 0	Cons.
Bridgwater - - Somerset:		
King James' Free School -	627 13 11	Cons.
Dr. John Morgan's School -	129 12 3	Cons.
Richard Castleman's Charity -	111 7 0	Cons.
Benjamin Vaughan's Charity -	55 13 6	Cons.
Samuel Darby's Charity -	11 2 9	Cons.
Jane Haberfield's Charity -	138 3 0	Cons.
Jane Axford's Charities for—		
Sunday School - -	44 8 4	Cons.
Afternoon Lecturer -	91 9 9	Cons.
Boys' Sunday School -	22 12 2	Cons.
„ (St. Mary):		
Elizabeth Axford's Charity for Choir - - -	274 16 2	Cons.
Bridlington - - - York:		
Jane Woolfe's Charity - -	666 6 3	Cons.
Ann Yates' Charity - -	107 16 4	Cons.
Bridport - - - Dorset:		
Malthouse and Brewhouse Charity	702 16 2	Cons.
Robert Bull's Charity - -	250 0 0	Cons.
Daniel Taylor's Charity (School)	2,246 14 9	Cons.
Brigham - - Cumberland:		
Francis Brown's Charity -	10 10 4	Cons.
Dame Mary Senhouse's Charity -	105 10 10	Cons.
Brightlingsea - - Essex:		
Elizabeth Dorrien Magens' Charity for School - -	230 0 0	Red.
Brighton - - Sussex:		
Admiral Archibald Duff's Charity	974 15 3	E. I. Stk.
Brightwell - - - Berks:		
Rev. Dr. Thomas Wintle's Charity	165 18 10	Red.
Jane Field's Charity - -	134 3 4	Red.
Frances Riggin's Charity -	210 0 0	Red.
Brimfield - - - Hereford:		
John Rose Hall's Charity -	333 6 8	Cons.
Brimpton - - - Berks:		
Charity of Right Hon. Anne Frances Countess of Falmouth for Schoolmistress of Parish School - - -	666 13 4	Cons.
Do. do. Almshouses -	3,000 0 0	Cons.
Brington - - Northampton:		
Peter Flournoy's Charity -	137 5 2	Cons.
Brislington - - Somerset:		
George Weare Brackenridge's Charity - - -	111 5 4	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Bristol (Archdeaconry and Diocese of Gloucester and Bristol):		
Bishop Monk's Horfield Trust -	142 9 3	Cons.
Bristol:		
Alderman Robert Kitchen's Charity - - -	4,076 7 0	Cons.
Alderman John Whitson's Charity	3,204 14 2	Cons.
Edward Colston's Almshouse -	4,472 4 10	Cons.
Trinity Hospital - -	2,865 6 7	Cons.
„ (All Saints):		
John and Elizabeth Freeman's Charities - - -	371 13 9	Cons.
William Parson's Charity -	630 0 0	New.
Charles Taylor's Bequest in augmentation of ditto - -	27 1 1	New.
William Hurle's Charity -	333 15 11	New.
Charities of Robt. Langley, Thos. and Saml. Bailey, Thos. Gibbs, John Hicks, Mrs. Parsons, and Parsons, Hurle, & Co. -	589 6 3	Red.
Church Land's Charity - -	764 8 5	Cons.
„ (Christ Church):		
Church Land's Charity - -	1,172 18 9	Cons.
„ (St. Clement):		
The Gorton Charity - -	114 12 3	Cons.
„ (St. John Baptist):		
Parochial Charities - -	637 15 10	Cons.
Sarah Merret Pike's Charity -	182 8 9	Cons.
Church Land's Charity - -	17 18 11	Cons.
„ (St. Michael):		
John Elbridge's Charity -	2,980 15 5	Red.
„ (St. Nicholas):		
Charles Terrell's Charity for Inmates of Almshouse - -	49 10 0	Cons.
William Smith's Charities -	271 3 4	Cons.
Church Land's Charities -	368 8 6	Cons.
„ (St. Thomas)		
Church Land's Charity - -	230 17 7	Cons.
Brixham - - - Devon:		
Lockram's Gift - - -	28 3 3	Cons.
Lang's Gift - - - -	1,342 13 2	Cons.
Church Lands - - -	223 15 5	Cons.
Broad Chalk - - - Wilts:		
Charles Benjamin Pryce's Charity	281 11 6	Cons.
Broadhembury - - Devon:		
Dorothea Rose Mile's Charity -	515 15 2	Cons.
Rev. John Burrough's Charity -	77 10 5	Cons.
Caroline Drewe's Charity -	826 10 7	Red.
Poor's Money - - -	70 14 11	Cons.
William Ball's Charity - -	210 10 6	Cons.
Thomas Patch's Charity -	49 7 5	Cons.
Sedwill Mill's Charity - -	98 15 4	Cons.
Dorothy Drewe's Charity -	197 10 7	Cons.
Broadmayne - - Dorset:		
Edward Balston's Charity -	101 10 6	Cons.
Broadtown (Christchurch) in Broad Hinton - - } Wilts:		
Church Repair Fund - -	100 0 0	Cons.
Broadwinsor - - Dorset:		
John Symond's Charity - -	100 0 0	Cons.
Brockenhurst - - Southampton:		
Henry Thurston's Charity - {	440 0 0	N. 2½
	608 4 3	Cons.
Bromley - - - Kent:		
John Lascoe's Charity - -	2,880 0 0	Cons.
Elizabeth Lascoe's Charity -	194 11 11	Cons.
Bromley (Little) - - Essex:		
Elizabeth Warren's Charity -	210 0 0	New.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Bromsgrove - - Worcester:				
Rev. John Welsh's Charity -	23	18	8	New.
Elizabeth Moore's Bequest -	109	5	9	Cons.
Ann Heming's Charity for benefit of poor belonging to Society of Friends - - -	1,100	0	0	Cons.
William Harwood's Charity -	600	0	0	Cons.
Bromwich (Little) in Aston juxta Birmingham } Warwick:				
Bartleet's Ward End Bread Charity	200	0	0	Cons.
Bromwich (West) - - Stafford:				
Brick Kiln Land Dole Charity -	671	19	8	Cons.
Broseley - - - Salop:				
Charities of Mary Cotton and Fanny Pritchard - -	409	19	9	Cons.
George Pritchard's Clothing Charity - - -	105	13	7	Cons.
Broughton - - Buckingham:				
Thos. Duncombe's Charity -	27	4	3	Red.
Broughton - - Southampton:				
Mrs. Cook's Charity - -	200	0	0	Red.
The Poor's Fund - - -	105	0	0	New.
Charities of Mary Dunscombe, Mary Ann Head, Mary Browning, Martha Steele, and John Collins for the Baptist Chapel	850	0	0	Cons.
Broughton and Wallop - Southampton:				
Charities of Henry Steele and William Steele for Minister or Ministers of Congregation of Baptists at Broughton and Wallop - - -	450	0	0	Cons.
Broughton (Field) in Cartmel - - } Lancaster:				
The Poor's Money - -	194	16	8	New.
Broughton Gifford - - Wilts:				
Francis Paradice's Charity -	900	0	0	Cons.
Broxbourne - - - Hertford:				
Dame Lætitia Monson's Charity -	321	5	4	Cons.
Brumby-in-Frodingham - Lincoln:				
Earl Beauchamp's Charity -	108	8	0	Cons.
Bruton - - - - Somerset:				
Hugh Sexey's Hospital -	1,919	1	0	Cons.
Bryngwyn - - - Monmouth:				
William Watkin's Charity -	32	6	8	Cons.
Mary Nicholas' Charity - -	116	9	4	Cons.
William Jones Charity - -	3	10	7	Cons.
Buckby (Long) - Northampton:				
Rev. Langton Freeman's Charity	53	9	4	Cons.
Buckden - - Huntingdon:				
James South's Almshouse Charity	1,503	19	5	Cons.
Buckingham (Borough):				
Agard and Dayrell's Charities -	420	4	9	Cons.
Rev. Robert Higgin's Charity -	2,661	9	3	Cons.
Sir Richard Temple's Charity -	112	16	8	Cons.
Buckland Monachorum - Devon:				
John Burrow's Charity -	126	10	9	Cons.
Mathew Elford's Charity -	214	15	4	Cons.
Catherine Ilbert's Charity -	207	9	6	Cons.
William Duke of Bedford's Gift for the Girl's National Schools	44	13	5	Cons.
Buckland Newton - - Dorset:				
Charities of Mrs. Eliz. Maria Foy, and Miss Eliz. Maria Foy -	400	0	0	Cons.
Fitz Foy's Charity - -	93	1	4	Cons.
Bucknell - - - Oxford:				
Charity of Rev. Saml. Gauntlett, D.D. - - -	300	0	0	Red.
Bucknell - Salop and Hereford:				
Charities of Davies and Gretton -	321	10	6	Cons.
Sitwell's Charity - - -	196	14	5	Cons.
Budeaux (St.) - - Devon:				
The Charity School - -	375	0	0	Cons.
Budworth (Great) - - Chester:				
Clothing Charity - -	430	13	9	Cons.
Hannah Selby's Charity -	258	8	3	Cons.
Bugbrooke - - Northampton:				
Edward Johnson's Charity -	1,170	0	0	New.
Builth - - - Brecon:				
Sir Joseph Bailey's Charity -	333	6	8	Cons.
Bunbury - - - Chester:				
Unknown Donor's Charity -	20	3	4	Cons.
Bungay - - - Suffolk:				
Eliza Dreyer's Charity for Homes for Widows of poor Tradesmen	2,000	0	0	Cons.
Henry Williams' Charity for Master of Grammar School -	435	15	4	Cons.
,, (Holy Trinity):				
Eliza Dreyer's Charity - -	440	0	0	Cons.
Buntingford - - Hertford:				
Wm. Bigg's Charity - -	179	5	1	New.
Burbage - - - Wilts:				
Philip Pearce's Charity - -	2,130	9	10	Cons.
Burford - - - Oxford:				
The Bridge Estate - -	37	10	7	Cons.
Poor's Fund and Common Poor Estate - - -	329	12	6	Cons.
The Widow's Fund - -	142	4	8	Cons.
George Hart's Charity - -	165	0	0	New.
William Legg's Charity -	106	19	3	Cons.
Tradesmen's Apprentice and Widows' Funds - - -	939	4	10	Cons.
School Estate - - -	658	0	9	Cons.
Dr. John Castle's Almshouses -	187	9	1	Cons.
Wisdom's Almshouses - -	36	17	5	Cons.
Almshouse and Church Estates -	815	3	2	Cons.
John Holloway's Charity -	39	14	8	Cons.
Great Almshouse - -	301	11	6	Cons.
Burford - - - Essex:				
Church Estate - -	500	0	0	Cons.
Poole's Estate - - -	166	13	4	Cons.
Burley - - Southampton:				
Flower Etheridge's Charity -	325	6	0	Cons.
Burneside-in-Kendal - Westmorland:				
John Jenning's Charity for Clerk of Chapel - - -	120	13	3	Cons.
Burneston - - - York:				
Poor's Land Charity - -	106	19	1	Cons.
Burnham - - Buckingham:				
Margaret Hawtrey's Charity -	258	6	8	Cons.
Henry Sayer's Charity - -	666	13	4	Cons.
Anne Lady Ravensworth's Charity	500	0	0	Cons.
Burnham - - - Somerset:				
Elizabeth Caroline Baldwin's Charity - - -	100	0	0	New.
John Golden's Charity - -	100	0	0	Cons.
Burnham Westgate - Norfolk:				
Henry Blyth's Communion Charity	108	10	11	Cons.
John Willmott's Charity -	106	16	2	Cons.
Rev. Etheridge James Blyth's School Charity - -	100	0	0	Cons.
Burnley and Habergham Eaves - - } Lancaster:				
Elizabeth Peel's Charity -	1,722	14	1	Cons.
Burslem - - - Stafford:				
Randle Keay's Charity - -	310	1	7	Cons.
Burstow - - - Surrey:				
Charities of Dr. Ralph Coke, Rev. John Flamstead and Margaret Flamstead - -	78	10	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Burtle-in-Moorlinch - Somerset:				
Anne Ruscombe Field's Charity -	344	6	1	Cons.
Burton. *See* Gresford.				
Burton - - - Chester:				
Bishop Wilson's School - -	258	1	4	Cons.
Burton Fleming - - - York:				
Thomas Sawden's Charity -	31	7	3	Cons.
Burton Leonard - - - York:				
Elizabeth Winterburne's Charity	49	9	0	Cons.
Burton and Thornton in Lonsdale - - York and Lancaster:				
Richard Thornton's Charity Schools - - -	11,428	11	5	Cons.
Burton-on-Trent - - Stafford:				
Richard Alsop's Charity -	13,143	1	1	Cons.
Finney's Charity - - -	1,722	17	2	Cons.
Almond's Charity - - -	113	0	8	Cons.
Free Grammar School - -	333	6	8	Cons.
The Pavement Charity - -	668	4	4	Cons.
Robinson's Charity - -	573	13	3	Cons.
The Johnson Almshouses -	2,795	18	0	Cons.
Ellen Parker's Almshouses -	7,514	1	9	Cons.
Elizabeth Wilkins' Bequest to ditto - - -	400	0	0	Cons.
Town Land's Charity - -	3,363	18	11	Cons.
William Phillip's Charity -	459	2	2	Cons.
Burwell - - Cambridge:				
Ann Turner's Charity - -	511	10	5	Cons.
Bury - - Huntingdon:				
Elizabeth West's Charity -	520	6	3	Red.
The Benefaction Fund - -	54	0	11	Cons.
Charities of John Guest and Thos. Rothwell - - -	64	8	7	Cons.
Bury - - - Lancaster:				
St. Mary's Organ Fund - -	479	12	2	New.
Bury St. Edmund's - - Suffolk:				
Guildhall Feoffment - -	3,009	3	2	Cons.
Buxhall - - - Suffolk:				
Elizabeth Sparke Garnham's Charity - - -	148	4	10	Cons.
Buxted - - - Sussex:				
Charity of Edward Holmes Baldock - - -	225	0	0	Cons.
Buxton - - - Norfolk:				
Sir John Picto's Charity -	133	3	11	Cons.
Thomas Bulwer's Charity -	118	8	1	Cons.
Buxton-in-Bakewell - - Derby:				
Endowed School - -	590	0	0	New.
Frances Downes' Charity -	150	0	0	Cons.
Byton - - - Hereford:				
John Woodhouse's Charity -	250	0	0	New.
Byworth. *See* Strood.				
Caddington - - Hertford:				
David Foullerton's Charity -	276	3	7	Cons.
Caerleon - - - Monmouth:				
The Charity School - - Charles Williams' Charity -	288	6	0	Cons.
John Hamman Pritchard's Charity	188	4	8	Cons.
Caistor - - - Lincoln:				
Ann Roadley's Bequest to Matron Society - - -	106	4	10	Cons.
Caistor with Markshall - Norfolk:				
Harriet Louisa Warren's Charity	200	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Calverley - - - York:				
Sir Walter Blackett's Charity -	1,066	13	4	Cons.
Cam - - - Gloucester:				
Frances Hopton's Charity -	3,932	18	2	Cons.
Camberwell - - Surrey:				
Free Grammar School of Edward Wilson, Clerk - -	1,199	12	4	Cons.
„ (St. Giles):				
Sir Edmund Bowyer's Charity -	350	0	0	Cons.
Cambridge (Borough):				
Ann Turner's Charity for Inmates of Spital Houses -	409	1	10	Cons.
Rebecca Hussey's Charity for poor prisoners in County Gaol	194	11	3	Red.
Ditto ditto Borough do.	194	11	3	Red.
Stoky's Almshouses - -	102	14	4	Cons.
„ (All Saints):				
Susannah Forrester's Charity -	5,606	0	7	Cons.
„ (St. Andrew the Great):				
Elizabeth Cook's Charity -	900	0	0	Cons.
„ (St. Edward):				
Edward Lunn's Charity -	169	17	1	New.
„ (St. Mary the Great):				
United Charities of Morden, Duport, King, and Scott -	603	11	4	Cons.
„ (St. Mary the Less):				
John Westfield's Charity -	895	16	0	Cons.
Camden Town. *See* London.				
Came's (Barbara) Charity - -	100	0	0	Cons.
Camel (West) - - Somerset:				
Silas Feaver's Charity - -	106	10	6	Cons.
Campton - - Bedford:				
Poor's Stock - - -	103	5	0	Red.
Canfield (Great) - - Essex:				
Rev. Frederick Vane's Charity -	58	1	1	Red.
Cannington - - Somerset:				
Charities of Sarah and Mary Warren - - -	490	0	0	Cons.
Canterbury Diocesan Charity for the Relief of Poor Clergymen, their Widows and Children - -	2,259	3	11	Red.
Canterbury - - Kent:				
Poor Priests' Hospital or Blue Coat School Charity - -	326	10	4	Cons.
Daniel Decafour's Bequest for inmates of Harris' Almshouses -	500	0	0	New.
„ (St. Mildred):				
John Hinde's Charity - -	210	2	0	Cons.
Cardiff - - Glamorgan:				
Womanby Street Independent Chapel - - -	430	5	6	Cons.
Cardigan. *See* Bridell.				
Carlton-le-Moorland - Lincoln:				
Ann Brocklebank's Charity -	110	9	11	Cons.
John Worsdall's Charity -	33	8	9	Red.
Joseph Brocklebank's Charity (School) -	55	15	8	Red.
Do. (Poor) -	58	13	0	Red.
Carlton, Moorsom, Stanghow, and Skelton - - York:				
Medd Scarth's Charity - -	1,065	1	9	New.
Carlton Scroop - - Lincoln:				
Edith Tyndale's Charity -	104	14	3	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Carmarthen - - Carmarthen:		
David Morris' Charity - -	1,983 9 5	Cons.
Mr. and Mrs. Robert Menzies' Charity in support of English Wesleyan Sunday School's Library - - - -	97 1 11	Cons.
Carnaby. *See* Boynton.		
Cartmel - - - Lancaster:		
Free Grammar School -	106 12 0	Cons.
Cassington - - Oxford:		
Archdeacon Cotton's Charity -	54 8 5	Cons.
Casterton-in-Kirkby Lonsdale - } Westmorland:		
Holy Trinity Chapel Repair Fund	133 19 10	Cons.
Castle Ashby - - Northampton:		
James Burgess' Charity -	100 0 0	Cons.
Castle Camps - - Cambridge:		
William Martin Collier's Charity	53 7 11	Cons.
Rev. George Pearson's and an Anonymous Donor's Charities	153 1 1	Cons.
Bartholomew Staver's Charity -	100 0 0	New.
Charities of Rev. George Pearson and others - - -	107 7 8	Cons.
Sophia Eliz. Keene's Charity -	106 19 1	Cons.
Benjamin Keene's Charity -	300 0 0	Cons.
Castle Cary - - Somerset:		
Marianne Fennell's Charity -	487 8 7	Cons.
Castle Sowerby - Cumberland:		
Charities of Rev. James Clarke and John Barker - -	93 0 9	Cons.
Castleton - - - Derby:		
Pott's Gift - - -	57 19 11	Cons.
Caston - - - Norfolk:		
Henry Dover's Charity - -	1,054 0 5	Cons.
Catcott - - - Somerset:		
Mary Clarke's Bequest to the School - - -	94 4 10	Cons.
Anne Ruscombe Field's Charity for ditto - - -	333 6 8	Cons.
Charities of James Packer and Anne Ruscombe Field for ditto - - -	22 13 0	Cons.
Cathedine and Llanvrynach - Brecon:		
Rev. Thos. Williams' Charity -	58 6 0	Cons.
Catherington - Southampton:		
Church Acre - - -	119 9 9	Cons.
John Richard's Charity -	307 6 0	Cons.
Catwick - - - York:		
Town Stock - - -	26 6 1	Cons.
Catworth (Great) - Huntingdon:		
Charities called "The Apprentice Fund, Maunday Thursday Charity," and William Coooper's Charity - - -	475 13 11	Cons.
Caundle Bishop - - Dorset:		
Mary Fry's Charity - -	90 0 0	Cons.
Caversham - - Oxford:		
Ann Burchett's Charity for perpetuating the preaching of the Gospel in a Chapel - -	1,634 17 7	Cons.
Caverswall - - Stafford:		
Harriet Parker's Charity -	178 4 4	New.
Joseph Wilshaw's Charity -	413 2 4	N. 2½.
Cawood. *See* Arkholme.		
Caxton - - Cambridge:		
Robert Langwith's Charity -	1,308 16 3	Cons.
Chaddesley Corbett - Worcester:		
Elizabeth Pratt's Charity -	754 15 0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Chaddleworth - - Berks:		
William Saunders' Charity -	133 10 5	Cons.
Chadwell - - - Essex:		
Charity of Peter Symond's and others - - -	400 0 0	Red.
Chalfont (St. Giles) - Buckingham:		
Sir Hugh Palliser's Charity	1,141 4 6	Cons.
Catherine Molloy's Charity -	666 13 4	Cons.
Rev. William Jones' Charity -	666 13 4	Cons.
,, (St. Peter):		
Maria Taylor's Charity -	330 5 6	Cons.
Isabella Evans' Charity -	200 0 0	Cons.
William Courtney's Charity -	400 0 0	Red.
Rev. George Gleed's Bequest (Church) -	1,129 18 10	Red.
Do. (Poor) -	564 19 5	Red.
Chalgrave - - Bedford:		
James Read's Charity - -	500 0 0	Cons.
Challacombe - - Devon:		
Gifts of William Partridge and Thomas Facche - -	41 18 10	Cons.
Chapel Allerton - - Somerset:		
Adam Whitehair's, Edmund Bower's, Dr. Richard Healy's and John Bishop's Charities -	20 18 11	Cons.
Chapel-en-le-Frith - - Derby:		
Edward and Mary Dixon's Charity	901 13 2	Cons.
Robert Kirk's Charity - -	134 12 10	Cons.
William Barber's Charity -	71 7 5	Cons.
Chapel otherwise Pontesbright, Essex:		
John Leving's Charity -	74 15 4	Cons.
Chard - - Somerset:		
Richard Harvey's Charity -	2,916 1 10	Cons.
Charing - - - Kent:		
Elizabeth Ludwell's Charities - {	167 11 11	Cons.
	2,793 5 10	Cons.
Charlbury - - Oxford:		
John Penson's Charity - -	90 0 0	New.
Charlton Horethorne - Somerset:		
Rev. John Peddle's Charity -	107 1 11	Cons.
Charlton-in-Newbottle - Northampton:		
Richard Gilkes' Charity -	171 8 8	New.
Mary Smyth's Charity - -	150 0 0	Cons.
Charlton Marshall - Dorset:		
Samuel White's Charity - -	87 0 0	Cons.
Charlton Marshall. *See* Spetisbury.		
Charnock Richard - Lancaster:		
Charnock's Charity - -	6 9 4	Cons.
Robert Rigbye's Charity -	10 16 8	Cons.
Elizabeth Latham's Charity -	32 13 2	Cons.
James Charnock's Charity -	68 3 9	Cons.
Charterhouse - Middlesex:	1,312 9 9	Cons.
	256 10 7	Cons.
Talbot Scholarship at ditto - {	2,000 0 0	Great Western Railway 4*l.* per cent. Stock.
Chastleton - - - Oxford:		
Bridget Corpson's Charity -	10 3 10	Cons.
Milcah Greenwood's Charity -	741 13 4	Cons.
Mrs. Williams' Charity - -	100 0 0	Red.
Chatham - - - Kent:		
Ralph Paine's Charity - - {	9,297 0 3	Cons.
	1,512 19 2	New.
John and Eliz. Petty's Charity -	796 14 4	Cons.
St. Bartholomew's Hospital -	1,150 12 4	Cons.
,, (St. John):		
Samuel Adam's Charity -	109 5 9	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Chatteris - - Cambridge:		
Dr. Jobson's Charity - -	125 0 0	New.
Chawbent in Atherton. *See* Kearsley.		
Chawleigh - - - Devon:		
Rev. John Churchill's Charity -	62 13 3	Cons.
Chawton - - Southampton:		
Ann Harford's Charity - -	110 7 2	Red.
Poor's Money Charity - -	23 16 3	Red.
Cheadle - - - Stafford:		
Edward Smith Grosvenor's Charity	107 10 10	Cons.
Cheam - - - Surrey:		
Sir Edmund Antrobus's Charity	1,000 0 0	Cons.
Cheddar - - - Somerset:		
Sarah Comer's Charity - -	6,052 2 11	Cons.
Henry Bengough's Bequest in aid of ditto - - -	213 6 4	Cons.
Benefaction for second poor -	214 16 6	New.
Chelford-in-Prestbury - Chester:		
Samuel Hardy's Charity -	50 5 2	Red.
Rob. Salusbury Brooke's Charity	205 18 7	Red.
School Charity - -	507 14 2	Cons.
Chelmsford - - - Essex:		
Matthew Joyce's Charity -	166 13 4	Cons.
Ann Johnson's Charity - -	873 7 4	Cons.
Chelsea - - Middlesex:		
Elizabeth Dennis Denyer's Charity - - - - -	6,066 13 4	Cons.
Richard Guildford's Charity -	333 13 4	Cons.
Mary Rogers' Charity -	290 6 5	Cons.
Catherine Abbot's Charity -	272 4 3	Cons.
Charity of Washington Cornelius Winter Ashfield -	1,000 0 0	Cons.
Martha Burnsall's Charity -	315 0 0	New.
Judith Cale's Charity - -	230 0 0	Cons.
Edward Cheyney's Charity -	26 13 9	Cons.
Luke Thomas Flood's Charities	100 0 0	Cons.
	400 0 0	Cons.
	2,500 0 0	Red.
John Franklin's Charity -	100 0 0	Cons.
William Gibbs' Charity -	630 0 0	Cons.
John Gregory's Charity -	26 5 0	New.
Samuel Hunton's Charity - -	176 0 0	Cons.
John Long's Charity - -	118 17 5	Red.
Mary Norman's Charity -	112 4 0	Cons.
Charles Rawling's Charity -	400 0 0	E. I. Stk.
Anne Sammon's Charity -	210 0 0	New.
Elizabeth Smith's Charity -	450 0 0	Cons.
Thomas Stewart's Charity -	100 0 0	Cons.
George Earl Cadogan's Gift in aid of Parochial Schools -	766 13 4	Cons.
„ (Christ Church):		
Church Repair Fund - -	226 10 9	Cons.
Miss Catherine Elizabeth Hyndman's Charity - -		
Chelsfield - - Kent:		
Charity called Colegate's Tenements	149 3 7	Cons.
Cheltenham (St. Paul) - Gloucester:		
Catherine Ball's Bequest -	319 2 11	Cons.
Chepstow - - Monmouth:		
John Bowsher's Charity for poor Bachelors - - -	3,839 6 8	Cons.
Charities of Thomas Hackett and others - - -	183 4 11	Cons.
Cherriton. *See* Llangenath.		
Chertsey - - - Surrey:		
Sir William Perkins' School -	5,000 0 0	Bk. S.
	1,000 0 0	Cons.
Mary Giles' Charities - -	762 5 11	Red.
	800 0 0	Cons.
Ann Holder's Charity - -	28 15 7	Cons.
Chertsey. *See* Guildford.		

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Cheshunt - - - Hertford:		
Mary Nicholl's Charity - -	70 0 0	Red.
The Beaumont Charity -	191 13 0	New.
	3,711 1 2	Red.
	900 0 0	Cons.
Eliz. and Sarah Cook's Charity	144 9 7	New.
Dewhurst's Free School -	525 0 0	New.
	100 0 0	Cons.
Mrs. Elderton's Charity - -	200 0 0	Cons.
Chester:		
John Jones' Charity - - -	96 2 7	Cons.
St. John's Hospital - -	139 11 8	Cons.
Chesterfield - - - Derby:		
Godfrey Foljambe's Charity -	4,010 18 10	Cons.
Robinson's Almshouse Charity -	1,000 0 0	Cons.
Chesterton (Little) - - Oxford:		
Edward Tredwall's Charity -	284 9 11	New.
Chetton - - - Salop:		
The Parochial Charities - -	703 0 0	New.
Chetton, Glazeley, and Duexhill - - - Salop:		
Ann Vicker's Charity - -	200 0 0	New.
Chetwynd - - - Salop:		
Jane Borough's Charity - -	112 0 11	New.
Thomas Baddeley's Charity -	48 8 0	Cons.
Robert Pigott's Charity - -	54 17 3	Cons.
School Charities - - -	1,639 14 10	Cons.
Chevening - - - Kent:		
Charities of Rebecca Wyndham, Katherine Strode, and a Donor unknown - - -	369 13 0	Cons.
Chewstoke - - Somerset:		
Free School - - -	257 18 2	Cons.
Chichester - - Sussex:		
Hospital of Blessed Mary - -	300 10 11	Cons.
„ (St. Pancras):		
Elizabeth Johnston's Charity -	1,000 0 0	E. I. Stk.
Martha Dear's Charity - -	1,387 18 5	New.
Chilbolton - - Southampton:		
Rev. Charles Layfield's Charity -	273 9 2	Red.
Childrey - - - Berks:		
George and Ann Godfrey's Charity - - - - -	218 11 7	Cons.
William Shippery's Charity -	1,576 17 5	Cons.
Poor's Money Charity - -	70 9 4	New.
John Lawrence's Charity - -	62 0 4	Cons.
Childwall - - Lancaster:		
Campbell's Charity - - -	100 0 0	4*l.* per cent. Perpetual Debenture Stock of London and North-Western Railway Co.
Campbell's Charity for National School at Much Woolton -	20 0 0	Cons.
Much Woolton School - -	369 4 11	Cons.
Chilham - - - Kent:		
Nicholas Cook's Charity - -	41 13 4	Red
Chillington-in-Stokenham - Devon:		
Mary Loye's Charity - -	98 1 10	Cons.
Chilton Foliatt - - - Wilts:		
Sarah's Hawkin's Charity - -	198 1 4	Cons.
Chilton-super-Polden - Somerset:		
Jane Hole's Charity - - -	148 14 0	Cons.
Chilworth - - Southampton:		
George Quin's Charity - -	781 18 10	New.
Chingford - - - Essex:		
Charities of John, Ann, and Rebecca Popplewell - - -	400 0 0	Red.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Chipping Barnet - - Hertford:		
Keane Fitzgerald's Charity -	898 12 10	Red.
Owen and Knightley's Charity -	150 0 0	Cons.
Chipping Campden - Gloucester:		
Caroline Robert's Charity -	100 10 0	Cons.
Colonel John Harvey Ollney's Charity - - -	216 4 4	Cons.
Rev. Henry Hicks' Charity -	120 0 0	Red.
John Freeman's Charity -	293 6 8	Cons.
Edward Johnson's Charity -	81 9 0	Red.
Richard Hull's Charity - -	204 11 6	Cons.
Simon Ansell's Charity - -	180 0 0	Cons.
William Allen's Charity - -	64 10 6	Cons.
Chipping Campden and Laverton in Buckland } Gloucester:		
James Thynne's Charity - -	340 6 0	Cons.
Chipping Lambourne - - Berks:		
William Choules' Charity - -	554 1 6	Cons.
Chipping Norton - - Oxford:		
Frances Barnes's Bequest to the Free Grammar School - -	328 0 0	Red.
Chipping Sodbury - Gloucester:		
Sarah Hewett's Charity - -	800 0 0	Cons.
Colonel John Harvey Ollney's Charity - - - -	320 8 6	Cons.
James Hardwicke's Charity (Minister)	40 10 11	Cons.
Ditto (Poor) -	162 3 9	Cons.
Richard Blake's Charity - -	72 9 0	Cons.
Samuel Hardwicke's Charity -	57 19 0	Cons.
Samuel Isaac's Charity - -	32 16 6	Cons.
Jeremiah Isaac's Charity -	133 6 8	Cons.
Thomas Brooke's Charity -	78 12 0	Cons.
George Hardwicke's Charity -	58 15 0	Cons.
William Harvey's Charity -	57 16 6	Cons.
Joseph Hiatt's Charity - -	300 0 0	New.
William Winstone's Charity -	31 7 4	New.
Chirk - - - Denbigh:		
Charities of Mary Bennett, Major Charles Myddleton, and an unknown Donor - -	48 8 9	Cons.
Chisleborough - - Somerset:		
Richard Randall's Charity -	106 19 1	Cons.
Chiswick - - Middlesex:		
Mary Quaife's Charity - -	497 9 9	Cons.
Elizabeth Lutwyche's Charity -	244 5 6	Cons.
Mr. Whittingham's Bequest -	1,111 2 3	Cons.
Anna Maria Reynold's Charity -	837 10 0	Cons.
Edward Waistell's Charity -	244 3 8	New.
Chrishall and other places - Essex:		
Lettice Martin's Charity - -	600 0 0	Cons.
Christon - - - Somerset:		
Anna Susanna Ethelreda Gore's Charity - - -	333 6 8	Cons.
Chorley - - Lancaster:		
Hodgson's and other Charities -	493 3 4	Cons.
Chudleigh - - - Devon:		
Poor's and Parish Charity, otherwise the Market House - -	33 8 8	Cons.
Church House Charity - -	109 5 3	Cons.
Chumleigh - - - Devon:		
Richard Stucley's Charity -	97 0 9	Cons.
Church Eaton - - Stafford:		
Anne Wright's Charity - -	54 8 3	Cons.
Churchhill - - Worcester:		
Charities of Thomas Barker and others - - -	200 0 0	Cons.
Churchstoke - Montgomery and Salop:		
Parish Charities - - - -	71 14 4	New.
	301 17 9	Red.
John Owen's Charity - -	102 14 2	New.
Margaret Hughes' Charity -	111 11 6	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Church Stretton - - Salop:		
Old School Charity - -	119 2 5	Cons.
Edward Lloyd's Charity - -	106 10 6	Cons.
Cippenham in Burnham, Buckingham:		
Elizabeth Mason's Charity -	100 0 0	Cons.
Cirencester - - Gloucester:		
Philip Marner's Charity - -	165 5 9	Cons.
St. John's Hospital - -	100 0 0	Cons.
John Jones's Charity - -	121 6 10	Cons.
Christopher Bowly's Almshouses	2,333 6 8	New.
Claife in Hawkshead - Lancaster:		
Leonard Cowperthwaite's Charity	10 16 8	Cons.
James Braithwaite's Charity -	21 14 11	Cons.
Clanfield - - Southampton:		
John Richard's Charity - -	206 9 1	Red.
Clanfield - - - Oxford:		
James Clark's Charity - -	95 17 5	Cons.
Clapham - - - York:		
Elizabeth Clapham's Charity -	206 12 0	New.
Henry Winterburn's Charity -	845 13 10	Red.
Clapton. *See* Bourton-on-the-Water.		
Clarke's (Christopher) Charity for poor of Drapers' Company -	7,221 9 3	Cons.
Claverley - - - Salop:		
John Crowther's Charity -	1,032 5 2	Cons.
Claverton - - Somerset:		
Allen Tucker's Charity - -	51 14 1	New.
Claydon - - - - Oxford:		
Walter Calcott's Charity -	60 16 8	Cons.
Clayhanger - - - Devon:		
Charities of John Norman and Buckland Nutcombe Bluett -	150 0 0	Red.
Clayton-le-Woods-in Leyland - - } Lancaster:		
John Clayton's Charity -	33 3 3	Cons.
Cleasby - - - - York:		
Letitia Cornwallis' Charity -	358 15 5	Cons.
Clee (St. Margaret) - - Salop:		
John Minton's Charity - -	21 8 7	Cons.
Cleer (St.) - - - Cornwall:		
Christopher Arnall's Charity -	101 1 6	New.
Clehonger - - Hereford:		
Lucy Haggitt's Charity - -	1,000 0 0	Cons.
Clent - - - - Worcester:		
The Church Lands - -	57 15 7	Cons.
Cleobury Mortimer - - Salop:		
Ann and John Fox's Charity -	718 3 1	Cons.
Cleobury (North) - - Salop:		
John Minton's Charity - -	21 18 0	Cons.
Clewer - - - Berks:		
Harcourt Charity School - -	619 19 0	Cons.
	611 2 2	
	480 2 1	
Clifford - - - Hereford:		
Rev. George Powell's Charity -	349 3 11	Cons.
Clifford. *See* Peterchurch.		
Clifford Chambers - Gloucester:		
Lister Dighton's Charity -	21 13 2	Cons.
Clifton - - - Bedford:		
The Old School (Bequest of Daniel Stephen Olivier) -	962 8 1	Cons.
Mary Arnold Olivier's Charity -	247 13 6	Cons.
Clifton - - - Westmorland:		
Mary Scott's Charity - -	42 17 11	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Clifton Hampden - - Oxford:				
Ann Noyes' Charity - -	1,000	0	0	Cons.
Clifton upon Dunsmore - Warwick:				
Sophia Catherine Marriott's Bequest for School - -	192	10	4	Cons.
Do. for Repair of Cottages	160	4	6	Cons.
Clifton with Norwood in Fewston - - - York:				
Timothy Ellill's Charity -	26	9	3	Cons.
Cloford - - - Somerset:				
Thomas Harris's Charity -	1,095	2	2	New.
Clothall - - - Hertford:				
Charities of Dr. James Sibbald, Dr. John Savage, Mr. Edmonds, Mr. Stanley, James Smith, and Donors unknown - -	131	6	2	New.
Clun - - - - - Salop:				
Parochial Charity - -	379	7	2	Cons.
Clyst St. Lawrence - Devon:				
William Godfrey's Gift -	97	4	5	New.
Clysthydon - - - Devon:				
Church Land's Charity - -	106	7	8	Cons.
Clytha. *See* Llanarth.				
Clungunford - - - Salop:				
School Charity - -	37	0	0	Cons.
Poor's Stock - - -	113	0	0	Cons.
Coddington - - Hereford:				
Charity Lands - - -	86	16	9	Cons.
Codford (St. Mary) - - Wilts:				
Charity of Rev. James Ingram, D.D. - - - -	53	5	1	Cons.
Codsall - - - Stafford:				
William Barrett's Charity -	400	0	0	Red.
Margaret Somerford's Charity -	27	17	3	Cons.
Derby's and Hellman's Charities	95	18	1	Cons.
Coggs. *See* Witney.				
Coker (West) - - Somerset:				
Sarah Moore's Charity - -	131	14	0	Cons.
Colchester - - - Essex:				
John and Ann Kendal's Charity	640	0	0	Cons.
New Year's Gift Charity -	213	14	0	Cons.
King James's Hospital - -	1,091	15	7	Cons.
Cole's (Charlotte) Charity for Governesses and Gentlewomen in reduced circumstances - -	506	10	1	Cons.
Coleford - - - Gloucester:				
Colonel John Harvey Ollney's Charity - - -	220	7	8	Cons.
Coleshill - - - Warwick:				
James Taverner's Charity -	447	15	2	Cons.
Mrs. Dean Digby's Charity -	100	0	0	Cons.
Mary Wharr's Charity -	200	0	0	Cons.
Free Grammar School - -	1,572	6	10	Cons.
Mantell's Charity - -	21	0	6	Cons.
Coleshill. *See* Coxwell (Great).				
Collingbourne Ducis - - Wilts:				
George John Hooper's Charity -	100	0	0	Cons.
Colmworth - - - Bedford:				
Rev. Robert Hele Selby Hele's Charity - - - -	304	1	8	Cons.
Colnbrook - - Buckingham:				
Town Houses - - -	134	12	10	Cons.
Colney (St. Peter) - Hertford:				
John Jaques' Charity - -	200	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Colsterworth - - Lincoln:				
Rev. Charles Turnor's Bequest to School - - -	449	4	10	Cons.
Edmund Turnor's Bequest to Do.	1,000	0	0	Cons.
Coltishall - - - Norfolk:				
Endowed School, Dr. Gape's Bequest - - -	360	0	0	Cons.
Colton - - - Stafford:				
United Schools - -	606	9	2	Cons.
Colva - - - Radnor:				
Charities of John and James Lloyd - - -	64	1	9	Cons.
James Chambers' Charity -	64	1	9	Cons.
Colwinstone - - Glamorgan:				
Rev. Thomas Griffith's Charity -	95	7	4	Cons.
Colyton - - - Devon:				
Isaac Grigg's Charity - -	100	0	0	Cons.
James How's Charity - -	210	0	0	New.
Combe - - Southampton:				
Robert Skinner's Charity -	33	6	8	Cons.
Combe-in-Teignhead - Devon:				
Margaret Burgoyne's Charity -	100	0	0	Cons.
Rev. John Wrey's Charity -	1,500	0	0	£5 per cent. Stock of the Bombay, Baroda, and Central India Railway Company.
Compton - - - Sussex:				
Thomas Penn's Charity -	108	6	5	Red.
Harriet Phipps' Charity -	166	4	1	Cons.
Sarah Phipps' Charity - -	133	6	8	Red.
Thomas Peckham Phipps' Charity	105	0	0	New.
Compton Beauchamp - Berks:				
Robert Langley's Charity -	117	10	8	Red.
Compton-cum-Up-Marden - Sussex:				
Miss Colyer Dawkins' Bequest for National School - -	144	18	9	Cons.
Compton (Little) - Gloucester:				
Archbishop Juxon's Charity -	171	19	3	Cons.
John Jordan's Charity - -	166	13	4	Cons.
Condover - - - Salop:				
Benjamin Pryce's Charity -	438	0	7	Cons.
Congleton - - - Chester:				
Charities of Judith and Mary Alsager - - - -	3,100	0	0	Cons.
Ralph Sutton's Charity -	200	0	0	Cons.
Connington and Denton - Huntingdon:				
Rev. James Orem's Charity -	1,000	0	0	Red.
Convil. *See* Cynwyll.				
Cookham - - - - Berks:				
Trust of Cockmarsh Common -	351	13	7	Cons.
Charities of Amos Wenman and Mrs. Brant - - -	572	15	9	Cons.
Constantine - - - Cornwall:				
Robert Skinner's Charity -	66	13	4	Cons.
Corbridge - Northumberland:				
Troutbeck's Charity - -	768	16	9	Cons.
Elizabeth Roger's Charity -	188	14	7	Cons.
Corby - - Northampton:				
Richard Gray's Charity -	109	14	9	Cons.
Coreley. *See* Hopton Wafers				
Corfe - - - Somerset:				
Second Poor's Money -	244	19	10	Cons.
Corney - - - Cumberland:				
The Poor's Stock - -	33	6	10	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Corston - - - Somerset:				
Charities of James Salmon and Mrs. Montague - -	721	2	8	Cons.
Corton - - - - Suffolk:				
Mary Soame Fowler's Bequest to School - - - -	325	12	11	Red.
Corwen, Llandrillo, Llangwin, Llanycil, and Llanfaur - - Merioneth and Denbigh:				
Hugh Jones's Charity - -	439	3	2	Cons.
Cosheston. *See* Lampeter.				
Cottered - - - Hertford:				
Anne Chauncey's Charity -	337	1	6	Cons.
Arthur Pulter's Charity -	43	1	0	Cons.
Coton. *See* Cropredy and Warden-ton.				
Cottingham - - - York:				
Joseph Meadley's Charity -	229	17	9	Red.
James Milne's Charity - -	223	3	0	Cons.
Coulsdon - - - - - Surrey:				
John Robert Pitter's Charity -	100	0	0	Cons.
Elizabeth Crowe's Charity -	224	11	6	Cons.
Colonel James Byron's Charity -	105	0	0	New.
Wood's Charity - -	47	4	6	Cons.
Coundon. *See* Coventry.				
Countesthorpe - - Leicester:				
Henry Ralph's Charity -	249	16	3	Cons.
Coventry (City) - - Warwick:				
Alderman John Moore's Charity	1,465	10	5	Red
	227	14	2	Cons.
Free Grammar School - -	2,637	5	1	Cons.
Thomas Wheatley's or the Bablake Boy's Hospital -	8,267	14	4	Cons.
	217	11	1	
Henry Lea's Charity - -	1,026	19	2	Cons.
Thomas Crow's Charity -	2,099	14	9	Cons.
Grey Friars or Wm. Pisford's Hospital - -	4,853	9	4	Cons.
Sir Thomas White's Charity -	2,727	5	3	Cons.
Samuel Baker's Charity -	730	10	2	Cons.
Coventry, Keresley, Newland, and Coundon - Warwick:				
John and George Bohun's Charity	353	16	6	Cons.
Cow Honeybourne, Church Honeybourne, and Bretforton - Gloucester:				
Free School - - -	1,280	0	0	Cons.
	417	4	3	Cons.
Cowbridge - - Glamorgan:				
Eleanor Savour's Charity - -	99	14	6	Cons.
Rebecca Wyndham's Charity -	597	13	0	Cons.
Walter Williams' Charity -	133	6	8	Red.
Charlotte Malkin's Charity -	96	18	3	Cons.
Cowick (East and West) - York:				
John Stephenson's Charity -	297	10	5	Cons.
Coxwell (Great) and Coleshill, Berks:				
Rev. John Pinsent's Charity -	500	0	0	Cons.
William Earl of Radnor's Gift -	1,073	8	6	Cons.
Coxwell (Little) - - Berks:				
George Dyke's Charity -	100	0	0	New.
Coychurch - - Glamorgan:				
Elizabeth Davies' Charities -	401	0	8	Red.
Cramlington - Northumberland:				
Robert Storey's Charity -	124	4	6	Cons.
Cranbrook - - - Kent:				
Sir Beversham Filmer's Charity	300	0	0	Cons.
Cranford - - Middlesex:				
John Gregory's Charity -	145	1	10	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Crediton - - - Devon:				
Borough Lands - - -	1,274	10	9	Cons.
Sir John Hayward's Charity -	14,500	0	0	Cons
Creeting (All Saints) - Suffolk:				
Marg. Uvedale's Charity -	500	0	0	Cons.
Crewe in Barthomley - Chester:				
Thomas Leadbeater's Bequest (Schoolmaster) -	132	11	11	Cons.
Crewkerne - - Somerset:				
Free Grammar School - -	2,248	9	11	Cons.
Criccieth, Ynyscynhaiarn and Treflys - Carnarvon:				
Rev. David Ellis's Charity -	204	1	7	Cons.
Crich, Wessington, and Tansley - - - Derby:				
Rev. Thomas Cornthwaite's Charity	212	1	0	Cons.
John Cooper's Charity - -	43	3	3	Cons.
Crick - - Northampton:				
John Clarke's Charity -	554	3	10	Cons.
Crickheath - - - Salop:				
Mary Harwood's Charity - -	53	16	7	Cons.
Crickhowell - - - Brecon:				
National School - - -	104	3	0	Cons.
Elizabeth Charity - - -	489	2	7	Cons.
Sir Joseph Bailey's Charity -	333	6	8	Cons.
The Latham Charity - -	100	0	0	Cons.
Cricklade (St. Mary) - Wilts:				
Major Henry Smyth's Charity -	458	9	0	New.
„ - (St. Sampson):				
Henry Smyth's Charity -	658	8	9	Cons.
Crockenhill-in Eynsford - Kent:				
Thomas Palmer's Charity -	420	19	11	Red.
The Mosyer Asylum - -	4,500	0	0	Cons.
Crockham - - - Kent:				
Wm. Stratton's Charity -	13	18	7	Cons.
Hughes Minet's Charity -	20	16	8	Cons.
Ralph Manning's Charity -	25	0	0	Cons.
Thos. Hardy's Charity - -	25	0	0	Red.
Chas. West's Charity - -	25	0	0	Red.
Charity of Rev. Marmaduke Lewis	52	10	0	New.
Croft with Southworth - Lancaster:				
The School—Thomas Naylor's Bequest - - -	109	8	9	Cons.
Crompton-in-Oldham - Lancaster:				
Henry Whitehead's Charity -	66	10	5	Cons.
Crondall - - Southampton:				
John Andrew's Charity -	557	5	6	Cons.
Cropredy - - - Oxford:				
Walter Calcott's Charity -	273	15	1	Cons.
John Ditchfield's Charity -	36	14	1	Cons.
John Jordan's Charity - -	333	6	8	Cons.
Crosby-in-Cross-Canonby - Cumberland:				
John Nicholson's Bequest in aid of School - - -	277	2	6	New.
Crosby Garrett - Westmorland:				
Francis Sewell's Charity -	166	13	4	Red.
Rev. William Bird's Charity -	54	5	6	Cons.
Thomas Wilson's Charity -	86	16	9	Cons.
School and Poor's Stock -	411	1	7	Cons.
Crosby (Great) in Sefton, Lancaster:				
The Girls' or Mistress School -	2,362	2	4	Cons.
Crosby Ravensworth - Westmorland:				
Francis Sewell's Charity -	166	13	4	Red.
Geo. Gibson's Charity for Master of Boys' School - -	572	4	11	Cons.
Do. for Mistress of Girls' School - - -	572	4	11	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Crosscrake in Heversham - - Westmorland:		
Thomas Howson's Charity -	54 9 9	Cons.
The Crosscrake Charity -	108 19 10	Cons.
Crossland (South) - - York:		
Richard Beaumont's Charity -	240 2 2	Cons.
Cross's (John) Charity - -	512 2 10	Cons.
Cross Town in Knutsford - Chester:		
Peter Legh's Endowment for Clerk and Sexton of Church -	284 4 2	Cons.
Crosthwaite - - Cumberland:		
Sir John Bank's Charity -	955 16 3	Cons.
Francis Huntington's Charity -	41 15 6	Cons.
John Adamson's Charity -	102 13 10	Cons.
Grace Wren's Charity - -	206 5 10	Cons.
„ (St. John in the Vale):		
Mary Stanley's Charity - -	100 0 0	New.
Thomas Howes' Charity -	22 3 5	New.
Crosthwaite and Lyth, Westmorland:		
Tobias Atkinson's Charities -	123 14 3	Red.
	2,233 10 10	Red.
	441 19 9	Cons.
Croston - - - Lancaster:		
Hannah Anderton's Charity -	175 11 6	Cons.
Crowcombe - - Somerset:		
Stoodleigh - - Devon:		
Elizabeth Carew's Charities -	124 13 10	Cons.
Crowle Hacket - - Worcester:		
Parish Land's Charity - -	154 14 2	Cons.
Elizabeth Attwood's Charity -	22 15 5	Cons.
Robert Smith's Charity -	102 14 2	Cons.
Rev. Richard Harrison's Charity	57 1 2	Cons.
Croxton - - Cambridge:		
Abraham Fricker's Charity -	100 0 0	Cons.
Croydon - - - Surrey:		
Hospital of Holy Trinity of the Foundation of John Whitgift, Archbishop of Canterbury -	6,282 16 6	Cons.
Archbishop Laud's Charity -	1,550 0 0	Cons.
Cubbington - - Warwick:		
Church Land or Bell Rope Close	155 8 10	Cons.
Cuddington - - Buckingham:		
Rev. John Willis's Charity -	600 0 0	Cons.
Cudham - - - Kent:		
Sarah Wood's Charity - -	180 0 0	Cons.
Cudworth - - - York:		
Richard Bayldon Guest's Charity	54 7 0	Cons.
Culcheth - - Lancaster:		
John Risley's Charity - -	65 2 7	Cons.
William Smith's Charity -	83 15 2	Cons.
Ann Clough's Charity - -	50 0 0	Cons.
Culworth - - - Northampton:		
The Charity School - -	500 0 0	Cons.
Rev. John Spence's Infant School and Poor's Fund - - -	1,118 17 7	Cons.
Ditto Clothing Fund -	223 15 6	Cons.
Cumberworth-in-Silkstone - York:		
Anne Railton's Charity -	55 11 0	Cons.
Cumnor. *See* Oxford.		
Curland - - - Somerset:		
Catherine Savidge's Book Charity	53 2 5	Cons.
Curland and Staple Fitzpaine - - Somerset:		
School of Widow of George Sheppard, Esq. - -	599 14 2	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Cwmdû (St. Michael) - Brecon:		
Anne Williams' Charity -	944 5 3	Cons.
David William's Charity (School)	879 2 5	Cons.
Do. (Poor)	439 11 2	Cons.
Cwmtoyddwr - - Radnor:		
John Davies Charity - -	87 3 10	New.
Cynwyll or Convil - Carmarthen:		
Anne Warner's Charity - -	220 19 11	Cons.
Dacre - - Cumberland:		
School Charity - - -	815 14 11	Red.
General Charities - -	283 6 8	Red.
Dagenham - - - Essex:		
Wm. Ford's Charitable Bequest -	9,280 5 2	Cons.
Dalby (Great) - - Leicester:		
Thomas Bunney's Charity -	105 0 0	New.
Dalby-on-the-Wolds, or Old Dalby - - Leicester:		
Frances Bowater's Charities -	80 12 11	Cons.
Dalby (Little) - - Leicester:		
Charities of Judith Briggs, John Briggs, Unknown Donor, Francis Ellaby, and George Bunney - - -	54 14 3	Cons.
Dallington - - Northampton:		
Joseph Jekyl Rye's Charity -	409 18 2	New.
Dalston - - - Cumberland:		
Mary Strong's Charity - -	171 5 3	Cons.
Darfield - - - York:		
George Shelbeck Maude's Charity	1,084 0 3	Cons.
Darlaston - - - Stafford:		
Charles Adams' Charity -	220 19 10	Cons.
Darley - - - - Derby:		
Charities of Thomas Garrett and others - - -	273 0 0	New.
Gifts of Benjamin Lawrence and others for the School - -	610 2 5	New.
Darlington and Sadberge - Durham:		
George Buck's Charity - -	4,609 16 4	Cons.
Darliston in Prees - - Salop:		
Arthur Harper's Charity -	45 13 0	Cons.
Dartford - - - Kent:		
Catherine Bamme's Charity -	33 6 8	Cons.
Grace Say's Charity for National Schools - - -	500 0 0	Cons.
Edward Pierce's Charity -	500 0 0	Cons.
Dartmouth - - - Devon:		
Widows' Almshouse - -	153 12 9	Cons.
„ (St. Petrox):		
Trust Lands - - -	293 1 9	Cons.
Darton - - - York:		
Thomas Beaumont's Charity -	124 13 3	Cons.
Darton and Over Flockton - York:		
George Beaumont's Charity -	125 18 7	Bk. S.
	224 7 8	Cons.
Datchet - - - Buckingham:		
Robert Barker's Charity - -	100 0 0	Red.
Dauntsey - - - Wilts:		
Henry, Earl of Danby's Almshouse and School - -	200 0 0	Cons.
Davenham - - - Chester:		
Charities of Jane Oldfield and Rev. William Brock - -	154 0 11	Cons.
Poor's Land Charity - -	270 12 2	Cons.
Catherine Bradford's Charity -	139 19 6	Cons.
Robert Hoole's Charity - -	21 6 9	Cons.
Elizabeth Twentyman's Charity -	149 4 3	Cons.
Penelope Vicar's Charity -	464 18 9	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Daventry - - Northampton:		
Charities for Minister of Independent Chapel in Sheaf Street - - -	583 16 6	Cons.
	28 14 8	Cons.
Charles Wildgose's Charity -	424 12 8	Cons.
Dawlish - - - Devon:		
Humphrey Harvey's Charity -	60 0 0	Cons.
Deane. *See* Kearsley.		
Death's (Rev. Anthony) Charity -	2,005 6 1	Cons.
Decuman's (Saint) - - Somerset:		
St. Decuman's Charity - -	1,217 3 1	Cons.
Dedham - - Essex:		
Town Stock - - -	319 19 2	Cons.
Deene - - Northampton:		
Poor's Money - - -	44 13 5	Cons.
Deenethorpe-in-Deene, Northampton:		
Poor's Money - - -	78 4 3	Cons.
Deeping (West) - - Lincoln:		
Elizabeth Molecey's Charity -	208 10 2	Cons.
Defford in Pershore - Worcester:		
Rev. Thomas Whitaker's Charity	100 2 10	New.
Denbigh - - - Denbigh:		
Blue Coat School - -	1,877 11 6	Red.
Dendron in Aldingham - Lancaster:		
Robert Dickenson's Charity -	200 0 0	New.
Thomas Troughton's Charity -	116 1 10	Cons.
Denham - - - Buckingham:		
Charity called The Yew Tree Cottage Trust or Bell and Church Charity - -	219 9 7	Cons.
Denham - - - Suffolk:		
Lady Mary Townshend's Charity	57 16 6	Cons.
Dent in Sedbergh. *See* Kendal.		
Denton. *See* Connington.		
Deptford (St. Paul) - - Kent:		
Unknown Donor's Charities -	39 11 3	Cons.
„ (St. Nicholas):		
Unknown Donor's Charity -	39 11 3	Cons.
Derby		
Sir Thomas White's Charity -	720 14 5	Cons.
Derby (West) Kirkby and Woodside Quarter in Walton-on-the-Hill } Lancaster:		
Eleanor Glest's Charity -	1,200 0 0	New.
Thomas Aspe's Charity - -	1,564 4 11	New.
Devizes (St. John) - - Wilts:		
Elizabeth Imber's Charity -	533 6 8	Cons.
Devonport - - - Devon:		
John Chambers' Charity -	540 0 0	Cons.
"Royal Albert Hospital," Devonport and Stonehouse Dispensary, Thomas Richard Spearman's Charity - -	166 13 4	Cons.
Deuxhill. *See* Chetton.		
Dewchurch (Much) - Hereford:		
Ann Symons's Charity -	300 0 0	Cons.
Dickleburgh School - Norfolk:	949 6 6	Cons.
Didcot, otherwise Dudcot - Berks:		
Charities of unknown Donors, Robert Sayer and the Rev. Ralph Nicholson - -	23 15 4	Cons.
Diddlebury - - - Salop:		
School and Poor Charity -	125 6 6	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Didsbury - - Lancaster:		
Sergeant Boardman's Charity -	117 16 9	Cons.
Sir Edwd. Mosley's Charity for Schoolmaster - -	941 15 2	Cons.
Sarah Fielden's Charity - -	104 14 3	Cons.
Dinedor - - - Hereford:		
Rev. Charles John Bird's Charity	216 16 1	Cons.
Dinsdale - - - Durham:		
James Watson's Bequest -	71 19 7	Cons.
Dinton - - - Wilts:		
Thos. Barnes' Bequest for National Schools - -	109 8 9	Cons.
Wm. Maslen Barnes' Bequest for ditto - - - -	110 13 0	Cons.
Dishley with Thorpe Acre - Leicester:		
John Ransdale's Charity - -	255 2 3	Cons.
Disley-in-Stockport - - Chester:		
Church Sunday School - -	520 3 2	Cons.
Ditchelling otherwise Ditchling - - } Sussex:		
Sprott's Charity - -	264 17 11	Cons.
Ditton - - - Kent:		
Thomas Luck's Charity - -	103 4 6	Cons.
Rev. Thomas Tillson's Charity -	125 0 0	Cons.
Ditton and Leybourne - Kent:		
Thomas Goulding's Charities -	33 6 8	Cons.
Dodbrook - - - Devon:		
Parish Lands Charity - -	115 4 6	Cons.
Dodcott-cum-Wilkesley in Audlem - - - } Chester:		
Thomas Walmsley's Charity -	95 0 0	Cons.
Dodcott-cum-Wilkesley. *See* Adderley.		
Dodleston - Chester and Flint:		
Poor's Fund - - -	79 6 10	Cons.
Dogmersfield - - Southampton:		
Poor's Land - - -	584 8 0	Cons.
Dolton - - - Devon:		
Grace Jenn's Gift - -	117 19 10	New.
Stock Money - - - -	26 13 2	Cons.
Dolwar in Llanfihangel-y-Gwynt otherwise Llanfihangel-yn-Ngwynfa } Montgomery:		
Rev. James Price's Charity -	108 16 10	Cons.
Donatt's (Saint) - - Glamorgan:		
Catherine Hyatt's Charity -	21 5 8	Cons.
Doncaster - - - York:		
St. Thomas's Hospital - -	215 4 11	Cons.
William Carr's Bequest to Deaf and Dumb Institution (School or Asylum) - - -	490 9 3	Cons.
Donhead (St. Andrew) - Wilts:		
Philippa Grove's Charity - -	300 0 0	Cons.
„ (St. Mary):		
Marianne Jones Bateman's Charity - - - -	218 3 0	Red.
Philippa Grove's Charity -	300 0 0	Cons.
Donington - - - Lincoln:		
Elizabeth Whitworth's (Widow) Charity (Minister) - -	723 11 1	Cons.
Ditto (Poor) -	90 11 7	Cons.
Dorchester - - - Dorset:		
John Whetstone's Charity -	960 0 0	Cons.
Dorking - - - Surrey:		
Margaret Fenwick's Charity -	4,067 15 10	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Dormington - - Hereford:		
Thomas Newton's Charity -	66 13 4	Cons.
Dorstone - - Hereford:		
Meredith Maddy's Charity -	127 12 8	New.
	995 1 6	Cons.
Dover - - - Kent:		
Peter Fector's Charity - -	200 0 0	Red.
Bark Money Charity - -	870 0 0	Cons.
„ (St. James):		
Edward Phillips' Charity - -	755 11 9	Cons.
Dame Susannah Boothby's Charity	504 18 10	Cons.
Peter Fector's Charity - -	100 0 0	Red.
„ (St. Mary the Virgin):		
Minister's House Charity - -	911 8 0	Cons.
Unknown Donor's or Parish Charity - - -	106 10 6	Cons.
Thomas Gibbon Boykett's Charity	99 16 1	Red.
Thomas Pattenden's Charity -	850 0 0	Red.
Peter Fector's Charity - -	200 0 0	Red.
John Dekewer's Charity - -	468 19 2	Red.
John Hammond's Charity -	100 0 0	Cons.
Edward Phillip's Charity - -	755 11 9	Cons.
Rebecca Saure's Charity -	359 18 7	Cons.
Doveridge - - - Derby:		
Poor's Tenement's Charity -	103 4 6	Cons.
Dowles - - - Salop:		
Rev. Joseph Crane's Charity -	48 16 8	Cons.
Elizabeth Crane's Charity -	48 16 8	Cons.
Mary Crane's Charity - -	48 16 8	Cons.
Down - - - Kent:		
Church House Charity - -	162 12 6	Cons.
Down (St. Mary) - - Devon:		
Charities of Benjamin Tucker Radford and Mary Radford -	213 18 1	Cons.
Downham in Whalley - Lancaster:		
School - - - - - -	1,409 19 6	Cons.
Dowsby - - - Lincoln:		
James Hurst's Charity - -	102 6 2	Cons.
Drapers in St. John Baptist. *See* Margate.		
Drayton - - - Berks:		
Poor's Houses - - -	194 9 2	Cons.
Drayton - - - Oxford:		
Elizabeth Metcalfe's Charities -	123 11 5	Cons.
	327 12 0	Cons.
	420 19 8	Cons.
Drayton in Hales, Salop and Stafford: The Charities of Sophia Grosvenor, Lucina Riddlesden, Mrs. Lawrence and Thomas Pemberton - - - -	404 15 7	New.
Droitwich (St. Andrew), Worcester:		
Harriet Rickett's Charity in aid of Talbot Barker's Charity -	55 7 11	Cons.
Harriet Rickett's Charity - -	110 16 0	Cons.
Giles Trimnall's Charity -	92 19 9	Cons.
„ (St. Nicholas and St. Andrew):		
Elizabeth Smithsend's Charity -	51 18 9	Cons.
„ (St. Peter):		
William Henry and Harriet Rickett's Charities - -	210 10 2	Cons.
William Haseldine's Charity -	110 19 0	Cons.
Sarah Roberts' Charity - -	166 13 4	Red.
Nathaniel George Petre's Charity	150 0 0	New.
Dronfield - - - Derby:		
Grammar School of Henry Fanshawe - - - - -	3,155 4 1	Cons.
Rev. Lawrence Bank's Charity -	213 16 6	Cons.
John Revell's Charity - - -	351 4 2	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Droxford - - Southampton:		
Charities of John Arthur, John Dee and Rev. James Cutler -	215 1 0	Cons.
Duddleston in Ellesmere - Salop:		
Frances Edward's School -	189 8 11	Cons.
Ann Owen's Bequest for ditto -	27 3 8	Cons.
Dudley - - - Worcester:		
Free Grammar School - -	426 15 6	Cons.
John Taylor's Charity - -	147 2 3	Cons.
Wolverhamton Street Dissenting Meeting House - - -	540 0 4	Cons.
Cartwrights, Timmins, and Newborough's or the Bread Charity - - - -	794 18 1	Cons.
Robert Baylie's Charity School -	994 6 0	Cons.
John Tandy's Charity - -	1,043 4 0	Cons.
Female School of Industry -	578 17 9	Cons.
James Bourne's Bequest to ditto.	98 7 3	Cons.
Mrs. Cartwright's Charity -	883 19 6	Cons.
Blue Coat School and Samuel Taylor's Charity - -	3,298 14 0	Cons.
Daniel Parson's Charity in Wolverhampton Street - -	8,451 0 0	Cons.
Rev. Henry Antrobus Cartwright's Bequests to Mrs. Cartwright's Charity School and Clothing Charity - - - -	316 4 1	Cons.
Duexhill. *See* Chetton.		
Duffield - - - Derby:		
Old Almshouses Fund Charity -	333 3 4	Cons.
Endowed School - - -	602 19 3	Cons.
Joseph Webster's Charity -	5,077 4 0	Cons.
Dufton - - Westmorland:		
Michael Todd's Charity, Christopher Walker's Bequest, and Poor's Stock - - -	208 17 7	Cons.
Joseph Richardson's Charity -	100 0 0	New.
Rev. Joseph Rawlings Henderson's Charity - - -	500 0 0	Red.
Duloe - - - Cornwall:		
School Fund - - - -	115 4 2	Cons.
Mrs. Scott's Charity - -	100 0 0	Cons.
Rev. George Powell's Charity -	349 3 11	Cons.
Dulverton - - - Somerset:		
School Charities - -	300 0 0	Cons.
Elizabeth Butler's Charity -	51 7 10	Cons.
Dulwich - - - Surrey:		
John Whitfield's Charity -	666 13 4	Red.
Alleyn's College - - -	1,375 3 6	Cons.
Dumbleton - - Gloucester:		
John Cock's Charity - -	104 8 9	Cons.
Dunchurch - - Warwick:		
Francis Boughton's Charity -	279 14 5	Cons.
Thomas Newcomb's Charity - -	2,578 18 9	Cons.
Dunham Massey in Bowdon (St. Margaret) - Chester: Bequest of Elizabeth Anne Leicester to the Clothing Society	195 2 5	Cons.
Dunkeswell - - - Devon:		
Colonel Black's Charity for Sustentation of Church of Holy Trinity, Dunkeswell Abbey -	134 4 11	Cons.
Dunkeswell, Dunkeswell Abbey, and Hemyock - Devon:		
Eliza Simcoe's Charity - -	598 0 9	Red.
Dunmow (Great) - - Essex:		
The Church School - -	191 2 2	Cons.
Dunstable - - Bedford:		
Henry Cooper Goude's Charity -	97 11 3	Cons.
School Charity - - -	1,312 18 1	Cons.
Dunton - - - - Bedford:		
Poor's Land - - -	182 10 7	Cons.
Banks' Charity - - -	33 6 8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Dupree's (Ann) Bequest for Spectacles for poor English Mechanics -	345	15	4	Cons.
Durdar in High Blackhall in St. Cuthbert, Carlisle - } Cumberland:				
Grace Graham's Charity for Master of Stone Raise School -	149	10	0	Cons.
Durham (City):				
Henry Smith's Charity - -	2,068	7	3	Cons.
" (St. Giles):				
Gilligate Church Estate -	628	1	10	Cons.
Dursley - - Gloucester:				
School of Protestant Dissenters -	100	0	0	Cons.
Church House and Torch Acre Charity - - - - -	127	3	0	Cons.
Ealing - - - Middlesex:				
Elizabeth Barnes' Charity -	434	6	4	Cons.
Jonathan Gurnell's Charity -	700	0	0	Cons.
Hannah Harman's Charity -	400	0	0	Cons.
Eardisland - - Hereford:				
Alexander Froysell's Charity -	53	11	0	Cons.
Earls Barton and Islip - Northampton:				
Henry Medbury's Charity -	2,490	17	2	Cons.
Earls Barton - Northampton:				
Elizabeth Whitworth's (Spinster) Charity - - -	309	4	3	Cons.
Ditto (Widow) -	156	6	5	Cons.
Earls Colne - - Essex:				
Mary Poynter's Charity -	52	3	0	Cons.
Earls Shilton - - Leicester:				
Alderman Newton's Charity -	319	15	4	Cons.
Burley Scott's Legacy - -	125	9	2	Cons.
Easthampstead - - Berks:				
Edmund Brough's Charity -	1,063	16	7	Cons.
	300	0	0	Red.
Fuel Allotment - - -	2,105	14	4	Cons.
Sir William Trumbull's Charity -	260	0	0	Cons.
Church Houses or William Watt's Charity - - - -	320	0	0	Red.
William Cadby's Charity -	250	0	0	Cons.
East Lavant. *See* Mid Lavant.				
Eastleach Martin - Gloucester:				
Dr. Smith's Charity - -	52	9	10	Cons.
Easton in Gordano - Somerset:				
Charities of Mary Morgan and Richard Morgan - -	500	6	8	Red.
Eaton - - - Norfolk:				
Mary Ann Yallop's Charity -	190	18	0	Cons.
Eaton Constantine - - Salop:				
William Warham's Charity -	114	2	1	Cons.
Eaton Socon - - Bedford:				
Simon Oldham's Charity -	16	13	4	Cons.
Ecclesfield - - - - York:				
Mary Ann Walker's Charity -	318	14	6	Cons.
Lydia Mackereth Freeman's Hospital at Green Head - -	2,414	19	2	Cons.
Lydia Mackereth Freeman's Charity - - - - -	105	13	7	Cons.
Hannah Rawson's Charity -	500	12	6	New.
Eccleston - - - Lancaster:				
Elizabeth Cooper's Charity -	53	18	0	Cons.
Hugh Dicconson's Charity -	53	18	0	Cons.
Eckington - - - Derby:				
Henry Inman's Charity - -	168	16	4	Cons.
Elizabeth Hatterslev's Charity for Eckington and Ridgway Sunday Schools - - -	308	5	2	Cons.
Peter Cadman's Charity -	166	13	4	Cons.
Eliz. Sidney Griffith's Charity -	108	2	11	Cons.
Charity Lands - -	78	6	6	Cons.
Henrietta Griffith's Charities -	22	11	7	Cons.
Ecton - - Northampton:				
Catesby's Charity - -	93	14	7	Cons.
Edale - - - - Derby:				
Elizabeth Bowden's Charity (School) - - - -	192	15	5	Cons.
Joseph Tym's Charity (do.) -	54	10	0	Cons.
Joseph Tym's Charity (Poor) -	54	10	0	Cons.
Robert Pursglove's Charity -	21	15	10	Cons.
Edenhall - - - Cumberland:				
Charity for Relief of Poor -	55	11	0	Cons.
John Williamson's Charity -	55	11	0	Cons.
Charity of Sir John Chardior Musgrave, Bart., for Poor -	55	11	0	Cons.
Edgbaston - - - Warwick:				
Benjamin Guest's Bread Charity	100	12	7	Red.
Edgcott - - - Buckingham:				
Gang Monday Land Charity -	66	13	4	Cons.
Edgeworth - - Gloucester:				
Faussett Coal Charity - -	111	17	9	Red.
Edgmond - - - - Salop:				
Rev. Dryden Pigott's Charity -	238	3	4	New.
Edington - - Somerset:				
Mary Clarke's Charity - -	727	2	11	Cons.
Anne Ruscombe Field's Charity -	344	6	1	Cons.
Edmonsham. *See* Marlborough.				
Edmonton - - - Middlesex:				
Edward Latymer's Charity -	508	9	6	Cons.
Egg Buckland - - Devon:				
Charities of Peter Culme and Elizabeth Jessep - -	254	11	9	Red.
Rev. Vincent Warren's Charity -	800	0	0	Cons.
Susannah Revell's Charity in aid of the Church School -	96	10	4	Cons.
Elizeus Jessep's Bequest to National School - -	50	13	11	Red.
Eggesford - - - Devon:				
Rev. John Churchill's Charity -	31	8	10	Cons.
Egglescliffe - - Durham:				
Ann French's Charity - -	109	2	10	Cons.
Egham - - - Surrey:				
Mary Newnham's Gift for Virginia Water Christ Church National School - -	214	15	2	Cons.
Trew Jegon's Charity - -	900	0	0	Cons.
Poor's Allotment Charity (Strode and Rusham Divisions)	7,624	0	0	Cons.
Edgell Wyatt Edgell's Charity -	132	0	0	Cons.
Egleton - - - Rutland:				
Nicholas Towell's Charity -	27	3	4	Cons.
The Poor's Money - -	10	16	4	Cons.
Eglos Merther, St. Michael Penkevil, and Lamorran - - } Cornwall:				
Charity of Right Honourable Ann Frances Countess of Falmouth - - -	1,666	13	4	Cons.
Eglwysilan - - Glamorgan:				
and Bedwas - - Monmouth:				
Ann Aldworth's Charity -	1,086	7	7	Cons.
	115	17	4	New.
Sarah Williams' Charity -	74	17	4	Cons.
Eighton Banks - - Durham:				
Sir Leonard Greenwell's Charity	417	8	2	Cons.
Elford - - - - Stafford:				
Rev. John Sneyd's Charity -	200	15	2	New.
Ann Thacker's Charity - -	21	2	3	Cons.
Rev. Thomas Moore's Charity -	10	12	7	Cons.
Rev. William Sawrey's Charity -	32	1	0	Cons.
Edward Astbury's Charity -	28	14	3	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Elland-cum-Greetland in Halifax - - - } York:				
North Dean Wood Charity -	2,071	15	7	Cons.
Joseph Brooksbank the Elder's Charity - - -	133	6	8	Cons.
Thomas Chamberlain's Charity -	33	12	6	Cons.
Ellenbrook. *See* Kearsley.				
Ellesmere - - - - Salop:				
Countess of Bridgwater's Bequest	214	9	6	Cons.
Richard Wynn's Charity -	96	10	4	Cons.
Elmdon - - - Essex:				
James Ward's Charity - -	105	8	9	Cons.
Elmer's (John) Charity, created by Will dated 31st August 1711 -	593	3	9	Cons.
Elmbridge. *See* Rushock.				
Elmley - - - - York:				
Benjamin Bayley's Charity -	97	16	6	Cons.
Poor and School Estate - -	10	16	1	Cons.
Rev. John Woollin's Charity -	10	16	1	Cons.
Elm and Wisbech - Cambridge:				
Henry James Nichols's Bequest -	104	14	1	Cons.
Elmsett - - - Suffolk:				
Rev. Moses Coe's Charity -	34	7	0	New.
Elsing - - - Norfolk:				
Thomas Ward's Charity -	327	17	4	Cons.
Elston - - - Lancaster:				
John Farrington's Charity -	82	17	1	Cons.
Elston - - - Nottingham:				
Elizabeth Summer's Charity -	100	0	0	Cons.
Eltham - - - Kent:				
Fifteen Penny Lands - -	668	9	0	Cons.
Thomas and William Roper's Charities - - -	311	10	8	Cons.
Elvetham - - Southampton:				
Sir Robt. Reynolds and Reynolds Calthorpe's Gifts - -	38	6	1	Cons.
Gifts of the Rev. James Phipps and Sir Henry Calthorpe -	383	5	3	Red.
Ditto, Sir Robert Reynold's and Reynold's Calthorpe -	49	5	7	Cons.
Ely - - - Cambridge:				
House of Correction, Rebecca Hussey's Charity for poor prisoners - - -	129	14	2	Red.
Emberton - - Buckingham:				
Hill's Gift to the School - -	50	17	10	Cons.
Mary Hughes' Charity - -	48	2	3	Cons.
Embleton - - Northumberland:				
Rev. Vincent Edward's Charity -	61	10	9	Cons.
Embsay-cum-Eastby - - York:				
John Colton's Charity - -	150	9	10	Cons.
Enfield - - - Middlesex:				
Avice Kelham's Charities - -	2,260	0	0	New.
Frances Claxton's Charity -	305	0	0	Cons.
Ann Gough's Charity - -	220	1	8	Cons.
Thomas Dickason's Charity -	285	3	0	Red.
Thomas Weston's Charity -	19	16	8	Red.
Sir Nicholas Raynton's Charity -	100	0	0	Red.
The Aleconner's Fund - -	98	19	10	Cons.
Frederick Maurer's Charity -	100	0	0	Cons.
John Francis Mestura's Charity -	50	0	0	Red.
National School Fund - -	329	6	0	Cons.
Mary Turpin's Charity - -	240	0	0	Cons.
Enmore - - - Somerset:				
William Skynner's Charity -	100	0	0	Cons.
Ennerdale and Kinneyside - - } Cumberland:				
Unknown Donor's Charity -	28	17	9	Cons.
Entwistle in Bolton-le-Moors - - } Lancaster:				
James Brandwood's Charity -	107	4	9	Cons.
Epping - - - Essex:				
Ann Chapman's Charity - -	269	12	0	Cons.
George Campion's Charity -	533	10	0	Cons.
Epping and Thoydon Garnon - Essex:				
John Baker's Charity - -	3,587	11	3	Cons.
John Reynold's Charity -	923	1	7	Cons.
Epsom - - - Surrey:				
Elizabeth Culling's Charity - {	137	17	5	Cons.
	300	0	0	Red.
Samuel Cane's Charity - -	500	0	0	Cons.
Langley Brackenbury's Charity -	300	0	0	Cons.
Margaret Knipe's Charity -	300	0	0	Cons.
Jarman and Sarah Hope's Charity	105	2	6	Cons.
Elizabeth Northey's Charity -	110	0	0	Cons.
John Brayne's Charity - -	149	16	0	Cons.
Jane Rowe's Charity - -	188	18	11	New.
Sir James Alexander's Charity -	200	0	0	New.
Mary Watlington's Charity -	100	0	0	New.
George W. Storey's Charity -	100	0	0	New.
Thyar Pitt's Charity - -	225	0	0	New.
David White's Charity - -	2,583	16	8	Red.
Ercall (High) - - - Salop:				
Edward Rhodenhurst's Charity -	87	10	4	New.
Charities of Davis and others -	149	5	2	Cons.
Charities of Thomas Thomas and Edward Thomas - -	484	12	3	Cons.
Erwarton and Harkstead - Suffolk:				
Dame Susanna Boothby's Charity	2,753	5	3	Cons.
Escrick. *See* Stillingfleet.				
Esher - - - Surrey:				
George Nathaniel Petre's Charity {	850	0	0	Cons.
	109	19	3	New.
Eskdaleside - - York:				
William Coates' Charity -	350	0	0	Red.
Eskdaleside and Ugglebarnby, York:				
Ann Boyes' Charity (Coal) -	112	0	11	Cons.
Do. (School) -	224	1	10	Cons.
Eton. *See* Wokingham				
Euxton in Leyland - Lancaster:				
John Beatson's Bequest for the benefit of the Endowed School	143	15	9	Cons.
William Woodcock to do. -	21	13	9	Cons.
Ralph Platt to do. - -	108	13	11	Cons.
Evercreech - - Somerset:				
Joseph Cross's Charity - -	100	0	0	New.
Eversden (Little) - Cambridge:				
Lydia Leete's Charity - -	300	0	0	Cons.
Everton - - Bedford:				
Walter and Elizabeth Carey's Charity - - -	192	10	0	Cons.
Evesbatch - - Hereford:				
Rev. Henry Georges Dobyns Yate's Charity - -	39	17	3	Cons.
Ewell - - - Kent:				
George Finch's Charity -	45	0	0	New.
Ewell - - - Surrey:				
Thomas Brumfield's Charities -	404	12	5	Cons.
Thomas Calverley's Benefaction in aid of the National School -	205	18	5	Cons.
Mason's Charity - -	109	11	9	New.
Helena Fendall's Charity -	1,758	19	6	Red.
David White's Charity - -	861	5	7	Red.
Ewenny - - Glamorgan:				
Elizabeth Jones' Charity -	48	6	5	New.
Ewerby - - Lincoln:				
Henry Pell's School and Clothing Charities - - -	383	13	4	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Exeter - - - Devon:				
Christopher Lethbridge's Charity	270	6	6	Cons.
St. John's Hospital - -	1,980	9	10	Cons.
Grendon's Charity - -	223	9	3	Cons.
Elizabeth Flayes' Charity -	979	7	9	Cons.
Episcopal Charity Schools -	1,984	17	11	Cons.
Lawrence Attwill's Charity -	224	8	1	Cons.
Heles or the Blue Maids' Hospital	703	7	2	Cons.
„ (Allhallows Goldsmith Street:				
The Church Estate - -	237	15	7	Cons.
„ (St. Edmund on the Bridge):				
Richard Stephen's Gift - -	49	16	3	New.
John Dewdney Worthey's Charity	81	19	8	Cons.
John Gubb's Charity - -	120	9	8	Cons.
Thomas Turner's Charity -	109	12	4	Cons.
„ (St. Mary Arches):				
Richard Poyntell's Gift -	214	12	6	Cons.
Charities of Christopher and John Lethbridge - - -	162	15	8	Cons.
„ (St. Paul):				
Charities of John and Mary Pillett	47	4	11	Cons.
Ann Sanford's Charity - -	240	14	6	Cons.
„ (St. Petrock):				
North Taunton and Monk Okehampton } Devon:				
William Clapp's Charity -	200	0	0	Cons.
„ (St. Thomas the Apostle):				
Elizabeth Painter's Gift -	150	0	0	Cons.
Anne's Coffin's Charity - -	217	11	2	Cons.
Bartholomew Berry's Charity -	380	8	10	Cons.
Exeter and elsewhere - - Devon:				
John Sleeper's Charities -	466	11	2	Cons.
Exhall - - - Warwick:				
William Bentley's Charities - {	251	5	9 }	Cons.
	104	8	9 }	
Poor's Charity - - -	52	11	0	Cons.
Eydon - - - Northampton:				
Charity of Byzantia Clerke and Rev. Francis Clerke - -	624	16	3	New.
Eynsham - - Oxford:				
The Bread or St. Thomas' Charity	202	8	4	Cons.
Fairford - - Gloucester:				
James Tombe's Bequest -	200	0	0	Cons.
Church or Parish Land's Charity	413	0	10	Cons.
Colonel John Harvey Ollney's Charity - - -	213	12	4	Cons.
John Carter's Charity - -	350	0	0	New.
Sarah Luckman's Charity -	98	4	6	New.
The Free School - -	130	0	0	New.
Lady Jane Mico's Charity - {	915	16	5	New.
	835	13	3	Cons.
Charities of Thomas Morgan and others, called "The Pest House"	84	6	5	Cons.
Falmer - - - Sussex:				
Richard Chrismas's Charity -	226	5	9	Cons.
Fareham - - Southampton:				
Harriett Lawson's Charity -	902	5	1	Cons.
Elizabeth Barnard's Charity -	493	0	0	Cons.
William Price's Charity -	6,691	4	10	Cons.
Faringdon - - - Devon:				
John Hornbrooke's Charity -	22	6	6	Cons.
Walter Wotton's Charity -	62	13	2	Cons.
Farlow in Stottesdon - Salop:				
Thomas Botfield's Charity for Minister - - -	808	1	7	Cons.
Farlow. *See* Hopton Wafers.				
Farnboro' - - Warwick:				
Charities of William Holbeck, Gibbs, and William Alcock -	167	11	6	Cons.
Farndon - - Nottingham:				
Mrs. Moore's Charity - -	42	11	9	Cons.
Farnham - - - Surrey:				
Andrew Windsor's Almshouses (Mrs. Smither's Endowment) -	570	12	3	Cons.
Farningham - - - Kent:				
Joseph Cox's Charity - -	300	0	0	Cons.
Faulkbourne - - Essex:				
Captain Hutchinson's Charity -	200	0	0	Red.
Faversham - - - Kent:				
Richard Iles' Charities - -	592	0	0	Cons.
Thomas Napleton's Almshouses	163	0	10	Cons.
William Saker's Charity -	478	17	10	Cons.
Fazeley-in-Tamworth - Stafford:				
Samuel Twigg's Charity -	53	9	4	Cons.
Feckenham - - Worcester:				
Robert and Christopher Hunt's Charities - - -	199	10	0	New.
Felbridge in Godstone - Surrey:				
James Evelyn's Charity for Chapel	1,166	13	4	Cons.
Do. Beef and Faggots	3,441	10	6	Cons.
Feltham - - - Middlesex:				
William Paine's Charities -	179	12	2	Cons.
Anne Paine's Charity - -	100	0	0	Cons.
Almshouses - - -	262	0	6	Cons.
Feltwell (St. Mary and St. Nicholas) - - } Norfolk:				
Pleasance Clough's Charity -	769	5	0	New.
Fenby. *See* Ashby.				
Feniton - - - Devon:				
Feany Bridge Land's Charity -	843	4	4	Cons.
Fen Ditton - - Cambridge:				
Rev. James Goodwin's Charity -	200	0	0	Cons.
Fenny Compton - Warwick:				
Richard Reading's Charity -	105	0	0	New.
Richard Tuckey's Charity -	105	0	0	New.
James Archer's Charity -	22	15	10	New.
Fenny Stratford - Buckingham:				
William Underwood's Charity -	159	7	3	Cons.
David Bryne's and Brown Willis's Charities - - -	33	18	0	Cons.
Ferryhill in Merrington - Durham:				
John Stokoe's Charity - -	306	1	0	Cons.
Festiniog - - Merioneth:				
Richard Humphrey's and others Charities - - -	64	3	5	Cons.
Fiddington - - Somerset:				
John Groves's Charity - -	54	9	8	Cons.
Filkins, Bradwell, and Holwell - - - } Oxford:				
William Hervey's Charity in aid of the Schools - - -	1,100	0	0	Cons.
Filton - - - Gloucester:				
John Silcock's Charities - -	107	7	8	Cons.
Fincham - - - Norfolk:				
National School - -	162	16	6	Cons.
Finchampstead - - Berks:				
Fuel Allotment - - -	742	17	2	Cons.
Finchley - - Middlesex:				
Francis Matthew's Charity -	200	0	0	Cons.
William Norris's Charity - -	409	17	0	Cons.
Alexander Murray's Charity -	400	0	0	Cons.
Jane Andrew's Charity - -	96	7	9	Cons.
Sharmer Jemima Clarender Morison's Charity - -	106	2	0	Cons.
Finedon - - Northampton:				
Catherine Whitelock's Fuel Charity augmented by Gift of Frances Dolben - -	145	4	8	Red.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Finningham - - Suffolk:				
Susanna Clayton's Charity -	50	0	0	Red.
Fisherton Anger - - Wilts:				
George Mitchell's Gift - -	100	0	0	Cons.
Francis Attwood's Charity, called "St. Paul's Home" - -	2,700	0	0	E. I. Stk.
Fittlewood - - - Sussex:				
Lee's, or the Church Wood Charity - - -	355	0	0	Cons.
Fladbury - - Worcester:				
Rev. Frederick Gauntlett's School Charity - - -	100	0	0	Cons.
Flixton - - - Lancaster:				
Peter Warburton De Brooke's Charity - - -	65	0	10	Cons.
Flockton-in-Thornhill - York:				
Richard Carter's Charity - -	1,900	0	0	Cons.
Flockton. *See* Darton.				
Fockerby and Adlingfleet - York:				
Mary Ramsden's Charity - -	537	5	10	Cons.
Folkestone - - - Kent:				
Sir Eliab Harvey's Charity -	339	13	6	Cons.
Charities of John Harvey, Thomas Saffeary, Margaret Saffeary -	2,416	15	5	Cons.
Charity of Daniel Harvey and his Brethren - - -	183	6	8	Cons.
Thomas Stone's Charity - -	827	7	1	Cons.
William Jenkins' Charity - -	1,483	11	7	Cons.
Fonthill Bishop - - Wilts:				
Samuel Gattrell's Charity - -	350	0	0	Cons.
Fordham - - Cambridge:				
Eyre Coote's Charity - -	521	10	10	Cons.
Fordwich - - - Kent:				
Sarah Edward's Charity -	86	7	9	New.
Fotheringhay - Northampton:				
Charitable Institution and Sunday School - - -	1,460	4	0	Cons.
Fowey - - - Cornwall:				
Town Lands and other Charities	73	3	7	Cons.
Foy - - - Hereford:				
Elizabeth Margaret Jones' Charity	21	9	2	Cons.
Charities of Ann Freeman, George Abrahall, Robert Furne, Wm. Morgan, and Unknown Donor	66	4	4	Cons.
Fraisthorpe - - - York:				
Lady Strickland's Charity -	20	10	10	Red.
Framlingham - - Suffolk:				
Thomas Mills' Charity - -	25	6	9	Cons.
Freshford - - Somerset:				
John Curll's Bequest - -	106	7	8	Cons.
Freshwater - - Southampton:				
David Urry's Charity - -	1,241	18	4	Cons.
Rebecca Cotton's Charity -	105	13	7	Cons.
Rev. Benjamin Holme's Charity	331	10	0	New.
Frilford - - - Berks:				
Robert Hayward's Charity -	90	10	11	Cons.
Charities of William Hayward, Robert Hayward, and John Aldworth - - -	455	0	0	Cons.
Frilsham - - - Berks:				
Robert Hayward's Charities -	90	10	11	Cons.
	400	0	0	New.
Frimley - - - Surrey:				
Poor's Allotment - -	1,012	5	10	Cons.
Frindsbury - - - Kent:				
George Gunning's Charity -	132	13	4	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Frith Bank - - Lincoln:				
Dame Letitia Monson's Charity -	511	5	2	Red.
Frittenden - - - Kent:				
National School - - -	54	2	7	Cons.
Frome - - - Somerset:				
Almshouse (South Side) -	4,372	7	1	Cons.
	210	0	0	New.
The Almshouse (North Side) -	3,749	0	0	Cons.
William Bailey's Charity for do.	275	0	0	Cons.
Asylum - - - -	509	11	1	Cons.
	11,500	0	0	New.
Charity School - -	221	18	4	Cons.
	2,125	0	0	New.
Ditto, Apprenticeship Fund -	2,442	8	4	Cons.
Thomas Jesser's Charity -	129	9	0	Cons.
Richard Stevens' Charity -	355	0	0	New.
Hospital - - -	1,285	14	2	Cons.
	6,500	0	0	New.
Bequest of the Right Honourable Edmund Earl of Cork and Orrery to the Asylum of Frome Hospital - - -	218	11	7	Cons.
Ditto ditto, to the Almshouses and Boys' School -	218	11	7	Cons.
Ann Lacey's Charity - -	200	0	0	Cons.
Sarah Bailey's Charity - -	558	13	2	Red.
Evening Lecture Charity (Richard Stevens' Gift) - -	1,800	0	0	New.
Frome Selwood - - Somerset:				
Susannah Lee's Charity - -	108	19	10	Cons.
Fryerning - - - Essex:				
Richard Page's Second Poor Charity - - -	73	17	6	Cons.
William Gordon Coesvelt's Charity	226	2	7	Cons.
Rev. George Price's Charity -	100	0	0	Cons.
Rosamond Bonham's Charity -	100	0	0	Red.
Robert Sorrell's Charity - -	100	0	0	New.
Fulham - - - Middlesex:				
Samuel Grove's Charity (Bread and Meat) - - -	2,055	19	5	Red.
Do. (Coals) -	1,314	0	0	Red.
	526	7	1	Cons.
Samuel Grove's Charity Schools	315	0	0	Red.
Sir John William's Gift towards repair of Sir William Powell's Almshouses - -	2,088	15	5	Cons.
Fulmer - - Buckingham:				
Kaye's Charity - - -	1,000	0	0	New.
Furneux Pelham - - Hertford:				
Francis Caryl's Charity - -	259	16	0	New.
Sarah Yarrington's Charity -	113	12	9	New.
Gaddesby - - - Leicester:				
George Williamson's Charity -	53	7	11	Cons.
Gaddesden (Little) - - Hertford:				
George Alsop's Charity - -	8	8	0	Cons.
Elizabeth Winchester's Charity -	11	2	6	Cons.
Philip Power's Charity - -	1,193	0	5	Cons.
Countess of Bridgwater's Charity	1,073	16	6	Cons.
Lady Caroline Egerton's Charity	184	4	7	Cons.
George Burghope's Charity -	33	0	0	Cons.
Garsdale in Sedbergh - York:				
Poor's Money Charity - -	232	5	2	Cons.
Free School - -	54	14	2	Cons.
Inman's Benefaction - -	36	5	3	Cons.
Garstang - - Lancaster:				
Kirkland School - - -	785	16	7	Cons.
Garton-on-the-Wolds - - York:				
Jane Cooke's Gift - -	172	18	2	Cons.
Gateshead - - Durham:				
King James's Hospital - -	5,885	4	2	Cons.
Gedling - - Nottingham:				
Richard Chevenix's Charity -	486	15	5	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Gelly Gare - - Glamorgan:		
Charity of Edward Lewis -	428 2 8	Cons.
Georgeham - - - Devon:		
Thomas Chugg's Charity - -	446 18 7	New.
Richard Deane's Charity -	67 14 9	Cons.
John Richard Middleditch's Charity - - -	56 16 3	Cons.
Germans (St.) - - Cornwall:		
Nicholas Honey's Charity School	1,217 18 1	Cons.
Germoe. *See* Breage (St.)		
Giggleswick - - - York:		
Free Grammar School of King Edward VI. - - -	5,268 16 4	Cons.
Gilcrux - - Cumberland:		
School of Joseph Tordiff -	800 0 0	Cons.
Giles (St.) in the Wood - Devon:		
Parish Lands - - -	129 0 8	Cons.
Poor's Money - -	111 17 9	Cons.
Gill. *See* Motherby.		
Gillingham - - - Kent:		
Catherine Bamme's Charity -	66 13 4	Cons.
Gillingham, Rainham, and Hartlip - - - } Kent:		
John Stunt's Charity - -	600 0 0	Cons.
Gilmorton - - Leicester:		
Thomas Bent's Charity - -	55 9 6	Red.
Free School - -	600 0 0	Red.
Gisburne - - - York:		
Thomas Halstead's Charity -	31 10 6	Cons.
Glaisdale or Glazedale in Danby - - - } York:		
John Watson's Charity - -	52 9 10	Cons.
"The Lord and Freeholder's Gift 1863," for benefit of School founded by John Prudom -	53 8 1	Cons.
Glastonbury - - Somerset:		
Royal Hospital or Almshouses -	2,034 14 7	Cons.
" (St. John Baptist):		
The Church Estate - -	87 15 10	Cons.
Glazeley. *See* Chetton.		
Gloucester (City):		
St. Bartholomew's Hospital -	9,273 9 4	Cons.
Hospital of St. Kyneburgh, otherwise St. Kimbrose -	250 7 3	Cons.
Sir Thos. Rich's Hospital -	108 7 5	Cons.
United Hospital of St. Margaret and St. Mary Magdalen -	5,350 18 6	Cons.
Dame Harriet Eliz. Wetherall Warneford's Gift for Infirmary	217 19 8	Cons.
" (St. Catherine):		
Timothy Nourse's Charity -	208 7 6	Cons.
" (St. James):		
James King's Charity - -	217 9 0	Red.
" (St. John):		
Thomas Webley's Charity -	100 0 0	Cons.
" (St. Mary de Lode):		
Timothy Nourse's Charity -	208 7 6	Cons.
" (St. Michael):		
Unknown Donor's Charity - - 360 7 0 Augmented by gift of Richard Sayer - 40 2 5	400 9 5	Cons.
" (St. Nicholas):		
Charities of Elizabeth Morris, Rev. Richard Green, Joseph Reeves, and Sarah Clutterbuck - - - -	282 10 9	New.
Gloucester (St. Nicholas):		
Mary Shale's Charity - -	59 16 6	New.
Mary Smith's Charity - -	333 6 8	Cons.
" (St. Owen's):		
John Beale's Charity - -	105 19 2	Cons.
Glyn Traian. *See* Llangollen.		
Gobert's (John) Charity - -	20 15 11	Cons.
Godalming - - - Surrey:		
Ellen Walcot's Charity - -	1,660 0 0	Cons.
Godmersham - - Kent:		
Nicholas Cook's Charity -	41 13 4	Red.
Godstone - - - Surrey:		
John Cole's Charity - -	96 12 11	Cons.
Goff's (Edward) Charities -	14,270 14 10	New.
	387 16 3	New.
Goldsborough - - - York:		
Elizabeth Byerley's Charity -	562 11 9	Red.
Goosnargh, Newsham, and Hollowforth - } Lancaster:		
John Parkinton's Charity -	247 16 9	Cons.
Gosberton. *See* Sleaford (New).		
Gosforth - - - Cumberland:		
Unknown Donor's Charity -	35 11 9	Cons.
Gosport-in-Alverstoke, Southampton:		
Ann Paul's Charity - -	207 10 6	Cons.
Goudhurst - - - Kent:		
Dorothy Bathurst's Charity -	1,816 13 4	Cons.
Grampound - - Cornwall:		
John Buller's School Charity -	500 0 0	Red.
Grantchester - - Cambridge:		
Appeelina Gee's Charity -	64 8 9	Red.
Grantham - - - Lincoln:		
Rev. Dr. Hurst's Charity -	271 14 9	Cons.
Charles Clarke's Charity for beautifying the parish church -	1,049 17 4	Cons.
Do. for Fatherless Children or Widows - - -	411 10 5	Cons.
Charities of Gabriel More, John Hutchins, Francis Milner, Eleanor Darrad, Isabella Gregory, and Faith Scrimshire -	1,027 16 10	New.
Grayrigg in Kendal - Westmorland:		
Mary Winfield Lambert's Bequest	548 13 11	Cons.
Grazeley - - - Berks:		
Mary Spiers, otherwise Spicers' Charity - - -	400 0 0	Cons.
Greatham - - Durham:		
Matthew Carr's Charity -	104 19 6	Cons.
Grendon Underwood. *See* Quainton.		
Gresford - - - Denbigh:		
Lady Frances Williams Wynn's Charity - - -	134 7 1	Cons.
Gresford, Burton, and Honckley in Gresford } Denbigh:		
Hugh Goodwin's Charity -	310 10 9	Cons.
Gressenhall - - Norfolk:		
Daniel Wood's Charity - -	108 5 1	Cons.
Greystoke - - Cumberland:		
Rev. William Morland's Charity	22 5 11	Cons.
Greystoke and Little Blencoe - - } Cumberland:		
Ann Troutbeck's Charity -	44 13 5	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Greystoke. *See* Motherby.		
Grimley - - - Worcester:		
Susan Bourne's Charity - -	303 15 11	New.
Grimley. *See* Hallow.		
Griston - - - - Norfolk:		
Mary Ann Barker's Charity -	1,088 8 8	Cons.
Grosmont - - Monmouth:		
Jane Johnson's Charity -	32 1 10	Cons.
Mary Robert's Charity - -	106 10 6	Cons.
Rev. Tudor Price's Charity -	666 13 4	Cons.
Grosmont and Skenfrith - Monmouth: and Rowlstone - Hereford:		
Ann George's Charity - -	428 7 7	Cons.
Guestling - - - Sussex:		
Rev. Robert Bradshaw's Charity	58 0 0	Cons.
Guildford - - - Surrey:		
Archbishop Abbot's School -	994 18 6	New.
Hospital of Blessed Trinity -	2,909 17 0	New.
Bequest of Jane More Molyneux to do. - - -	2,000 0 0	Cons.
Joseph Nettle's Charity -	251 9 10	Cons.
John Farley's Charity, for the benefit of the Particular Baptist Meeting - - -	100 0 0	Red.
Frances Flutter's Charity for do. -	105 1 0	Red.
The Poyle Charity - -	248 1 4	Cons.
Alice Polsted's Gift for Free Grammar School - -	112 0 0	Cons.
Guildford and Chertsey - Surrey:		
Ann Holden's Charity - -	1,619 8 8	Cons.
Guisborough - - - York:		
Hospital and School of Jesus -	2,562 6 4	Cons.
Guyhirn. *See* Murrow.		
Gwernesney. *See* Usk.		
Habergham Eaves. *See* Burnley.		
Habrough - - - Lincoln:		
Thomas Hicks' Charity - -	8 10 0	Cons.
Hackney College - - -	2,574 15 2	New.
	1,262 10 4	Red.
Hackney (St. John) - Middlesex:		
Maria Powell's Augmentation to Jeremiah Marlowe's Charity -	1,001 7 10	Cons.
Hackney (St. John), West Hackney, South Hackney - } Middlesex:		
Thos. Heron's Charity - -	87 0 0	Cons.
Haddenham - - Bucks:		
Joseph Francklin's Charity -	1,352 9 2	Cons.
Rev. John Willis's Charity -	900 0 0	Cons.
Haddon (West) - Northampton:		
John Kilsby's Bequest to Charity School - - -	10 9 2	Cons.
Samuel Walker's Charity -	214 15 3	Cons.
Apprenticing Fund Charity -	32 13 2	Cons.
William Lovet's Charity -	99 14 5	Cons.
Hadham (Much) - - Hertford:		
Mary Hale's Charity - -	1,344 0 0	N. 2½
	41 13 4	Cons.
Charity of George Palmer and others - - -	218 8 0	New.
James Wildman's Charity -	180 0 0	New.
Charles Baron Deer's Charity -	53 16 8	Cons.
Thomas Mott's Charity -	66 13 4	Cons.
John Somes' Charity - -	420 0 0	Bk. S.
Hugh Parnell's Charity -	100 0 0	Cons.
Elizabeth Parnell's Charity -	50 0 0	Cons.
Honor Parnell's Charity -	59 6 1	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Hadham (Little) - - Hertford:		
John Chapman's Charity -	125 0 0	New.
Anne Scott's Charity - -	100 0 0	New.
Thomas Chapman's Charity -	100 0 0	Cons.
James Chaplyn's Charity -	100 0 0	Cons.
Thomas Mott's Charity - -	133 6 8	Cons.
Hagbourne - - - Berks:		
John Armstrong's Charity -	209 18 3	Cons.
Hagley - - - Worcester:		
Thomas Webb Hodgett's Charity	301 4 2	Cons.
Haigh Receptacle - Lancaster:	5,079 16 11	Cons.
Halam - - Nottingham:		
William Rodger's Charity -	27 19 1	Cons.
Mary Sturtivant's Charity -	230 4 3	Cons.
Hale - - - Cumberland:		
Poor's Money - - -	41 8 7	Red.
Hale in Childwall - Lancaster:		
Charities of William Part and Ellen Bushell - -	355 15 7	Cons.
Halifax and Ovenden - York:		
Richard Somerscale's Charity -	70 7 10	Cons.
Isaac Bowcock's Charity -	1,637 1 1	Cons.
Hopkinson and Crowther's Charity - - - - - -	365 1 2	Cons.
Halifax and other places in the West Riding of York:		
John Appleyard's Charity -	5,187 6 5	Cons.
Do. for poor Clergymen -	1,556 3 10	Cons.
Hallam (West) - - Derby:		
William Holbrooke's Charity -	16 12 9	Cons.
John Scargill's Charity -	3,333 6 8	Cons.
Hallingbury (Great) - - Essex:		
Unknown Donor's Charity -	21 8 6	Cons.
Mrs. Collins' Charity - -	100 0 0	New.
Hallow - - - Worcester: Charities of Magdalen Evett, Susannah Ingram, Mrs. Harrison, Thomas Tillum, and Richard Bourne - -	105 4 8	Cons.
Hallow, Grimley, and Madresfield - } Worcester:		
Anne Bull's Charity - -	2,886 16 1	Cons.
Halsall - - - Lancaster		
Rev. John Stanley's Charity -	53 3 10	Cons.
Robert Watkinson's Charity -	191 9 9	Cons.
Halton - - - Chester: Charities of Mrs. Weston, Rev. Mr. Woodfall, and Mrs. Cheshyre - - - -	108 2 2	Cons.
Halton. *See* Runcorn.		
Ham (High) - - Somerset:		
Arabella Morgan's Charity -	57 11 1	Cons.
Charities of Rev. Charles Morgan, Mary Clayfield, and Arabella Morgan - - -	100 0 0	Cons.
Ham (East) - - - Essex: and Bottisham - - Cambridge:		
Giles Breame's Almshouses -	313 6 4	Cons.
Ham (West) - - Essex:		
Charity of Elizabeth Hoyte and Mary Goldthorpe - -	2,300 0 0	New.
Hambledon - - Southampton:		
Binstead and Bettsworth Charity	162 7 8	Cons.
Hambledon - - Buckingham:		
Church Acre Charity -	100 0 0	Cons.
Unknown Donor's Charity -	74 15 4	Red.
Rev. William Fairfax's Charity -	110 0 0	Red.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Hammersmith - Middlesex:				
Robert Baron Ebury's Scholarship at the Godolphin School -	300	0	0	E. I. Stk.
Hampstead - - Middlesex:				
Eliza Ann Hume's Charity -	90	0	0	Cons.
Thomas Rumsey's Charity -	889	9	8	Red.
Charities of John Stock and John Peter Blaquiere - -	2,600	0	0	Cons.
Henry Waite's Charity - -	84	18	6	Cons.
Right Rev. John Robinson Bishop of London's Charity -	169	17	0	Cons.
Mary Arnold's Charity - -	100	0	0	Cons.
Rosamond Marshall's Charity -	100	0	0	Cons.
Frances Marshall's Charity -	100	0	0	Cons.
Ann Mallory's Charity -	117	2	7	Cons.
Elizabeth Lady Campden's Charity	74	1	6	Cons.
The Well's Charity - -	3,051	5	11	Cons.
Hampton - - Middlesex:				
Free Grammar School - -	2,125	3	0	Cons.
Hampton (exclusive of the Wick) - - } Middlesex:				
Mary Gavell's Charity - -	135	8	0	Cons.
Hampton in Arden - Warwick:				
George Fentham's Charity -	470	16	7	New.
Hampton Bishop - - Hereford:				
William Holmes' Charity -	204	11	3	New.
Hampton Gay - - Oxford:				
Rev. Thomas Hinde's Charity -	900	0	0	Cons.
Hamsey - - - Sussex:				
Sir John and Lady Bridger's Bequests to Charity School -	158	6	4	Cons.
Hanley Castle - - Worcester:				
Margaret Baugh's Charity -	16	13	4	Cons.
Hanningfield (South) - Essex:				
Alicia King's Charity - -	55	0	5	Cons.
Harbledown - - - Kent:				
St. Nicholas Hospital—				
Ralph Snow's Gift - -	526	6	4	Cons.
Hardhorn-with-Newton-in-Poulton - - } Lancaster:				
Ellen Whitehead's Charity -	21	5	1	Cons.
Hardwick - - Buckingham:				
Dr. John Bridle's Charities -	1,996	19	10	Red.
Harescomb - - Gloucester:				
Miles Huntley's Charity -	53	6	8	Cons.
Harkstead. *See* Erwarton.				
Harleston - - Northampton:				
John Murcotts' Charity -	100	0	0	New.
Poor's Heath Charity - -	680	4	3	New.
Harmondsworth - - Middlesex:				
Elizabeth Countess Dowager of Uxbridge's Gift - -	105	0	0	New.
Harrietsham, Milton next Sittingbourne, and Tong - } Kent:				
Sir William Stede's Charity -	200	0	0	Red.
Harrow Weald - - Middlesex:				
Parochial Schools - -	201	10	3	Cons.
Harthill - - - York:				
Rev. John Hewitt's Gift -	555	12	0	Cons.
Poor's Fund - - -	117	8	0	Cons.
Harting - - - Sussex:				
Feoffee Charity - -	2,951	9	10	Cons.
Hartington - - - Derby:				
Charles Flint's Charity - -	500	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Hartland - - - Devon:				
Rev. Thomas Hooper Morrison's Charity - - - -	100	0	0	Cons.
Hartley in Earsdon, Northumberland:				
John Brotherick's Charity -	263	17	7	Cons.
Hartley-in-Kirkby Stephen - } Westmorland:				
Clarke's Charity - -	22	6	6	New.
John Harker's Charity - -	11	2	5	New.
Hartlip. *See* Gillingham.				
Hartshead-cum-Clifton-in-Dewsbury - - } York:				
John Popplewell's Charity -	1,300	0	0	Red.
Ann and Rebecca Popplewell's Charity - - -	1,000	0	0	Red.
John, Ann, and Rebecca Popplewell's Charity - -	756	10	1	Red.
Hartwell - - Northampton:				
Thomas Barber's Charity -	500	0	0	New.
Hartwith-cum-Winsley - - York:				
Thomasine Hardisty's Charity -	216	1	7	Cons.
Charities of John Dowgill and Robert Wood - -	21	8	7	Cons.
Harwich (St. Nicholas) - Essex:				
Mary Wiseman's Charity -	30	3	2	Cons.
Haslingfield - - Cambridge:				
William Skelman's Charity -	211	19	9	Cons.
Hatfield Peverell - - Essex:				
Lovibond's Charity, called Fund for aged Poor - -	5,270	0	0	Cons.
Charity of Sir E. Alleyne and others - - -	175	0	0	Red.
Hatherdon in Andover, Southampton:				
James Samborne's Charity -	1,100	0	0	N. $2\frac{1}{2}$.
Hatherleigh - - Devon:				
John Lethbridge's Charity -	106	4	9	Cons.
Richard Lucas' Charity - -	53	2	5	Cons.
Walter Bennett's Charity -	106	4	9	Cons.
Minister and Churchwardens' Charity - - -	5	6	6	Cons.
Charles Luxmore's Charity -	106	4	9	Cons.
Cradock Glascott's Charity -	53	2	5	Cons.
Hathern - - - Leicester:				
Ralph Pratt's Charity - -	44	15	0	Cons.
Hatton - - - Warwick:				
Jane Norcliffe's Charity - -	411	9	2	Cons.
Haughley - - - Suffolk:				
The Town Lands - -	146	2	2	Cons.
Haverfordwest - - Pembroke:				
Mary Howard's otherwise Mary Tasker's Charity - -	73	11	2	New.
Haverfordwest. *See* Birmingham.				
Hawarden - - - Flint:				
Charities of Ralph Brereton and Sidney Whitley - -	286	18	6	Red.
Charlotte Whitley's Charity -	250	13	8	Cons.
Edward Bryan's Charity -	104	11	8	Cons.
Ann Minshull's Charity -	213	12	4	Cons.
Hawkhurst - Kent and Sussex:				
Margaret Hannah Springett's Bequest for National Schools -	1,220	6	9	Cons.
Sir Thomas Dunk's Charity -	2,133	14	0	Cons.
Margaret Hannah Springett's Bequest to ditto - -	1,220	6	9	Cons.
William Carr, Viscount Beresford's Charity - -	116	6	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Hawkshead - - Lancaster :		
Ann Braithwaite's Bequest to Sawrey School - -	106 7 8	Cons.
William and Thomas Braithwaite's Charities to ditto - -	382 14 11	Cons.
John Jackson's Charity -	50 0 0	Cons.
Various Charities - -	225 14 10	Cons.
Rev. George Park's Charity -	118 17 5	Cons.
Rev. William Wilson's Charity -	160 0 0	New.
Free Grammar School and other Charities - - - -	1,137 14 3	Cons.
Hawsted - - - Suffolk :		
Jane Metcalfe's Charity - -	333 6 8	Red.
Hawthorn in Easington - Durham :		
Robert Forster's Charity -	109 18 9	Cons.
Hay - - - Brecon :		
Edward Goff's Charity to the Free School - - -	372 4 6	New.
Sir Joseph Bailey's Charity -	333 6 8	Cons.
Elizabeth Gwynne's Almshouses	425 15 3	Cons.
	100 0 0	New.
Haydock - - Lancaster :		
Poor Stock Charity - -	104 9 3	Cons.
Hayes - - - Middlesex :		
Elizabeth Parker's Charity -	158 7 3	Cons.
Rev. William Blencowe's Charity	724 12 9	Cons.
Hon. Juliana Curzon's Charity -	400 0 0	Cons.
Roger Lea's Charity - -	16 13 4	Cons.
Hayfield - - - Derby :		
Joseph Hague's Charity - -	180 2 5	Cons.
Fanny Marriott's Charity -	47 19 8	Cons.
Heacham and Sedgeford - Norfolk :		
Catherine Frances Rolfe's Charity	1,072 4 9	Cons.
Headington. *See* Westwell.		
Healaugh - - - York :		
Henry Hudson's Charity or Poor's Stock - - -	104 19 4	Cons.
Heanton Punchardon - - Devon :		
Poor's Charity - - -	449 1 5	Cons.
Hearn Hill. *See* Boughton under-Blean.		
Heath in Halifax - - York :		
Free Grammar School of Queen Elizabeth - - -	346 6 5	Cons.
Heaton and Leek Frith - Stafford :		
Sarah Nicoll's Charity - -	294 2 8	New.
Heaton with Oxcliffe - Lancaster :		
West's Charity - - -	54 5 4	Cons.
Heavitree - - - Devon :		
Ann Searle's Charity - -	131 18 10	Cons.
Parish and Charity Lands -	293 12 7	Cons.
Heckfield - - Southampton :		
Charity of George Lord Rivers -	100 0 0	Red.
Rev. John Taylor's Charity -	60 0 0	Cons.
Heckington - - Lincoln :		
Robert George Bank's Charity -	107 5 2	Cons.
Heighington - - Lincoln :		
Richard Lowry's Charity -	133 12 6	Cons.
Helen's (St.) - - Lancaster :		
Joseph Cook's Charity - - -	99 11 9	Cons.
Hellidon - - Northampton :		
Rev. Langton Freeman's Charity	21 6 9	Cons.
Hellington - - Norfolk :		
John Barham's Charity - -	34 10 5	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Helmsley - - - York :		
Margaret Dixon's Charities -	115 9 8	Cons.
Benefactions of Mr. Smith, Francis Wheelwright, the Rev. Charles Mann, Ralph Harrison, and John Watson, called "The Town Stock" - -	39 12 3	Cons.
Sarah Dixon's Charity - -	121 7 7	Cons.
Helperby. *See* Brafferton.		
Hemel Hempstead - Hertford :		
Mary Field's Charity - -	336 2 0	Cons.
Hemsworth - - - York :		
Susannah Eastwood's Charity -	53 6 6	Cons.
Hemyock - - - Devon :		
Rev. John Land's Charity -	385 11 0	New.
Hemyock. *See* Dunkeswell.		
Hendon - - Middlesex :		
Charities of Elizabeth and Martha Parsons - - -	210 0 0	Cons.
Charity School - -	920 0 0	Red.
William Stone Lewis's Gift for ditto - - - - -	180 4 5	Cons.
Hendred (East) - - Berks :		
Robert Hayward's Charity -	90 10 11	Cons.
Hendred (West) - - Berks :		
Robert Hayward's Charity -	90 10 11	Cons.
Hensingham in St. Bees, Cumberland :		
Dame Mary Senhouse's Charity -	55 18 9	New.
Hereford (City) :		
Blue Coat Schools - - -	4,000 8 3	Cons.
Trinity Hospital - -	803 16 9	Cons.
William Price's Hospital -	653 2 2	Cons.
Mary Price's Almshouses -	845 13 7	Cons.
„ (All Saints) :		
Elizabeth Bethell's Charity -	96 7 9	Cons.
„ (St. Nicholas) :		
Mary Wenland's Charity -	10 16 4	New.
Elizabeth Morgan's Charity -	21 14 4	New.
Thomas Pritchard's Charity -	43 10 4	New.
Wm. Andrew's Charity -	65 6 1	New.
Ann Bends' Charity - -	108 16 10	New.
Richard Hankin's Charity -	319 0 3	New.
„ (St. Owen) :		
St. Giles' Hospital - -	503 11 11	Cons.
Hertingfordbury - - Hertford :		
Grace Ellis' Charity - -	66 13 4	Cons.
Hesket-in-the-Forest - Cumberland :		
High Hesket School and Charities of John Brown and Robert Parker and others for the Education of the Poor -	354 17 1	Cons.
John Scott's Charity - -	55 12 8	Cons.
Heskin - - Lancaster :		
Hannah Anderton's Charity -	341 1 11	Cons.
Thomas Horseman's Charity -	16 18 6	Red.
Hessett - - Suffolk :		
Sir Jeffery Burwell's Charity -	248 2 3	Red.
Hessle - - - York :		
John Garratt's Charity -	670 7 10	Cons.
Heston - - Middlesex :		
Elisha Biscoe's Charity - -	500 0 0	Cons.
Henry Collin's Charity - -	200 0 0	Cons.
Heversham - - Westmorland :		
Robert Johnson's Charity -	401 6 1	Cons.
Leck Tithes Charity for Free Grammar School and Poor -	144 13 8	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Hevingham - - Norfolk:		
Thomas Bulwer's Charity -	803 8 10	Cons.
Hexham - - Northumberland:		
Margaret English's Charity -	37 9 0	Red.
William Bell's Charity - -	520 3 2	Red.
Thomas Noddal's Charity -	166 13 4	ed.
Heywood-in-Bury - Lancaster:		
John Starky's Charity - -	54 9 9	Cons.
John Nuttall's Charity -	10 16 8	Cons.
Higham - - - Kent:		
George Lake's Benefaction to the National School - -	412 18 1	Cons.
Higham Ferrers - Northampton:		
Ann Glasbrook's Charity -	52 10 0	New.
Highflatts and Wooldale Meeting - - } York:		
Priestroyd's or Highflatt's Charity	803 19 5	Cons.
Highgate Dispensary - Middlesex:		
Maria Tame's Bequest - -	138 16 4	Cons.
Highgate (St. Michael) - Middlesex:		
Elizabeth Ann Jones's Charity -	166 8 9	Cons.
Highgate Rise (St. Anne's Brookfield) - - } Middlesex:		
Anne Barnett's Bequest for Repair of Church - -	1,507 8 1 6 15 5	New. Red.
Highhead, otherwise Ivegill - - } Cumberland:		
Rev. Arthur Emilius Hulton's Gift to Girls' School - -	300 0 0	5*l.* per cent. Preference Stock of Great Northern Railway Company.
Hinderwell - - York:		
Rev. William Smith's Charity -	102 10 2	Cons.
Hindley in Wigan - Lancaster:		
Hindley Chapel Trust - -	74 17 4	Cons.
Hindon - - Wilts:		
James Ames' Charity - -	333 6 8	Cons.
Hinton (Little) - - - Wilts:		
Nathaniel Batt's Charity -	336 0 0	New.
Rev. Thomas Coker's Charity -	820 5 7	Red.
Hinton Ampner - Southampton:		
Wm. Blake's Charity - -	128 6 10	Cons.
Hon. Honora Legge's Charity -	100 0 0	Cons.
Hipperholme cum Brighouse - York:		
Grammar School of Matthew Broadley - - - - -	3,311 8 9	Cons.
Hitchin - - Hertford:		
John Skynner's Charity -	12 14 5	Cons.
Hockham - - - Norfolk:		
Henry Samuel Partridge's Gift for National School - -	101 15 7	Cons.
Holbeck - - York:		
The Poor's Land - -	1,453 18 4	Cons.
„ (St. Matthew):		
Town Clock Charity - -	100 0 0	North Eastern Railway West Hartlepool Preference Stock.
Holloway (Upper) St. John - - } Middlesex:		
Thomas Dickinson's Charity -	4,000 0 0	Cons.
Hollowforth. *See* Goosnagh.		
Holme. *See* Runcton (South).		
Holmer - - - Hereford:		
Richard Nash's Charity -	105 0 0	New.
Holsworthy - - Devon:		
Ann Hart's Charity (School) -	500 0 0	Cons.
Do. (Poor) -	500 0 0	Cons.
Rev. Thos. Meyrick's Charity -	100 0 0	New.
Holton (St. Mary) - - Suffolk:		
Charity School - -	213 14 11 129 6 0 350 0 0	Cons. New. Red.
Holverstone - - Norfolk:		
John Barham's Charity -	34 10 5	Cons.
Holwell - - Bedford:		
John Rand's Charity - -	3,674 17 4	Cons.
Holwell. *See* Filkins.		
Holy Cross. *See* Waltham Abbey.		
Holyhead - - Anglesey:		
Catherine Robert's Charity -	262 16 3	Cons.
Holywell - - Flint:		
Charles Simon's Charity -	56 9 10	New.
Emma Williams' Charity -	519 9 7	Cons.
Honckley. *See* Gresford.		
Hoole - - Lancaster:		
Ralph Leyland's Charity -	21 11 5	Cons.
Margaret Walton's Charity -	32 7 11	Cons.
Hopesay - - Salop:		
Thomas Perk's Charity - -	53 19 6	Cons.
Elizabeth Newnham's Charity -	32 7 0	Cons.
Hopton in Wirksworth - Derby:		
John Steeple's Charity - -	56 0 4	New.
Hopton - - Suffolk:		
Rev. Henry Dawson's Charity -	1,250 0 0	Cons.
Hopton Wafers - - Salop:		
Lucy Botfield's Charity (Schoolmaster)	381 0 2	Red.
Do. (Poor) -	285 0 0	New.
Hopton Wafers, Farlow, and Coreley - - } Salop:		
Thomas Botfield's Charity (Education) - - -	1,006 5 9	Red.
Horfield: Bishop Monk's Trust. *See* Bristol.		
Horndon-on-the-Hill - - Essex:		
Elizabeth Downe's Charity -	10 7 1	Cons.
Hornsea - - York:		
Church Land's Charity -	807 1 5	N. 2½.
Hornsey - - Middlesex:		
Daniel Midwinter's Charity -	550 0 0	Cons.
Horsley - - Gloucester:		
Colonel John Harvey Ollney's Charity - - -	320 8 6	Cons.
Free School - -	147 13 8	Cons.
Working School Fund -	156 5 0	New.
John Wight's Charity - -	46 3 1	New.
Charities of Henry Sheppard and Mary Frost - - -	583 0 9	Red.
Edward Wilbraham's Charity (Poor) -	300 0 0	Red.
Do. (Free School)	300 0 0	Cons.
Horton - - Stafford:		
Fanny Bostock's Charity -	106 10 6	Cons.
Horwood (Great), and Singleborough - } Buckingham:		
John Jones's Charity - -	100 0 0	Cons.
Hothfield - - - Kent:		
Charity of Margaret Countess of Thanet and others - -	44 10 7	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Hough-on-the-Hill - Lincoln:		
Unknown Donor's Charity -	100 5 7	Cons.
Houghton (New) - - Norfolk:		
Peter Baron's Charity - -	100 0 0	Cons.
Houghton-on-the-Hill - Leicester:		
Charities of John Knight, Rev. Joseph H. Birkhead, William Bates, John Crane, John Bates, John Sewell, and Mary Sewell - - - - -	73 6 10	Cons.
Houghton-le-Spring - - Durham:		
Kepier Grammar School (Exhibition) - - - - - -	702 7 5	Cons.
Hovingham - - - York:		
Rev. James Graves' Charity -	210 0 0	New.
Howden, Laxton, and Saltmarshe in Howden - } York:		
John Dunn's Charity - -	460 13 11	Cons.
Hubberstone - - Pembroke:		
Rev. Wm. Roberts' Charity -	336 6 8	Cons.
Huddersfield - - - York:		
Thomas Armytage's Charity -	39 6 9	Cons.
Sir John Ramsden's Charity -	2,721 1 9	Cons.
Huggate - - - - York:		
Charity of Rt. Hon. and Rev. James Baron de Saumarez -	1,000 0 0	Cons.
Hugill-in-Kendal - Westmorland:		
Robert Bateman's Charity - -	1,418 13 10	Cons.
Hullavington - - - Wilts:		
Ayliffe Green's Charity - -	170 0 0	Cons.
Hulton, Little. *See* Kearsley.		
Humberstone - - - Lincoln:		
Matthew Humberstone's Charity	534 15 2	Cons.
Hundon - - - - Suffolk:		
The Charity Estate - - -	117 15 2	Cons.
Hungerton - - - Leicester:		
Charities of Shuckburgh Ashby and Hamlet Clarke - -	284 3 6	Red.
Hungerton. *See* Langar.		
Huntingdon:		
John Bardolph's Charity - -	544 2 10	New.
Mrs. Gimber's Charity - -	100 0 0	Cons.
,, (St. John):		
Henry Sweeting's Charity - -	101 11 4	New.
,, (St. Mary):		
Charles Veasey's Charity - -	54 11 5	Red.
,, (St. John and St. Mary):		
Elizabeth Slow's Charity - -	54 12 10	Cons.
Robert Yielder's Charity - -	768 0 0	Cons.
Huntley - - - Gloucester:		
Samuel Hawkins' Charity - -	281 16 0	Red.
Hunton - - - - - Kent:		
Bishop Porteus's Charity -	2,892 5 9	Cons.
Huntspill - - - Somerset:		
Rev. Dr. Jeffrey's Charity -	213 12 4	Cons.
Poor's Charities - - -	274 13 7	Cons.
Hurley - - - Berks:		
Joseph Benwell's Charity - -	206 7 2	New.
Hurst. *See* Winnersh.		
Hurstpierpoint - - Sussex:		
William and Ann Lindfield's Charities - - - - -	1,036 14 10	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Hurworth - - Durham:		
Mary Mingay's Charity - -	94 14 9	Cons.
William Andrew's Charity -	21 13 9	Cons.
Husbands Bosworth - Leicester:		
Charities of Smith and others -	75 12 3	Red.
John Horton's Charity - -	319 5 9	Cons.
Francis Fortescue Turville's Charity - - - - -	109 17 9	Cons.
Husborn Crawley - - Bedford:		
Charity Estate - - -	212 5 0	Cons.
Hussey's (Rebecca) Charity for redemption of Slaves—Lagos Moiety	11,629 14 11	Red.
Ditto St. Helena Moiety -	9,911 15 6	Red.
Ditto for Religious Books -	19,017 18 6	Red.
Husthwaite - - - York:		
William Driffield's Charity -	79 17 10	Cons.
George Waile's Charity -	15 19 7	Cons.
Rev. Robert Peirson's Charity -	15 19 7	Cons.
Thomas Smith's Charity -	47 18 5	Cons.
Thomas Wilkinson's Charity -	175 15 4	Cons.
Hutton (Old) in Kendal - - } Westmorland:		
Charities of Thomas Robinson, Joseph Dawson, and an Unknown Donor - -	138 5 5	Cons.
Hutton in Penwortham - Lancaster:		
Charities of Edwd. Fleetwood, George Merry, Thos. Martin, and Mr. Forest - -	220 14 6	Cons.
Hythe - - - Kent:		
St. John's Hospital - -	152 13 6	Cons.
St. Bartholomew's Hospital -	73 19 3	Red.
Ickham - - - Kent:		
William Gibbs' Charity -	100 0 0	New.
Mary Hammond's Charity -	720 0 0	New.
Idlicote - - - Warwick:		
Margaret Underhill's Charity -	271 3 9	Cons.
Iffley - - - Oxford:		
Charity of the Rev. Thomas Nowell, D.D. - -	1,930 8 8	Cons.
Iffley and Littlemore - Oxford:		
Alice Smith's Charity - -	1,157 19 1	Cons.
Ifield - - - Sussex:		
John Wood's Charity - -	95 12 4	Cons.
Ightfield. *See* Whitchurch.		
Ightham - - - Kent:		
Elizabeth Selby's Charity -	150 0 0	Cons.
Ilmington - - Warwick:		
Church Land - - -	223 1 5	Cons.
Ilminster - - Somerset:		
Free School - - -	16,568 9 11	Cons.
Ilston. *See* Llangenath.		
Ilston-on-the-Hill - - Leicester:		
Mary Heard's Charity - -	347 15 0	Cons.
Ings - - Westmorland:		
John Braithwaite's Charity -	1,021 9 5	Cons.
Inkberrow - - Worcester:		
Robert Hunt's Charity - -	107 13 5	Cons.
Ippolyt's (St.) - - Hertford:		
Thomas Bibsworth's Charity -	107 13 5	Cons.
Ipswich (St. Margaret) - Suffolk:		
Richard Phillips's Charity -	166 13 4	Cons.
Irton - - - Cumberland:		
Grammar School - -	301 3 9	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Isle Abbotts - - Somerset:				
Susanna Ilott's Charity - -	173	8	3	Cons.
Isleworth - - Middlesex:				
James Burgiss's Gift - -	400	0	0	Cons.
Thomas Bawcutt's Charity -	48	18	6	New.
	75	0	0	Red.
Mary Kent's Charity - -	67	0	0	Cons.
John Allen's Bequest for inhabitants of Ingram's Almshouses and for Poor - - -	900	0	0	Cons.
Isleworth - - Middlesex: and St. Peter Paul's Wharf - London:				
Mary Wyatt's Charity - -	164	16	8	Cons.
Islington - - Middlesex:				
Church of England Metropolitan Training Institution - -	3,373	12	4	Cons.
	13,758	17	2	N. 2½.
Kingsland Common Estate for the Poor - - -	1,112	13	2	Cons.
Charity of Isabella Ferris -	270	0	0	Cons.
Islip. *See* Earl's Barton.				
Itchingfield - - - Sussex:				
Elizabeth Merlot's Charity -	447	18	0	Cons.
Iver - - - Buckingham:				
Anne Seymour's Charity -	167	0	0	Cons.
Henry Seymour's Charity -	200	0	0	Cons.
Margaret Stedman's Gift -	536	13	4	Cons.
Richard Farrington's Charity -	250	0	0	Red.
Benjamin Sayer's Charity -	1,000	0	0	Cons.
Maine's Inclosure - -	75	11	9	Cons.
Education Fund - - -	225	4	0	Cons.
Robert Bowyer's Charity -	386	10	0	Cons.
Jackfield in Broseley - - Salop:				
Anne Browne's Charity - -	214	9	6	Cons.
Kearsley with Farnmouth Deane - - - Chawbent in Atherton Astley and Ellenbrook in Worsley - - Little Hulton or Peel } Lancaster:				
Charities of George Seddon and Ann Mort - - -	640	0	0	Cons.
Keighley - - - York:				
The Grammar School - -	56	17	3	Cons.
Kelsall. *See* Sutton (East).				
Kelvedon Hatch - - Essex:				
Unknown Donor's Charity -	210	10	6	Cons.
Kempsey - - Worcester:				
Joseph Munn's Charity - -	94	19	9	Cons.
Kempston - - - Bedford:				
Ann Carter's Charity for Widows	55	17	2	Cons.
Kendal - - Westmorland:				
Maria Wilson's Bequest in Augmentation of Thomas Sandy's Charity - -	1,088	8	9	Cons.
Ditto of Charity of Dorothy Dowker - - -	1,097	7	10	Cons.
Ditto Free Grammar School -	1,097	7	10	Cons.
Bread Money Charity, Unknown Donor's Gift - - -	108	5	1	Cons.
Ditto, Rev. George Braithwaite's Gift - - - -	198	15	2	Cons.
Ditto, William Sleddall's Gift -	156	7	10	New.
Ditto, Bordley's Gift - -	119	2	11	New.
Sandes' Hospital Blue Coat School, Bankes' and Holmes' Gifts, and Sleddall's Green Coat School -	1,637	0	7	New.
Blue Coat School - -	98	8	6	New.
Kendal (St. George) - Westmorland:				
Mary Webster's Charity (Organist)	193	11	0	Cons.
Kendal - - Westmorland: and Dent in Sedburgh - - York:				
James Mason's Charity - -	419	13	9	Cons.
Kennington (St. Mark) - Surrey:				
Robert Forest's Gift to Kennington Oval National Schools -	1,000	0	0	Cons.
Kensington - - Middlesex:				
Jennings Building's Ragged School - - -	216	7	1	Cons.
„ (St. Mary Abbott):				
George Shore's Charity - -	120	9	8	New.
Kentisbeare - - - Devon:				
Charities of Robert Westcombe, John Sanders, and Edmund Cross, and the General Charities	240	3	3	New.
Kentmere - - Westmorland:				
Pious Use Money - -	206	0	3	Cons.
Keresley. *See* Coventry.				
Kerry - - Montgomery:				
Richard Herbert's Charity -	20	5	1	Cons.
Keswick in Crosthwaite, Cumberland:				
Bequest for Minister of the Congregational Meeting House -	171	18	3	Red.
Frances Dunlop's Charity -	166	1	3	Cons.
Elizabeth Dunlop's Charity -	147	14	7	Cons.
Kettlestone - - - Norfolk:				
William Newman's Charity -	500	0	0	New.
Kexborough in Darton - York:				
John Sylvester's School Charity	167	0	0	Red.
Unknown Donor's Charity -	100	0	0	Cons.
Kibworth Beauchamp - Leicester:				
Robert Haymes Charity -	112	16	10	Cons.
Charities of John Lane and William Smalley - -	27	9	4	Cons.
Rev. James Norman's Charity -	169	17	0	Cons.
Kibworth Beauchamp and Chapelry of Kibworth Harcourt - - } Leicester:				
Sarah Marriott's Charity -	219	9	7	Red.
Kidderminster - - Worcester:				
Free Grammar School - -	901	17	6	Cons.
Joseph Read's and Elizabeth Bowyer's Charities - -	310	11	6	Cons.
William Lea's Bequest to Charity School - - -	52	10	0	New.
Joshua Cotton Cooper's Bequest in augmentation of Elizabeth Bowyer's Charity - -	105	10	8	Cons.
Bishop Hall's Clothing Charity -	1,553	8	0	Cons.
Kilham - - - York:				
Elizabeth Knowsley's Charity -	85	1	8	Red.
Killington in Kirkby Lonsdale - } Westmorland:				
Church School and Poor's Charities - - -	143	15	10	Cons.
Kilmersdon - - Somerset:				
William Baynton's Charity -	50	0	0	Cons.
Thomas Sheppard's Charity -	104	8	9	Cons.
Reuben Carter's Charity -	162	4	1	Cons.
John Twyford Jolliff's Charity -	308	1	7	Cons.
Kilmeston - - Southampton:				
Dame Mary Sadler's Charity -	124	19	11	Cons.
Kilworth (South) - - Leicester:				
Charity of the Rev. William Pearson, LL.D., for National School - - -	561	16	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Kimbolton - - Huntingdon:		
William Love's Charity - -	67 8 4	Cons.
Kimpton - - - Hertford:		
Dr. William Barford's Charity -	33 6 8	Cons.
John Bassil's Charity - -	192 0 5	New.
Kingham - - - Oxford:		
The Dowdeswell Charity -	906 18 11	Cons.
William and Joseph Harvey's Charity - - - -	197 16 5	Cons.
John Laskey's Charity - -	98 15 4	Cons.
Kingsbridge - - Devon:		
William Duncombe's Charity -	1,650 15 5	Cons.
King's Bromley - - Stafford:		
Rev. Jeremiah Gaunt's Charity -	91 5 1	Cons.
Kingsbury - - Warwick:		
Coton's School - - - -	166 13 4	Cons.
Kingscliffe - - - Northampton:		
Ann De Rippe's Charity -	100 0 0	Cons.
Hester Gibbon's Bequest -	390 0 0	Cons.
Charlotte Bonney's Charity -	454 1 1	Cons.
Kingsley - Stafford:		
Parish Schools - -	2,546 11 9	Cons.
King's Lynn - - Norfolk:		
Henry Elsden's Almshouses -	4,080 6 9	New.
Alderman George Hogge's Bequests - - -	386 11 7	New.
David Gray's Bequest in aid of Wesleyan or Benjamin Smith's Almshouse - - -	542 9 1	Cons.
Mary White's Bequest for Inmates of ditto - -	579 17 4	New.
Samuel Lane's Bequest in aid of ditto - - - -	55 15 8	Cons.
Stanley Charity Fund - -	Ten fully paid-up Shares of 100*l.* each.	The Improved Industrial Dwellings' Company, Limited.
Stanley Educational Fund -	500 0 0	E. I. Stk.
Stanley Library Fund - -	500 0 0	E. I. Stk.
King's Norton - - Leicester:		
Thomas Beaumont's Charity -	32 17 11	Cons.
King's Stanley - - Gloucester:		
David Webster's Charity, and Charity from Penalties under Factories Act - -	105 4 1	Cons.
Kingsteignton - - Devon:		
Parish Lands - - -	211 16 7	Cons.
Kingsthorpe - - Northampton:		
Free School - - -	2,331 11 6	Cons.
Bread Fund - - -	280 0 0	Cons.
Kingston - - Hereford:		
Mary Morgan's Charity -	912 19 6	Cons.
Kingston Lisle. *See* Sparsholt.		
Kingston-upon-Soar - Nottingham:		
Gervase Redfern's Charity -	10 4 1	Cons.
Kingston-upon-Thames - Surrey:		
William Walton the Elder's Charity - -	154 5 9	Cons.
The Grammar School - -	233 18 11	Cons.
Sarah Madgwick's Charity -	52 19 7	Cons.
Society of Friends' Charity -	1,122 0 5	Cons.
Cleave's Almshouses - -	1,600 18 8	Cons.
Thomas Tiffin's Charity - -	151 19 7	Cons.
John Dolling's Charity - -	54 17 7	Cons.
Edward Buckland's Charity -	50 13 2	Cons.
Kingswear - - - Devon:		
Church Lands - - -	484 12 11	Cons.
Kingswinford - - Stafford:		
Dancer's and Hodgett's Charities	124 14 10	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Kingswood (St. Andrew) - Surrey:		
Simon Wilmot, junr., Charity -	37 12 3	Red.
Thomas Lambert's Charity -	34 4 9	Red.
John Lambert's Charity - -	31 3 6	Red.
Judith Lambert's Charity -	3 10 9	Red.
Robert Wilmot and Mary Lambert's Charity - -	30 0 0	Red.
John Motteux's Charity - -	33 6 8	Cons.
Catherine Motteux's Charity -	50 0 0	Cons.
Lucy Motteux's Charity -	50 0 0	Cons.
John Newett's Charity - -	33 6 8	Cons.
John Eales Francis' Charity -	18 10 3	Cons.
Richard Parry's Charity -	39 13 5	Cons.
Lucy Burr's Charity - -	55 11 2	Cons.
Martha Jones' Charity - -	33 11 4	Cons.
Wilmot Lambert's Charity -	26 11 0	Cons.
Poor's Furze or Fuel Charity -	22 0 2	Cons.
Sir Daniel Lambert's Charity -	37 12 3	Red.
Daniel Lambert's Charity -	34 12 8	Red.
Edward Lambert's Charity -	38 6 2	New.
Simon Wilmot, senr., Charity -	18 16 2	Red.
Kington - - Hereford:		
Charities of Lady Margaret Hawkins, Thomas Griffiths, and Henry Walker - -	85 16 2	Cons.
Kinneyside. *See* Ennerdale.		
Kinver - - - Stafford:		
Free Grammar School - -	222 10 7	Cons.
Robert Bird's Charity - -	107 18 8	Cons.
Margaret Comber's Charity -	53 10 10	Cons.
Kirby le Soken - - Essex:		
Rev. Joseph Avery's Charity -	110 0 0	N. 2½.
Kirkby. *See* Derby (West).		
Kirkby Kendal - Westmorland:		
Sandes Hospital - -	879 1 1	Cons.
Widows - - -	354 19 3	New.
National School - -	2,159 4 6	Cons.
Charities of Henry Parke and others - - -	198 13 2	Cons.
Dorothy Knott's Charity -	226 14 2	Cons.
Blue Coat Schools - -	549 19 8	New.
Bank's Gift, Holme's Gift - -	82 0 0	New.
Sleddall's Green Coat Charity -	644 1 8	New.
Kirkby in Walton-on-the-Hill - - Lancaster:		
Thomas Asps' Charity - -	70 9 11	Cons.
Kirkby Lonsdale - Westmorland:		
The Workhouse Charity, comprising or reputed to comprise the Charities called The Poor Stock, Henry Wilson's Charity, and Knowles, Bland, and Jagger's Charities - -	231 0 5	Cons.
Richard Preston's Charity -	173 18 3	Red.
Charities of Margaret and Joseph Sharpe - - -	146 19 7	Cons.
Kirbythore - - Westmorland:		
Louisa Fearn's Charity - -	223 18 6	Cons.
Kirkheaton - - - York:		
Richard Beaumont's Charity -	265 19 6	Cons.
N. Lee's Charity - -	2,689 7 2	Cons.
Kirk Ireton - - - Derby:		
John Bower's Charity - -	126 6 4	Cons.
Elizabeth Johnson's Charity -	544 19 2	Cons.
Knapwell - - Cambridge:		
William Squire's Charity -	178 13 2	New.
Kneighton. *See* Woore St. Leonard's.		
Knighton, West Stafford, and Stinsford - - Dorset:		
Rev. William Floyer's Charity -	1,000 0 0	Red.
Knockholt - - - Kent:		
Charities of Susanna Arabella Thrale - - - -	5,000 0 0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Knossington - - Leicester:				
Knossington Hospital - - -	3,144	6	2	Cons.
Knowle (St. John) - Warwick:				
Edward Tallis's Charity - -	95	9	3	Cons.
Thomas Treherne's Charity -	42	11	0	Cons.
Rev. William Wilson's Charity -	54	5	6	Cons.
Thomas Boston's Charity -	33	0	1	Cons.
Lackford - - - Suffolk:				
John Booty's Charity - -	146	13	4	N. 2½.
Lambeth - - - - Surrey:				
Archbishop Tenison's Girls' School - - -	1,022	0	6	Cons.
Mary Countess of Gower's Charity in aid of Sir Noel Caron's Almshouse - - -	1,150	0	0	Cons.
Mary Anna Billington's Charities - - -	227	18	4	Red.
	1,000	0	0	Cons.
Hayes Fortee's Charity - -	746	5	4	Cons.
„ (St. Mary the Less):				
Mary Anna Billington's Charity	666	13	4	Cons.
Lamborne Woodlands - Berks:				
National School - -	800	0	0	Red.
Lambourne - - - Berks:				
Place, late Jacob Hardrett's Almshouse - - -	81	2	3	Cons.
Lamesley - - - Durham:				
Sir Leonard Greenwell's Charity	834	16	4	Cons.
Lamorran. *See* Eglos Merther.				
Lampeter, St. David's, Velfrey, Laurenny, and Cosheston } Pembroke:				
Dr. Jones's Charity - -	15,262	2	10	Cons.
Lancaster (Borough):				
Wm. Heysham's Charity -	6,479	13	1	Cons.
Lane End. *See* Stoke-upon-Trent.				
Langar and Owthorpe - Nottingham: and Hungerton - - Lincoln:				
Rev. Edward Gregory's Charity	161	1	6	Cons.
Langdale - - Westmorland:				
John Braithwaite's Charity -	1,087	3	11	Cons.
Bridge End Estate Charity -	220	1	8	Cons.
Langford - - - Berks:				
The Coal Charity - - -	65	8	10	Cons.
	63	12	0	New.
Langley Marish - - Buckingham:				
Charles Thomas Depree's Charity	100	0	0	Cons.
Anne Seymour's Charity -	167	0	0	Cons.
Henry Seymour's Charity -	200	0	0	Cons.
Langton-on-Swale - - York:				
School Charity - - -	666	13	4	Cons.
Laugharne - - Carmarthen:				
Mary Hoskyn's Tilly's Charity, otherwise the Wesleyan Preachers and Chapel Fund -	216	8	10	Cons.
Elizabeth Foster's Charity -	163	0	10	New.
William Laugharne's Charity -	360	0	0	New.
Jane Morgan's Charity -	80	0	0	Cons.
Laverton in Buckland. *See* Chipping Campden.				
Lavington (East or Market) - Wilts:				
Maria, Thomas, and William Sainsbury's Charity - -	650	0	0	Cons.
Sarah Stobbert's Charity -	360	0	0	New.
Lawrenny. *See* Lampeter.				

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Laxton - - - Nottingham:				
Ann Procter's Charities - -	108	5	1	Cons.
Parish Charities - -	217	13	9	Cons.
Laxton, York. *See* Howden.				
Laysters - - - Hereford:				
Church Lands - - -	170	13	11	Cons.
Richard Bennett's Charity -	53	10	9	Cons.
Lea-cum-Cleaverton - - Wilts:				
Edward Mills' Charity -	200	0	0	Cons.
Leamington Hastings - Warwick:				
Humphrey Davis' Charity -	180	7	2	Cons.
William Goode's Charity -	106	16	2	Cons.
Leamington Priors - Warwick:				
Sarah Campion's Charity -	350	11	4	New.
Leatherhead - - Surrey:				
Louisa Maria Dickins' Charity -	1,000	0	0	Cons.
Hudson's Charity for Poor -	100	10	0	Cons.
David White's Charity -	861	5	7	Red.
Leathley - - - - York:				
Benefactions for the Poor -	117	19	0	Cons.
Ledsham - - - York:				
Sir John Lewis's Hospital -	400	0	0	Cons.
Rev. Walter Sellon's Charity -	80	8	11	Red.
Ledsham and Ledstone - - York:				
Charities of Lady Bolles, William Dale, Rev. William Benson, Ruth Proctor, and Ann Shirtliff - - - -	92	14	9	Red.
Leeds - - - Kent:				
Charles Lumsden's Charity -	200	0	0	Red.
Leeds (St. John the Evangelist) - - - } York:				
John Harrison's Charity for Minister and Church -	9,167	19	7	Cons.
„ (Trinity):				
William Milner's Charity for Church - - -	2,094	5	7	Cons.
Leek Frith. *See* Heaton.				
Leicester (Borough):				
Alderman Gabriel Newton's Charity - - -	200	0	0	New.
Alderman Thomas Read's Charity	200	0	0	New.
Thomas Hayne's Charity -	416	8	8	New.
St. John's Hospital - -	133	3	0	Cons.
Spittle House Charity - -	532	18	9	Cons.
Hospital of the Holy Trinity -	2,232	6	6	Cons.
Elizabeth Countess of Devonshire's Charity - - -	1,932	8	9	Cons.
Free Grammar School - -	1,300	0	0	Cons.
John Watton's Charity -	233	6	8	Cons.
Coal Money - - - -	45	6	11	Cons.
Lottery Money - -	132	15	7	Cons.
Wyggeston's Hospital - -	155	16	8	Cons.
Rebecca Hussey's Charity for poor Prisoners - -	864	14	6	Red.
„ (St. Margaret and St. Martin):				
John Nichol's Charity - -	250	0	0	New.
Leigh (North) - - Devon:				
Rev. James How's Charity -	182	1	1	Cons.
Rev. Henry Braddell's Charity -	52	7	1	Cons.
Leighton Buzzard - - Bedford:				
Sir Christopher Hoddesden's Charity - - -	775	3	10	Cons.
Bishop Maltby's Fund - -	106	7	8	Cons.
Joshua Pulford's Charity -	108	14	6	Red.
Lemington, Lower - Gloucester:				
Archbishop Juxon's Charities -	143	16	1	Cons.
Lenham - - - Kent:				
Anthony Honeywood's Almshouses - - - -	2,225	16	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Leominster - - Hereford:		
Mary Powell's Charity - -	37 10 11	Cons.
Rev. George Bayliss Cornwall's Charity - - -	300 0 0	New.
	200 0 0	Cons.
Wyke's Charity for Repair of Baptist Church - - -	20 17 3	Cons.
Lepton in Kirkheaton - York:		
Richard Beaumont's Charity -	44 8 4	Cons.
Letcomb Regis - - Berks:		
Theodosia Fettiplace's Charity -	106 19 1	Cons.
Letton. *See* Staunton upon Wye.		
Lewknor - Oxford and Buckingham:		
Poor's Charity - -	16 7 11	Cons.
Lexden - - - Essex:		
Sunday National School -	666 13 4	Red.
Leybourne. *See* Ditton.		
Leyland - - Lancaster:		
John Beatson's Bequest for the Free Grammar School -	287 11 6	Cons.
Lichfield - - - Stafford:		
Conduit Lands Charity -	10,145 12 10	Cons.
Lichfield (St. Michael) and Newton in Blithfield - - Stafford:		
Elizabeth Bailey's Charity -	38 12 10	Cons.
Lightcliffe in Halifax - - York:		
Anne Walker's Charity -	333 6 8	Red.
Linchlade - - Buckingham:		
Mary Peacock's Charity -	100 0 0	Cons.
Lincoln:		
Rebecca Hussey's Charity for Chaplains of the County and City Gaols - - -	3,192 2 8	Red.
Ditto for poor prisoners of County Gaol - -	889 8 8	Red.
Ditto of City Gaol -	148 4 9	Red.
Christ's Hospital or Blue Coat School - - -	3,510 15 10	New.
	7,059 6 7	Cons.
" (St. Swithin):		
Charities of Mary Millson and Thomas Colton - -	198 13 6	Red.
John Wilkinson's Charity -	1,162 10 11	Cons.
Linford, (Great) - Buckingham:		
Maria Barbara Cape's Charity -	370 15 10	New.
Lingen - - - - Hereford:		
John Edward's Charity - -	101 15 8	Cons.
Lingfield - - - - Surrey:		
Gift of Herbert George Yatman to Parish Schools - -	333 6 8	Cons.
Linton in Spofforth - York:		
Mary Ramsden's Charity -	268 13 0	Cons.
Liss - - Southampton:		
Charity Lands - - -	200 6 8	Cons.
Liskeard - - Cornwall:		
Elizabeth Glencross's Charity -	300 0 0	Cons.
John Buller's School Charity -	500 0 0	Red.
Littleham cum Exmouth - Devon:		
Captain William Usherwood's Bequest to National Schools -	41 12 10	Cons.
Vicar's Fund for Poor -	55 11 0	Cons.
William Francis Spicer's Charity	94 11 2	Cons.
Littlemore. *See* Iffley.		
Littleover - - Derby:		
Poor's Land otherwise Joyce Harpur's Charity - - -	39 19 5	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Littleton (South) - - Worcester:		
Church Repairing Estate - -	176 18 8	Cons.
Rev. George Shute's Charity -	97 13 10	Cons.
Ann Tomes' Charity - -	21 7 1	Cons.
Littleton (West). *See* Marshfield.		
Liverpool - - Lancaster:		
Admiral Archibald Duff's Bequest - - -	1,140 18 10	Cons.
Ann Molyneux's Charity -	3,525 19 8	Cons.
James Pendleton's Charity -	1,147 11 1	Cons.
Llanarth, Clytha, and Llansoy - - Monmouth:		
Rev. Thomas Watkins' Charity	190 1 7	Cons.
Llanbedr and Partrishow - Brecon:		
Mary Herbert's Charity -	106 5 11	Cons.
Llanblethian - - Glamorgan:		
William Gibbon's Charity -	165 1 4	Cons.
Eleanor Savour's Charity -	99 14 6	Cons.
Llanbrynmair - Montgomery:		
Mary Bree's Charity - -	238 5 11	Red.
	30 1 3	Cons.
Llandaff - - Glamorgan:		
Iltid Nicholl's Charity - -	477 0 3	Cons.
Llanddaniel - - Anglesey:		
Catherine Roberts's Charity -	52 11 3	Cons.
Llandegfan - - - Anglesey:		
Dean Jones's Charity - -	52 11 3	Cons.
Llandilo Vawr - Carmarthen:		
School Charity - - -	176 14 1	Cons.
Llandrillo. *See* Corwen.		
Llandrinio - - Montgomery:		
Long's Charity - -	22 5 3	Cons.
Margaret Pitt's Charity -	44 12 2	Cons.
Mary Bernard's Charity -	55 15 8	Cons.
Llanelly - - Carmarthen:		
David Morris's Charity - -	991 14 8	Cons.
Llanfaelog - - Anglesey:		
Charities of Griffith Williams and others - - -	7 18 5	Cons.
Llanfair Waterdine - - Salop:		
John Edward's Charity - -	101 15 8	Cons.
Llanfaur. *See* Corwen.		
Llanferres - - Denbigh:		
Mrs. Edwards' Charity -	20 2 3	Red.
Free School - - -	44 13 0	New.
Catherine Jones Garnon's Charity	1,004 7 8	Cons.
Llanfihangel Geneur Glyn, Cardigan:		
Elizabeth Prichard's Bequest for the National School at Borth -	214 11 0	Cons.
Martha Prichard's do. do. -	223 4 9	Cons.
Llangammarch and Llanwrtid - - - Brecon:		
Margaret Jones's Charities -	1,000 0 0	Red.
	300 0 0	New.
Llangattock - - Brecon:		
Sir Joseph Bailey's Charity -	333 6 8	Cons.
Llangattock juxta Caerleon - - - Monmouth:		
Elizabeth Morgan's Charity -	372 17 9	Cons.
Llangattock Vibon Avel, Monmouth:		
Thomas Pritchard's Charity -	164 7 8	Cons.
James Watkin's Charity -	53 9 7	New.
Llangeinor - - Glamorgan:		
Robert Jenkin's Charity -	21 14 4	Cons.
Ann Jenkin's Charity - -	21 14 4	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Llangeinor and Llanharan - - } Glamorgan: Charity of Joseph Hoare, D.D. -	280 3 0	Cons.
Llangenath, Cherriton, Oystermouth, Ilston, Llanrhidian, and Penmaen - - } Glamorgan: Lady Barham's Charity - -	1,326 8 4	Cons.
Llangendeirne - - Carmarthen: Catherine Goldfrap's Charity -	625 0 0	New.
Llangeview. *See* Usk.		
Llangoedmore. *See* Bridell.		
Llangollen - - Denbigh: Henry Lloyd's Charity - -	321 18 8	Cons.
John Thomas John Williams' Charity - - -	239 17 9	Cons.
Charities of Evan ap Edwards and Kendrick Wynne -	2,172 17 10	Cons.
Mary Powell's Charity - -	100 8 4	Cons.
Elizabeth Jones's Charity -	186 10 7	Cons.
Llangollen Traian, Trevor Traian, and Glyn Traian - - } Denbigh: The Middleton Charities -	66 18 0	Cons.
Llangorse - - - Brecon: Elenor Williams's Charities - {	429 10 7 / 42 19 1	Cons.
Robert Skinner's Charity -	33 6 8	Cons.
Llangunnog - - Carmarthen: David James's Charity - -	106 19 1	Cons.
Llangwyn. *See* Corwen and Usk.		
Llanharan - - Glamorgan: Mary Lougher's Charity -	16 5 4	Cons.
Colonel John Harvey Olney's Charity - - -	217 1 11	Cons.
Wm. Gibbon's Charity - -	165 1 4	Cons.
Llanharan. *See* Llangeinor.		
Llanharry - - Glamorgan: Wm. Gibbon's Charity - -	330 2 6	Cons.
Eleanor Savour's Charity -	99 14 6	Cons.
Llaniled - - Glamorgan: Charles Price's Charity - -	54 0 11	Cons.
Llannor - - - Carnarvon: John Evans' Charity - -	106 19 4	Cons.
Llanrhidian. *See* Llangenath.		
Llanrhyddlad - - Anglesey: The Church Lands - -	966 10 8	New.
Llanrwst - Denbigh and Carnarvon: Dame Mary Mostyn's and Dame Grace Wynn's Charity -	848 0 1	Cons.
Bryn Morfydd Charity - - {	107 13 5 / 500 0 0	Cons. / New.
Llansadwrn - - - Anglesey: Catherine Roberts's Charity -	157 13 9	Cons.
Llansadwrn - - Carmarthen: Mary Evans's Charity - -	90 10 2	Cons.
Llansantffraid Cwm toyddwr and Nantmel - - } Radnor: Rev. Charles Price's Charity -	428 3 0	Cons.
Llansantffraid - yn - Mecham - - } Montgomery: Thomas Lloyd Dickin's Charity	141 7 3	Cons.
Sarah Dickin's Charity - -	146 10 9	Cons.
Mrs. Seddon's Charity -	31 13 0	Cons.
Mrs. Griffith's Charity - -	108 19 10	Cons.
Llansilan - - - Denbigh: Sir William Williams' Charity -	213 1 0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Llansoy - - Monmouth: William Jones' Charity - -	59 17 10	Cons.
Llansoy. *See* Llanarth.		
Llanstephan - - Carmarthen: Jane Moore's Charity - -	219 15 7	Cons.
Llantilio Crossenny and Penrose - - } Monmouth: Rev. Richd. Waring's Charity -	150 0 0	Cons.
Llantrisant - - Glamorgan: William Gibbon's Charity -	165 1 4	Cons.
Llantrithyd - - Glamorgan: Eleanor Savour's Charity -	99 14 6	Cons.
Mary Lougher's Charity -	39 8 9	Cons.
Llanvihangel - ystern-Llewerne - - } Monmouth: Ann Hughes' Charity - -	100 0 0	Cons.
Llanvrynach. *See* Cathedine.		
Llanwrtid. *See* Llangammarch.		
Llanycil - - - Merioneth: Morris Jones' Charity - -	290 16 0	Cons.
Llanycil. *See* Corwen.		
Llechgynfarwydd - - Anglesey: Catherine Roberts' Charity -	52 11 3	Cons.
Llowes - - - Radnor: Rev. George Powell's Charity -	349 3 10	Cons.
Lockinge (East) - - Berks: Rev. Lewis Sneyd's Charity -	513 9 7	Cons.
London Diocesan Charity for the Relief of poor Clergymen, their Widows and Children - -	502 0 11	Red.
„ (City): John Day's Gift for the Benefit of poor Widows, Members of the Carpenters' Company - -	200 0 0	Cons.
St. Bartholomew's Hospital -	6,367 19 11	Cons.
„ (Aldgate): Jewry Street Chapel, Jane Tailworth's Gift - - -	333 6 8	Red.
„ (Allhallows, Barking): Hugh Bullock's Charity - :	240 5 7	Red.
John Rand's Gift - -	2,538 15 9	Cons.
Alice Polstead's Charity -	222 10 0	Cons.
The Parish Estate - -	2,629 0 9	Cons.
Jeffrey's Charity - -	50 0 0	Cons.
„ (Allhallows the Great): Ann Hope's Charity - -	100 0 0	Cons.
George Whatman's Charity -	259 14 2	Cons.
„ (Allhallows the Less): Abraham Foster's Charity -	109 1 6	Red.
„ (St. Andrew Undershaft): Margaret Moore's Gifts, and Bequests of Sir Thomas Rich and others - - - - -	3,800 0 0	Cons.
„ (St. Andrew Undershaft and St. Mary Axe): Mary Datchelor's Charity -	30,000 0 0	New.
„ (St. Andrew by the Wardrobe and St. Ann Blackfriars): Richard Packer's Charity -	189 0 0	New.
„ (St. Andrew, Holborn): William Williams' Charity -	378 17 10	Cons.
„ (St. Benet, Paul's Wharf): Trew Jegon's Charity - -	900 0 0	Cons.
„ (St. Botolph, Aldgate): Parochial School - -	2,762 8 8	Cons.
Sir John Cass' Charity - -	1,065 19 2	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
London (St. Botolph without Aldersgate):				
Dame Ann Packington's Charity	313	6	8	Cons.
Richard Gadbury's Charity -	144	14	6	Cons.
„ (Camden Town):				
John Mill's Charity - -	356	12	3	Cons.
„ (St. Dunstan in the West):				
Charities of Mary Arnold and Ann Wilson - -	195	7	3	Cons.
Charles Hoare's Charity - -	91	19	4	Cons.
„ (St. Dunstan in the East):				
Gift of Sir Thomas Hunt - -	263	18	2	Red.
Gift of David Laing - -	25	0	0	Red.
Gift of Sir Thomas Chitty -	105	5	0	Cons.
„ (St. Faith):				
Daniel Midwinter's Charity -	550	0	0	N. 2½.
„ (St. George in the East):				
William Games' Charity, for Middlesex Society's National School - - - -	337	0	8	New.
William Kirkham's Charity -	400	0	0	Red.
„ (St. John Baptist upon Walbrook):				
Benefaction of Richard Scales -	59	14	8	Cons.
Ditto James Colborn -	145	1	4	Cons.
„ (St. Katherine Coleman):				
John Delabar's Charity - -	2,320	0	0	Cons.
„ (St. Laurence, Jewry, and St. Mary Magdalen, Milk Street):				
Elizabeth Smith's Charity -	11,115	4	10	Cons.
„ (St. Luke):				
Edmund Kane's Charity - -	1,654	15	11	N. 2½.
„ (St. Matthew, Bethnal Green):				
George Fournier's Charity -	2,228	8	3	Cons.
	2,219	2	9	Red.
„ (St. Michael Paternoster Royal, and St. Martin Vintry):				
Dr. Humphrey Hody's Charity -	157	14	6	N. 2½.
„ (St. Nicholas, Cole Abbey alias Golden Abbey):				
Charity for Parish Church -	5,197	14	8	Cons.
„ (St. Pancras):				
Church Lands Charity - -	3,413	18	11	Cons.
„ (St. Peter-upon-Cornhill):				
Dame Lucy Edge's Charity -	717	0	0	Cons.
William of Kingston's Charity -	534	0	11	Cons.
„ (St. Peter Paul's Wharf):				
Mary Wyatt's Charity - -	140	0	0	Red.
See also Isleworth.				
„ (St. Peter Saffron Hill):				
Poor Irishwoman's Charity -	119	2	0	New.
„ (St. Sepulchre):				
Richard Reeve's Charity - -	19	3	4	Cons.
John Tanner's Charity - -	166	13	4	Cons.
„ (Spitalfields, Christchurch):				
Joseph Maydwell's Charity -	200	0	0	Cons.
„ (Spitalfields, St. Mary):				
Church Repair Fund: Miss Catherine Elizabeth Hyndman's Bounty - -	168	15	6	Cons.
„ St. Swithin (Oxford Court) - - - City:				
Chapel or Meeting House, established by Indenture dated 1st June 1822 - -	102	18	6	Cons.
London (St. Thomas Liberty of the Rolls):				
Church Repair Fund, Miss Catherine Elizabeth Hyndman's Bounty - - -	218	11	7	Cons.
„ (St. Thomas the Apostle):				
Richard Shipham's Charity -	1,200	0	0	Cons.
Longdon - - - Stafford:				
Mr. Newton's Charity - -	21	11	5	Cons.
Henry Smith's Charity - -	10	10	0	New.
Ann Armstrong's Charity -	21	0	0	New.
Wm. Barnes' Charity - -	52	10	0	New.
Francis Cobb's Charity - -	105	0	0	New.
Mary Tyson's Charity - -	238	1	10	Cons.
Longton - - Lancaster:				
Robert Moss' Charity - -	534	0	11	Cons.
Longton. *See* Stoke-upon-Trent.				
Longwood, Golcar, and Milnes Bridge - - York:				
Free Grammar School - -	2,447	16	10	Cons.
Longworth - - - Berks:				
James Dewe's Charity - -	108	7	0	Cons.
John Carter's Charity - -	200	0	0	New.
Looe (East) - - Cornwall:				
John Speccott's Charity -	1,069	10	5	Cons.
John Buller's School Charity -	500	0	0	Red.
Looe (East and West) and Pelynt - - Cornwall:				
Major General Trelawny's Charities - - - -	400	0	0	Red.
Loose - - - Kent:				
John Peale's Charity for National Schools - -	200	0	0	Cons.
Lopham (South) - - Norfolk:				
Wm. Branch Elliott's Charity -	452	0	8	Cons.
Loughborough - - Leicester:				
Joseph Clarke's Charity - -	48	13	0	Cons.
George Bright's Charity -	78	5	5	Cons.
John Somerville's Charity -	63	3	2	Cons.
Rev. Augustus Pack's Bequest -	106	7	8	Cons.
Loughton - - - Essex:				
Sarah Pearse's Charity - -	52	9	10	Red.
Nicholas Pearse's Charity -	49	17	3	Red.
Ann Whitaker's Almshouse Charity - - -	115	0	0	Cons.
Lowestoft - - - Suffolk:				
Charlotte Anguish's Charity -	940	14	8	Cons.
John Barker's Charity - -	1,000	0	0	Cons.
	2	10	7	New.
Loxbear - - - Devon:				
Daniel Cudmore's Charity -	41	8	4	Cons.
Luctou - - - Hereford:				
Joanna Pierrepont's Charity -	43	6	8	Cons.
Ludford - - - Hereford:				
Nicholas Lechmere Charlton's Charity - - -	100	0	0	Cons.
Susannah Glasse's Charity -	210	0	0	New.
Charities known as the Grammar School, Hosyer's Almshouses, the Preacher of the Town of Ludlow, and the Assistant to Rector of said Town -	14,708	15	3	Cons.
James Walter's Charity -	321	11	9	Cons.
Blue School, or Elizabeth Knight's Charity - - -	126	14	3	New.
Ann Smith's Charity - -	57	1	5	New.
Mary Beetenson's Charity -	123	13	10	New.
Susannah Smith's Charity -	105	0	0	New.
Lugwardine - - Hereford:				
Elizabeth Arnett's Charity -	100	0	0	New.
Ann Rowley's Gift - -	100	0	0	New.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Lugwardine and Ocle Pitchard - - Hereford:				
Elizabeth Traherne's Gift - -	105	0	0	New.
Lyme Regis - - Dorset:				
Charities of John, Mary, and Robert Burridge - - -	226	17	4	Cons.
Lymington - - Southampton:				
Ann Burrard's Charity -	313	14	6	Cons.
George Fulford's Charity -	156	17	3	Cons.
Lymm - - Chester:				
Thomas Jackson's Charity -	2,008	19	6	Cons.
Lympsham - - Somerset:				
Elizabeth Stephenson's Charity -	166	13	4	Cons.
Lympstone - - Devon:				
Harriett Feesey Wyatt's Charity	1,000	0	0	Cons.
Sophia Symond's Charity -	86	5	7	Cons.
Lyncombe and Widcombe, Somerset:				
William Hill's Charity - -	107	13	2	New.
Lyndhurst - - Southampton:				
Elizabeth Woodifield's Charity -	400	0	0	Cons.
John Dege's Charity - -	360	0	0	Cons.
Lyneham - - Wilts:				
Robert Henly's Charity -	224	8	1	Cons.
Lyonshall - - Hereford:				
John Griffiths Beavan's Charity -	1,052	12	7	Cons.
Lyth. *See* Crosthwaite.				
Mabyn (St.) - - Cornwall:				
William Mayn's Charity - -	101	5	4	Cons.
Macclesfield - - - Chester:				
Free Grammar School -	7,051	1	7	Cons.
Rose Latham's Charity -	42	15	2	Cons.
Catherine Heapy's Charity for Minister of Parochial Chapel -	288	0	0	Cons.
Do. for Dispensary -	288	0	0	Cons.
Do. for National School	192	0	0	Cons.
Ann Watson's Charity - -	238	9	0	New.
Bridget Eleanora Hayes' Charity	62	19	10	Cons.
Mary Ann Wych's Charity (Repairs of St. Michael's Church)	438	19	2	Cons.
Do. (Poor) - -	219	9	7	Cons.
Macclesfield Forest and Wildboar Clough in Prestbury - - Chester:				
Edmund Brough's Charity -	109	7	4	New.
Machynlleth - - Montgomery:				
Humphrey Morris's Charity -	98	13	6	Cons.
Isaac Pugh's Charity - -	116	14	3	Cons.
Madeley - - - Salop:				
Basil Brooke's and Richard Beddoe's Charities - -	740	4	4	Cons.
Martin Baldwin's Charity -	150	0	0	Cons.
Madresfield. *See* Hallow.				
Maer - - - Stafford:				
Poor's Money - - -	100	0	0	New.
Maidenhead - - Berks:				
Ann Seymour's Charity -	665	5	2	Cons.
Charity Shapland's Charity -	1,099	19	4	Cons.
Maidsmorton - Buckingham:				
William Scott's Charity -	164	3	9	Cons.
John Snart's Charity - -	158	2	6	Cons.
Maidstone - - - Kent:				
Alexander Fisher's Charity -	6,375	11	6	Cons.
Edward Hunter's Almshouses -	8,350	0	0	Cons.
Unknown Donor's or the Bread Charity - - -	327	1	5	Cons.
Maker - Devon and Cornwall:				
Poor's Charities - -	225	0	8	Cons.
Benedict Williams's Charity -	463	7	2	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Maker. *See* Stoke Damarel.				
Malins Lee in Dawley - Salop:				
Rebecca Walthall's Charity -	44	18	2	Red.
Malling (East) - - Kent:				
Elizabeth Smith's Almshouses -	2,700	0	0	Red.
Malling (West) - - Kent:				
Thomas Luck's Charity -	102	13	11	Red.
Rev. George Ferne Bates's Charity (School) -	489	15	8	Cons.
Ditto (Coal) -	250	0	0	Cons.
Malvern (Great) - Worcester:				
George Dowdeswell's Charity -	109	17	9	Cons.
Countess of Harcourt's Charity -	227	12	0	Cons.
Joseph Lloyd's Charity -	172	0	10	Cons.
Mancetter - - Warwick:				
William Simmond's Charity -	282	17	4	Cons.
	161	0	6	New.
Manchester - - Lancaster:				
Free Grammar School (Shakespeare Scholarships) -	992	0	0	5*l.* per cent. Stock of London and North Western Railway Company.
Catherine Richard's Charity -	652	9	0	New.
Thomas Mynshull's Charity -	2,000	0	0	Cons.
Ann Hinde's Charity - -	1,316	10	0	New.
Joseph Champion's Charity -	155	12	11	Cons.
Francis Cartwright's Charity -	166	19	4	Cons.
Roger Sedgwick's Charity -	202	5	4	Cons.
The Byron Fund in aid of the Ragged and Industrial Schools at Ardwick Green -	3,000	0	0	4*l.* per cent. Perpetual Debenture Stock of London and North Western Railway Company.
Mansfield - - Nottingham:				
Elizabeth Howett's Charity -	1,567	4	1	New.
Charles Thompson's Charity -	200	0	0	New.
	1,300	4	4	Cons.
Do. (Clothing Branch) -	400	0	0	Cons.
Joseph Sale's Charity - -	1,000	0	0	Cons.
Samuel Brunt's Charity -	881	16	8	Cons.
Mansfield Woodhouse - Nottingham:				
Rosamond Watson's Charity -	108	13	11	Cons.
Mapleton - - York:				
Robert Brown's Charity -	104	6	0	Red.
Mara. *See* Llangorse.				
Marbury - - Chester:				
Maria Halsted Poole's Charity -	555	11	1	Cons.
Elizabeth Wright's Charity -	111	11	6	Cons.
Joseph Lewis' Charity - -	381	14	10	Cons.
Marcham - - Berks:				
Charities of George Elwes, John Barnes, and John Parkins -	911	10	9	Red.
	733	3	10	Cons.
Marchwiel - - - Denbigh:				
Thomas David Ellis's Charity -	4,718	4	4	Cons.
Margam - - Glamorgan:				
Evan Griffiths' Charity - -	89	5	2	Cons.
Margaret (St.) - - Hertford:				
Unknown Donor's Charity -	108	13	11	Cons.
Margate - - - Kent:				
„ (St. John the Baptist):				
James Taddy's Charity - -	500	0	0	Cons.
Thomas Belsey's Charity - -	100	0	0	Red.
„ (Drapers in St. John Baptist):				
Mary Belsey's Gift to Michael Yoakley's Almshouses -	315	0	0	Red.
Mark - - - Somerset:				
Bequests of Hannah and Mary Batt to National School -	293	1	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Market Bosworth - - Leicester:				
Eleanor Dodson's Charity -	360	0	0	Cons.
Charles Wagstaffe's Charity -	70	19	1	Cons.
Market Bosworth. *See* Atherstone.				
Market Harborough - Leicester:				
Thomas Ratten's Charity -	264	9	10	New.
Mary Lett's Charity - -	105	0	0	New.
Thomas Dawson's Charity -	154	4	4	New.
Market Lavington. *See* Lavington.				
Marlborough - - Wilts:				
Thomas Raye's Charity - -	286	19	11	Cons.
,, (St. Mary the Virgin):				
Thomas Seager Gundry's Charity	100	0	0	New.
Nathaniel Merriman's Charity -	90	0	0	New.
,, (St. Peter and St. Paul):				
Elizabeth Harris's Charity -	102	14	2	Cons.
Thomas Seager Gundry's Charity	100	0	0	New.
Thomas Merriman Hancock's Charity - - -	234	13	10	New.
Nathaniel Merriman's Charity -	90	0	0	New.
,, (St. Peter and St. Paul) and (Edmonsham), Dorset:				
John Goldyer's Charity - -	333	6	8	Red.
Marlow (Great) - Buckingham:				
Henry Pendleton's Charity -	78	10	2	Cons.
John Brinckhurst's Almshouses	1,200	0	0	Cons.
Susanna Hone's Charity - -	190	14	2	Cons.
Rev. Dr. John Cleobury's Charity	100	0	0	Red.
Sarah Hawe's Charity - -	100	0	0	Cons.
,, (Little):				
Margaret Birch's Charity -	113	6	4	New.
Marshfield - - Gloucester:				
Dionysia Long's Charity -	19	6	0	Cons.
Colonel John Harvey Ollney's Charity - - -	213	12	4	Cons.
Rev. Chas. Parrot's Bequest to Almshouses - - -	1,300	0	0	Red.
Marshfield and West Littleton - - Gloucester:				
Elizabeth Francom's Charity -	210	0	0	Cons.
Marsh Gibbon - Buckingham:				
Sophia Sheppard's Charity -	742	14	1	Cons.
Marston Magna - - Somerset:				
Frances Cox's Charity - -	108	16	11	Cons.
Marston Meysey - - Wilts:				
Charities of Rev. Mr. Samway and others - - -	265	0	0	New.
Marston Moretaine - Bedford:				
Widows' Land Charity - -	222	15	9	Cons.
Martock - - - Somerset:				
Free Grammar School - -	37	16	0	Cons.
Martley - - - Worcester:				
Charities of Edward Tillam and others - - -	369	4	7	E. I. Stk.
Marton School - - - York:	1,109	8	9	Cons.
Marton (Long) - Westmorland:				
Burton's Charity (Poor's Stock)	109	17	9	Red.
Thomas Machel's Charity - -	42	19	9	Cons.
Louisa Fearn's Charity - -	223	18	5	Cons.
Marton (Great), in Poulton-le-fylde - Lancaster:				
Margaret Whittam's Charity -	42	15	2	Cons.
Marton (Great and Little), Lancaster:				
Edward Jolly's Charity - -	64	17	3	Cons.

Locality or Designation or Charity.	Amount of Stock. £	s.	d.	Description.
Mary Hill (St.) - Glamorgan:				
Charities of Mary Gamage and Elizabeth Rees - -	37	1	10	Cons.
Florence Rees and Mary Jones' Charity - - -	53	4	1	Cons.
Maryport in Cross Canonby - - Cumberland:				
John Nicholson's Bequest for Poor Widows - -	138	11	3	New.
Lady Mary Senhouse's Charity -	102	3	5	Cons.
Matterdale in Greystoke, Cumberland:				
Jonathan Murray's Charity -	1,000	0	0	Cons.
Mattersea - - Nottingham:				
Edmund Nettleship's Charity -	248	10	7	New.
Maulden - - - - Bedford:				
Lord Elgin's Charity - -	107	13	5	Cons.
Arthur Wichalse's Charity -	188	8	6	Cons.
Mawdesley in Croston - Lancaster:				
Margaret Blackburne's Charity -	54	6	10	New.
Mayfield - - - Sussex:				
Benjamin Tompsett's Charity -	289	18	8	Cons.
Edward Holmes Baldock's Charity	225	0	0	Cons.
Measham - - - Derby:				
Charities of Hall and others, or Poor's Land Charity - -	1,702	16	3	Cons.
Meeth - - - Devon:				
Samuel Jerman's Charity - -	115	18	10	New.
Melford - - - - Suffolk:				
Harriet Oliver's Charity - -	3,634	3	3	Cons.
Mary Frewer's Charity - -	89	19	6	Cons.
John Moor's Charity - -	372	19	1	Red.
Melksham - - - Wilts:				
Thomas Bruge's Charity - -	333	6	8	Cons.
Melons (St.) - - Monmouth:				
Blanch Evan's Charity - -	218	5	8	Cons.
Charities of Margaret Morgan and Morgan Morgan - -	235	12	8	New.
Melton Mowbray - - Leicester:				
Mary Brigg's Charity - -	81	17	5	Cons.
Charities of Ann Hewitt and others - - - - -	58	9	7	Cons.
James Hickson's Charity - -	58	9	7	Cons.
Charities of Thomas and William Reeve - - - - -	35	1	0	Cons.
Mary Green's Charity - -	67	0	7	Cons.
John Day's Charity - - -	105	16	5	Cons.
John Bourn's Charity - -	299	5	0	New.
Lady Elizabeth Norman's Charity	109	8	9	Cons.
Joseph Noble's Charity - -	72	13	0	Cons.
Melton (West). (*See* Brampton Bierlow.				
Menheniot - - Cornwall:				
Rev. Wm. Holwell Carr's Charity	157	5	6	Cons.
Meon (East) - - Southampton:				
The Forbes Almshouses -	3,300	0	0	Cons.
	315	12	10	New.
Meopham - - - Kent:				
Frances Smith's Charity - -	113	6	3	Cons.
The Clay Cottages - - -	216	13	4	Cons.
Mere - - - Wilts:				
Robert Still's Charity - -	171	3	8	Cons.
Merrington - - Durham:				
Poor's Land - - -	466	13	4	Cons.
John Smith's Charity - -	204	5	1	Cons.
John Stokoe's Charity - -	305	10	11	Cons.
Mersea (West) - - Essex:				
Church and Strood Lands -	434	15	8	Cons.
Mersham - - - Kent:				
The Lying-in Charity - -	154	18	3	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Merton - - - Surrey:				
Richard Thornton's Charity (Schools) - - -	11,477	15	3	New.
Do. (Poor) - - -	1,113	4	4	New.
Elizabeth Simon's Charity -	500	0	0	New.
Mary Batt's Gift - -	250	0	0	Cons.
Admiral Isaac Smith's Charity -	630	0	0	Red.
Richard Dallett's Charity -	210	0	0	New.
Elizabeth Simon's Charity -	600	0	0	Cons.
Poor's Wood Charity - -	109	17	1	Cons.
John Middleton's Charity -	33	6	8	Cons.
Michelmarsh - - Southampton:				
Gifts of George Reeves, John Cox, and Bishop Manningham	179	3	8	Cons.
Mickleover - - Derby:				
Robert Newton's Charity (School)	213	18	1	Cons.
Do. (Poor) - -	213	18	1	Cons.
Mickleton - - Gloucester:				
John Millard's Charity - -	166	13	4	Cons.
Nanny Millard's Charity -	300	0	0	Cons.
Middle - - - Salop:				
Earl of Bridgwater's Charity -	2,191	15	6	Cons.
Middleton - - Lancaster:				
Wm. Moss's Charity - -	48	0	4	Cons.
Charities of Catherine Hopwood and others - - -	619	7	1	Cons.
Anne Buckley's Charity -	53	16	7	Cons.
Middleton Cheney - Northampton:				
The Horton Almshouses - -	6,000	0	0	Cons.
Midhurst - - - Sussex:				
George Ognell's Charity - -	150	0	0	New.
	1,805	3	3	Cons.
Free School - -	100	0	0	Cons.
Mid Lavant and East Lavant, Sussex:				
Elizabeth Hardy's Charities -	203	1	5	Cons.
Midsomer Norton - - Somerset:				
Ann Harris' Charity - -	182	4	7	Cons.
Milborn Port - - Somerset:				
The Horsey Gift - - -	500	0	0	Cons.
Milbrook - - - Bedford:				
Arthur Wichalse's Charity -	188	8	6	Cons.
Millbrook - - Southampton:				
Rev. Wm. Harvest's Charity -	100	0	0	Cons.
Susannah Pollen's Charity -	166	13	4	Cons.
Milbourne - - Westmorland:				
Louisa Fearn's Charity - -	239	12	7	Cons.
Mile End in Stepney - Middlesex:				
Beaumont Philosophical Institution - - - -	12,150	12	10	Cons.
Milford - - Southampton:				
Charles Benjamin Pryce's Charity	281	11	6	Cons.
Millom - - Cumberland:				
William Atkinson's Charity -	1,222	18	7	Cons.
Milson - - - Salop:				
Thomas Nash's Charity - -	55	5	0	Cons.
Milson. *See* Neen Savage.				
Milton next Sittingbourne - Kent:				
Thos. Bradbury's Charity -	235	9	7	Cons.
Catherine Ann Dicks' Charity -	30	7	8	Cons.
Mary Simes' Charity - -	106	3	0	Cons.
Mildred Chapman's Charity -	24	6	2	Cons.
Samuel Creed's Charity - -	55	0	0	Cons.
Milton next Sittingbourne. *See* Harrietsham.				
Mill Hill - - Middlesex:				
John Shuter's Charity in aid of St. Paul's National Schools	359	3	5	Cons.
Minchinhampton - Gloucester:				
Joseph Mill's Charity - -	2,153	16	11	Red.
Minster (Isle of Sheppy) - Kent:				
William Hopson's Charity -	630	0	0	Red.
Mary Belsey's Charity - -	280	0	0	Red.
Minsterley - - - Salop:				
Joshua Williams's Charity -	1,000	0	0	Cons.
Minsterworth - - Gloucester:				
Charities of Jeremiah Hawkins -	285	0	0	Cons.
Mirfield - - - York:				
Richard Beaumont's Charity -	154	5	0	Cons.
Robert Holdsworth's Charity -	167	0	0	Cons.
Miserden - - Gloucester:				
Theyer Townsend's Charity -	100	0	0	New.
Charities of Mrs. Barksdale and Sarah Yarnton - -	146	19	8	Cons.
Missenden (Little) - Buckingham:				
Sarah Bates' Charity - -	100	0	0	Cons.
Mitcham - - - Surrey:				
Sunday School Fund - -	1,702	16	4	Cons.
Mold - - - Flint:				
James Hughes' Bequest to National School - -	145	12	0	Cons.
Martha Dod's Bequest to ditto -	101	16	11	Cons.
Mollington - - - Oxford:				
Walter Calcott's Charity - -	76	2	3	Cons.
Molton (North) - - Devon:				
Right Hon. Caroline Dowager Lady Poltimore's Charity -	484	10	5	Cons.
Molton (South) - - Devon:				
Municipal Charities - -	523	12	4	Cons.
Rashleigh's Charity - -	332	17	5	Cons.
Blue Coat School - -	2,465	0	0	New.
Rev. Hugh Maire Passmore's Bequest to ditto - - -	900	0	0	Cons.
Free School: Hugh Squire's Charity -	341	18	1	Cons.
Ditto Rev. Hugh Maire Passmore's Charity - -	900	0	0	Cons.
Gifts of Joan Webber, Joseph Palmer, Nathaniel Sprigg, and Jane Whittle - - -	329	17	10	Cons.
Mongewell - - - Oxford:				
Bishop Barrington's Charity -	105	5	3	Cons.
Monken Hadleigh - Middlesex:				
Sir Roger and Lady Wilbraham's Almshouses - - -	3,050	0	0	Cons.
Monk Oakhampton. *See* Exeter (St. Petrock).				
Monk's Horfield Trust. *See* Bristol.				
Montgomery:				
John Tanner's Charity - -	166	13	4	Cons.
Moorsom (Great) in Skelton - York:				
John Calvert's Dole - -	20	19	5	Cons.
Moorsom. *See* Carlton.				
Moorfields Tabernacle - Middlesex:				
John Loveday's Charity - -	2,367	0	0	Cons.
Joseph Watt's Charity - -	120	0	0	Cons.
John Finnard's Charity -	400	0	0	Cons.
Long's Bequest - - -	100	0	0	Cons.
Poor's Account - -	145	0	0	Cons.
Rose Finnard's Charity - -	800	0	0	Cons.
Tabernacle School Funds - -	600	0	0	Cons.
Morchard Bishop - - Devon:				
Abraham Way's Charity -	100	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Moreton - - - Essex:				
Rev. William Wilson's Charity for the School - -	400	0	0	Red.
Church Land's Charity - -	103	5	8	Cons.
Moreton (North) - - Berks:				
Ann Noye's Charity - -	100	0	0	Cons.
Moreton Morrell - - Warwick:				
Charities of Rev. John Clavering and Elizabeth Baxter -	633	13	4	Red.
Moreton in the Marsh - Gloucester:				
National Schools - -	2,338	4	0	Cons.
Infant Schools - -	400	0	0	Cons.
John Shirley's Charity - -	105	2	6	Cons.
Thomas Sims' Charity - -	78	12	0	Cons.
Morley - - - Derby:				
School Charity - - -	367	3	11	Cons.
Morley. *See* Smalley.				
Morpeth - - Northumberland:				
Presbyterian Chapel Charity -	194	10	11	Cons.
Thomas Pye's Charity - -	129	4	9	Cons.
Mortlake - - - Surrey:				
Thomas Whitfield's Charity -	100	0	0	Cons.
Mosbrough-in-Eckington - Derby: and Ulley-in-Treeton - - York:				
Elizabeth Poynton's Charity -	526	16	7	New.
Mostyn in Whitford - - Flint:				
Lady Emma Pennant's Charity -	612	3	9	Cons.
Mothvey. *See* Myddfar.				
Mottram-in-Longdendale - Chester:				
Unknown Donor's Charity -	125	17	11	Cons.
Motherby Gill and Greystoke - - } Cumberland:				
Thomas Thompson's Charity -	22	5	11	Cons.
Motherby and Gill in Greystoke - - } Cumberland:				
Isaac Peacock's Charity -	24	7	11	Cons.
Moulsey (East) - - Surrey:				
John Grisdell's Charity - -	50	0	0	Cons.
Thomas Willett's Charity -	100	0	0	Cons.
John Winkins's Charity -	350	0	0	Red.
Moulsey (West) - - Surrey:				
Joseph Palmer's Charity -	500	0	0	Cons.
Moulton - - Northampton:				
Robert Mills' Charities -	44	9	0	Cons.
Mountsorrel - - Leicester:				
Sarah Brinton's Charity for Poor	390	0	0	Cons.
Do. for Repair of Christchurch	640	0	0	Red.
Do. for Schools and Organist of do. - -	988	8	9	Cons.
Ann Castledine's Almshouses -	109	5	10	Cons.
Mudford - - - Somerset:	167	0	0	Cons.
William Whitbye's Charity -				
Munslow - - Salop:				
Recreation Ground Charity -	34	18	6	Cons.
Murrow and Guyhirn in Wisbech St. Mary - } Cambridge:				
Dr. Jobson's Charity - -	713	1	3	New.
Musgrave (Great) - Westmorland:				
Free School - - -	76	8	8	Cons.
Gift of the Rev. F. Collinson to do. - - -	1,500	0	0	Cons.
Musgrave (Little) in Crosby Garrett - } Westmorland:				
Poor's Stock - -	30	10	5	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Muskham (North) - Nottingham:				
Mary Ann Wagstaffe's Bequest -	96	0	0	Cons.
Muskham (South) - Nottingham:				
John Foster's Charity - -	106	13	4	Cons.
Myddfar otherwise Mothvey - - } Carmarthen:				
John Josiah Holford's Charity -	200	0	0	Cons.
Charity founded by Morgan Owen Bishop of Llandaff - -	273	6	8	Red.
Naburn. *See* Stillingfleet.				
Nantmel. *See* Llansantffraid.				
Nantwich - - - Chester:				
Elizabeth Walker's Charity -	692	5	0	New.
Martha Chorlton's Charity -	66	19	0	New.
Grammar and Blue Cap School	723	11	3	Cons.
	73	15	7	Red.
Narborough - - Leicester:				
Ann Bingley's Charities -	1,133	6	8	Cons.
Church Piece Charity - -	27	0	0	Cons.
Narburgh - - - Norfolk:				
Rev. Henry Spelman's Charity -	1,468	5	7	Cons.
Nassington. *See* Apethorpe.				
Navestock - - Essex:				
Rev. Frederick Vane's Charity -	58	1	1	Red.
Neale Exhibition at Normal School of British and Foreign School Society	1,502	0	5	New.
Neath - - - Glamorgan:				
William Gwyn's Bequest to the Charity School - -	125	11	9	Cons.
William Cross' Charities -	105	6	10	New.
	21	14	11	Cons.
Neen Savage and Milsom - Salop:				
Thomas Hill's Charity -	150	0	0	Cons.
Neithrop. *See* Banbury.				
Neots (St.) - - Huntingdon:				
Elizabeth Smith's Charity -	99	11	9	Cons.
Mary Musgrave's Charity -	109	17	10	Cons.
"Chatteris" Charity - -	100	0	0	Red.
John Dryden's Charity -	128	7	6	Cons.
Neston (Great) - - Chester:				
Thomas Hayes' Charity -	548	13	11	Cons.
Netherbury - - - Dorset:				
Mary Serjeant's Charity -	63	19	7	Cons.
Mary Packer's Charity - -	62	15	4	Red.
Netherbury, Bowood, and Ash in Netherbury - } Dorset:				
Hannah Clare's Charity - -	1,021	5	7	Red.
Newark-upon-Trent - Nottingham:				
Henry Stone's Charity - -	3,167	14	1	Cons.
Anthony Collingwood's Charity -	967	6	1	Cons.
Do. (Church Charity)	250	0	0	Cons.
Frances Dixon's Charity -	322	2	11	New.
Mary Ann Wagstaffe's Bequest -	192	0	0	Cons.
Rev. Dr. Bernard Wilson's Charities - - -	1,666	13	4	Cons.
George Lawrence's Charity -	1,839	1	7	Cons.
Chapman's Charity - -	100	0	0	Cons.
Mary Sturtevant's Charity -	230	4	3	Cons.
Newbold in Chesterfield - Derby:				
Elizabeth Tomlinson's Charity -	412	7	5	Cons.
Newbold-on-Stour - Worcester:				
Rev. William Hopkins' Charity -	209	14	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Newbury - - - Berks:				
Jemmett Raymond's Charity -	1,900	0	0	New.
St. Bartholomew's Hospital -	4,568	6	11	Cons.
Upper Meeting House - -	1,273	1	0	New.
Kendrick's Morning Prayer Charity - - -	500	0	0	Cons.
St. Mary's Charity - -	428	11	9	Red.
Newcastle-under-Lyme - Stafford:				
Thomas Hattrell's Charity -	2,753	18	2	New.
Newcastle-upon-Tyne (St. Andrew) - Northumberland:				
Charities of Sir William Blackett the elder, Bart., Sir William Blackett the younger, Bart., and John Hewitt - - -	3,933	6	8	Cons.
Orphan House Charity - -	1,173	6	8	Cons.
Newchapel in Wolstanton - Stafford:				
Rev. Robert Hulme's Charity School - - -	1,127	0	4	Cons.
Newchurch-in-Pendle - Lancaster:				
Fence School - - -	83	8	10	Cons.
Newchurch-in-Rossendale, Lancaster:				
Newchurch Chapel Estate -	56	4	0	Cons.
Newent - - - Gloucester:				
Walter Nourse's Charity -	67	0	0	Cons.
Timothy Nourse's Charity -	416	15	0	Cons.
Newland - - Gloucester:				
James Gough's and William Pawlett's Charities called "The Bream Chapel Charity" -	307	12	2	Cons.
Newland in Hurst - - Berks:				
Fuel Allotments Charity -	391	18	11	Cons.
Newland. *See* Coventry and Witney.				
Newlands-in-Crosthwaite, Cumberland:				
Joseph Fisher's Charities -	153	1	3	Cons.
	106	19	1	Cons.
Newnham - - Gloucester:				
John Matthew's Charity -	500	0	0	Cons.
Colonel John Harvey Ollney's Charity - - -	324	6	6	Cons.
Newnham - - Northampton:				
Sarah Ann Oliver's Charity -	52	4	5	Cons.
Newnton (Long) - - Wilts:				
Rev. Matthew Hale Estcourt's Bequest - - -	756	11	4	Cons.
Newport - - Salop:				
Charities of Stephen Denston, Richard Fletcher, and Mrs. Morton - - -	159	15	9	Cons.
William Bennet's Charity -	900	0	0	Cons.
Newport (Isle of Wight), Southampton:				
Blue School - - -	1,613	14	0	Cons.
	1,200	0	0	Red.
Rev. George Richards' Bequest to do. - - -	100	6	3	Cons.
Jane Frances Scott's Bequest to do. - - -	114	12	3	Cons.
Newport Pagnell - Buckingham:				
John Revis Charities - -	1,500	0	0	Cons.
George Knibb's Charity -	195	2	6	New.
Robert Collison's Charities -	1,125	0	0	New.
Do. for Poor in Revis' Almshouse - -	225	0	0	New.
Do. in aid of Queen Ann's Hospital - -	1,845	0	0	New.
James Leverett's Charity -	300	0	0	New.
William Underwood's Charity -	321	5	8	Cons.
Edward Whitton's Charity -	130	2	7	Cons.
Newsham. *See* Goosnagh.				
Newton's Charity. *See* Leicester.				
Newton in Blithfield. *See* Lichfield.				
Newton Bewley. *See* Norton.				
Newton-in-Makerfield - Lancaster:				
Poor Stock Clothing Charity -	301	11	5	Cons.
Newton-le-Willows and Patrick Brompton - York:				
Elizabeth Elsley's Charity -	407	12	11	Cons.
Newton (St. Cyres) - - Devon:				
Abraham Frank's Charity -	107	19	3	Cons.
Newtown - - Montgomery:				
John Griffiths' National School and Nights Lodging Charity -	2,056	13	10	Cons.
Newtown - - - Salop:				
Arthur Harper's Charity -	57	1	2	Cons.
Newtown Linford - Leicester:				
Mary Heard's Charity - -	347	15	0	Cons.
Niton (Isle of Wight) Southampton:				
Parish School - - -	323	13	10	Cons.
Jane Barwis's Charity - -	59	3	11	Cons.
Rev. Richard Dixon's Bread Charity - - -	108	16	11	Cons.
Nolton - - - Pembroke:				
John Grant's Charity - -	549	1	11	New.
Norham - - Northumberland:				
Thomas Kidd's Charity - -	104	6	0	Cons.
Normanton - - Lincoln:				
Lewis Gwin's Charity - -	110	0	0	Red.
Northallerton - - - York:				
Maison Dieu Hospital - -	107	10	7	Cons.
Northampton:				
St. Thomas's Hospital - -	107	17	7	Cons.
Rebecca Hussey's Charity for Poor Prisoners in County Gaol - - - - -	768	12	11	Red.
Jonathan Warner's Charity -	200	0	0	Cons.
John Shortgrave's Charity -	428	10	3	New.
„ (St. Andrew):				
Church Repair Fund: Miss Catherine Elizabeth Hyndman's Bounty - -	272	0	0	Cons.
„ (St. Giles):				
Arthur Goodday's Charity -	1,841	4	2	Cons.
„ (St. Katherine):				
Church Repair Fund: Miss Catherine Elizabeth Hyndman's Bounty - -	224	13	3	Cons.
Northchurch. *See* Berkhampstead (St. Mary).				
Northenden - - - Chester:				
Sharston Hall Charity - -	1,127	9	1	Cons.
Kenworthy Charity - -	1,127	9	1	Cons.
Sharston School Charity - -	338	4	8	Cons.
Northern Etchells - - Chester:				
Mary Baxter's Charity - -	98	7	2	Cons.
Northfield - - - Worcester:				
School Fund of Foundation of the Rev. Dr. William Worth, Thomas Lockley Soley, and Thomas Loyd - - -	433	6	8	Cons.
Northiam - - - - Sussex:				
Jane Beckett's Bequest for National School - - -	100	0	0	Cons.
Maria Elizabeth Gladwish's Gift for ditto - - - -	28	14	6	Cons.
Thomas Roote's Bequest to ditto	90	15	9	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Northleach - - - Gloucester:		
Mary Harritts Allen's Charity -	1,058 12 3	Cons.
Colonel John Harvey Ollney's Charity - - - - -	213 12 4	Cons.
Norton - - - - Derby:		
Leonard and Edward Gill's Gift	143 16 9	Cons.
Norton - - - Durham:		
Grammar School - -	78 10 5	Cons.
Norton - - - Hertford:		
John Izard Pryor's Charity -	108 11 0	New.
Norton in Campsall - - York:		
Mary Ramsden's Charity -	268 13 0	Cons.
Norton - - - Wilts:		
Ann Jacob's Charity - -	69 0 11	Cons.
Norton (St. Philip) - Somerset:		
Abraham Elton's Charity - -	702 18 8	Cons.
Norton Canes otherwise Norton under Cannock } Stafford:		
Sarah Knight's Charity - -	166 13 4	Cons.
Norton, Newton Bewley, Wolviston, and Billingham - - - - } Durham:		
Thomas Newton's Charity -	108 2 5	Cons.
Norwich (City):		
Susannah Cooke's Charity -	375 0 0	New.
Boys' Hospital - - -	6,666 13 4	Cons.
Girls' Hospital - - - -	426 2 0	Cons.
Great Hospital - - -	20,606 9 10	Cons.
„ City Gaol:		
Rebecca Hussey's Charity for Poor Prisoners - - - -	230 11 10	Red.
„ Castle Gaol:		
Rebecca Hussey's Charity for Poor Prisoners - -	691 15 8	Red.
„ (St. George Colegate):		
Sarah Elden's Charity - -	1,848 0 0	New.
John Ringall's Charity - -	25 6 8	Cons.
Mary Ann Yallop's Charity -	376 9 5	New.
„ (St. John Maddermarket):		
Francis Gillian's Charity -	691 4 1	Cons.
„ (St. John de Sepulchre):		
Mary Ann Yallop's Charity -	381 17 9	Cons.
Thomas Clabburn's Charity -	173 7 10	New.
Thomas Clabburn's Charity for the Benefit of Poor Persons belonging to Cooke's Hospital	871 8 2	Red.
„ (St. John Sepulchre). *See* Trowse Newton.		
„ (St. Margaret):		
Anne Matthew's Charity - -	171 5 11	Cons.
„ (St. Martin-at-Palace):		
Benjamin Trappett's Charity -	226 19 0	Cons.
„ (St. Michael Coslany):		
Thomas Clabburn's Charity -	173 7 10	New.
„ (St. Paul and St. James): -		
Thomas Clabburn's Charity -	346 15 9	New.
„ St. Peter of Mancroft, St. Martin at Oak, St. Augustine, St. Michael of Coslany, St. George of Colegate, and St. Mary:		
Edmund Manning's Charity -	4,000 0 0	Cons.
„ (St. Stephen's and St. Lawrence) } Norfolk:		
Rev. Roger Flint's Charity -	529 2 8	Cons.
Norwich (St. Stephen's and St. Saviour's):		
Elizabeth Pendleton's Charity -	266 13 4	Cons.
„ (St. Swithin):		
Thos. Mottram Rodwell's Charity	159 9 10	New.
Nottingham (Town):		
Abel Collins' Hospital - -	550 4 1	Cons.
Rebecca Hussey's Charity for Poor Prisoners - -	864 14 6	Red.
„ (St. Mary):		
Thomas Willoughby's Charity -	369 7 11	Cons.
William Burton's Charity -	165 8 9	Cons.
Fanny Rowan's Charity -	722 12 10	Cons.
St. John Wyer's Charity - -	984 2 6	Cons.
„ (St. Nicholas):		
St. John Wyer's Charity - -	984 2 5	Cons.
„ (St. Peter):		
St. John Wyer's Charity - -	984 2 5	Cons.
Nunney - - - Somerset:		
James Singer's Charity - -	166 13 4	Cons.
Rev. Samuel Whitchurch's Charity	100 0 0	Cons.
Fussell's Charity - -	315 0 0	New.
Thomas Turner's Charity -	9,544 18 8	Cons.
	5,103 0 0	New.
Thomas Harris's Charity -	1,050 0 0	New.
Nympsfield - - Gloucester:		
School and Poor's Charity -	262 1 0	Cons.
Oadby - - - Leicester:		
Charities of Cartwright and others	46 3 4	Cons.
Oaksey - - - Wilts:		
Second Poor's Money - -	100 0 0	New.
Ockley - - - Surrey:		
Jane Scott's Bequest for repair of Scott's School - -	100 0 0	New.
George Arbuthnot's Bequest to do.	333 6 8	Cons.
Elizabeth Eversted's or Evershed's Charity - - -	1,000 0 0	Cons.
Ocle Pritchard. *See* Lugwardine.		
Oddington - - - Gloucester:		
Hervey's Charity - - -	124 13 0	Red.
Odiham - - Southampton:		
Free School - - -	2,732 4 10	New.
Sir Edward More's and Wyeth's Almshouses - - -	121 6 1	Cons.
Sir Edward More's Almshouses -	926 8 8	Cons.
Offenham - - Worcester:		
William Kerry's Charity -	108 16 10	Cons.
Oldham and Royton - Lancaster:		
Poor's Field Charity - -	661 15 11	Cons.
Oldland in Bitton - Gloucester:		
Ann Pring's Charity - -	100 0 0	Cons.
Old Swinford and Stourbridge - - } Worcester:		
John Wheeler's Charity - -	1,504 6 1	Cons.
Oley's (Rev. Barnabas) Charity -	112 4 0	Cons.
Onehouse - - Suffolk:		
Ellzabeth Sparke Garnon's Charity - - -	146 11 10	Cons.
Ordsall - - Nottingham:		
Elizabeth Johnson's Charity -	108 13 11	Cons.
Ormside - - Westmorland:		
Burton's Charity or Apprentice Fund - - -	41 19 10	Cons.
Poor's Stock - -	15 14 4	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Orton - - Westmorland:				
Miss Holmes' Bequest to School	700	0	0	Cons.
Do. for Schoolmistress - -	103	8	0	Cons.
Do. for Bread -	103	8	0	Cons.
Do. for Poor -	20	13	6	Cons.
Mary Dalton's Charity -	207	5	7	Cons.
Mark Oldham's Charity - -	228	0	2	Cons.
Orton Longueville - Huntingdon:				
Christopher Jeffery's Charity -	109	8	9	Cons.
Mary Walsham's Charity -	251	6	0	Cons.
Orton Waterville - Huntingdon:				
Francis Wright's Bequest -	218	11	8	Cons.
Jackson Wyman's Charity -	209	8	6	Cons.
Osbaldwick - - - York:				
William Hutchinson's Charity -	1,490	15	8	Cons.
Osgathorpe - - Leicester:				
Thos. Harley's School and Almshouses - - -	1,302	3	0	Cons.
Oswestry - - - Salop:				
Sir William Williams's Charity -	210	16	1	Cons.
Hugh Yale's Charity - -	661	11	5	Cons.
Otley - - - York:				
Poor's Dole - - -	33	6	8	Cons.
Otterhampton - - Somerset:				
Rev. Dr. Jeffery's Charity -	213	12	4	Cons.
Ottery (St. Mary) - - Devon:				
Frances Stribling Warren's Charity	55	18	9	New.
William Woodrow's Charity -	121	4	3	Cons.
Feoffee Charity - -	496	9	2	Cons.
Dorothea Mundy's Gift - -	54	5	4	Cons.
Oundle - - Northampton:				
Thomas Franklyn's Charity -	336	18	0	Cons.
Oundle and Ashton - Northampton:				
Charlotte Simcoe's Charity -	500	0	0	Cons.
Ovenden. *See* Halifax.				
Over Peover - - Chester:				
Mary Barnes' Charity - -	576	16	10	Cons.
Overstone - - Northampton:				
John Kipling's Charity - -	200	0	0	Cons.
Overton - - - Flint:				
Thomas and Margaret Eyton's Charities - - -	197	3	1	Cons.
Overton - - Southampton:				
John Jagoe's Charity (Clothing)	600	0	0	Cons.
Ditto (National School) -	400	0	0	Red.
Over Wyersdale - - Lancaster:				
Richard Townley's Charity -	386	11	7	Cons.
Ovingham - - Northumberland:				
Christopher Gregson's Charity -	105	0	0	New.
Owthorpe - - Nottingham:				
Fanny Rowan's Charity - -	206	4	0	Cons.
Owthorpe. *See* Langar.				
Oxford:				
(Warneford Lunatic Asylum) Henry Goring's Bequest -	186	11	3	Cons.
William Gardner's Charity -	115	2	8	New.
Ann Alworth's Charity - -	410	15	8	Cons.
(The Ratcliffe Infirmary) Dame Harriett Elizabeth Wetherall Warneford's Gift - -	435	19	4	Cons.
„ (St. Aldate):				
Church Estate - - -	912	3	4	Cons.
„ (St. Martin):				
Church Lands - -	1,377	6	7	Cons.
„ (St. Mary Magdalen):				
Feoffee's Charity - -	448	10	9	Cons.
Oxford (St. Michael):				
Parish Charities - -	1,627	19	11	Cons.
„ (St. Thomas):				
Martha Harris's Charities -	221	18	3	Cons.
Oxford and Cumnor - - } Berks:				
William Slatter's Charity -	108	2	2	Cons.
Oystermouth. *See* Llangenarth.				
Packington (Great) - Warwick:				
The Communion Charity -	108	5	1	Cons.
Bequest of William Burbidge -	10	8	2	Cons.
Bequest of Heneage Earl of Aylesford - - -	10	8	2	Cons.
Poor's Money - -	234	19	9	Cons.
William Wotton's Gift - -	5	3	7	Cons.
Packington (Little) - Warwick:				
Rev. John Jaques' Charity -	386	16	5	Cons.
Padbury - - Buckingham:				
Rev. William Thomas Eyre's Gift to the Warneford and Eyre Padbury School Charity -	100	0	0	Red.
Paddington - - Middlesex:				
George Abourne's Charity -	300	0	0	Red.
Padstow - - - Cornwall:				
John Randle's Charity - -	189	0	0	New.
Padworth - - - Berks:				
Elizabeth Brightwell's Charity -	335	0	0	Red.
Charities of Susannah Brightwell, Loftus Brightwell, Ann Chicheley, and Elizabeth Brightwell -	107	4	9	Red.
Paignton - - - Devon:				
Marianne Mogridge's Charity -	50	0	0	Cons.
Allan Belfield's Charity - -	1,000	0	0	Cons.
Painswick - - Gloucester:				
Unknown Donor's Charity -	166	17	7	New.
Charities of Mary Shipton and Theyer Townsend - -	115	10	0	New.
John Gardner's Charity - -	100	5	0	Cons.
Colonel John Harvey Ollney's Charity - - -	320	8	6	Cons.
Elizabeth Cox's Charity - -	435	8	9	Cons.
Pakefield. *See* Woodford.				
Pakenham - - Suffolk:				
Thomas Bright's Charity -	55	15	8	Cons.
Pancras, St. *See* London.				
Pangbourne - - Berks:				
William Downing's Chority -	166	10	0	New.
Dr. John Symonds Breedon's Charity (Poor) - -	178	11	8	Cons.
John Breedon's School - -	100	0	0	Cons.
Parbold in Eccleston - Lancaster:				
Charities of Jonathan Gillibrand, Thomas Lathom, and James Bradshaw - - -	107	1	11	Cons.
Parson Drove in Leverington - - } Cambridge:				
John Bend's Charity - -	298	15	6	Cons.
Partrishow. *See* Llanbedr.				
Patrick Brompton. *See* Newton-le-Willows.				
Pattishall - - Northampton:				
William Waite's Charity - -	312	18	2	Cons.
Peacock's (Sir Stephen) Charities, created by Will dated 3rd Nov. 1535	309	5	0	Cons.
Peckleton - - Leicester:				
Charities of William Wyghtman and others - - -	67	14	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Peirce's (Priscilla) Bequest to the General Baptist Assembly Fund	4,272 7 3	Cons.
Pelsall in Wolverhampton - Stafford: Dame Dorothy Bridgman's Charity	210 11 1	Cons.
Pelynt. *See* Looe.		
Pemberton's (John) Charity - -	100 0 0	Cons.
Pembridge - - Hereford: Henry Bengough's Charity -	1,000 0 0	Red.
Pendleton - - Lancaster: James Short's Charity - -	362 14 5	New.
Penkevil (St. Michael) - Cornwall: Charity of Right Hon. Anne Frances Countess of Falmouth for Schoolmistresses - -	666 13 4	Cons.
Penkevil (St. Michael). *See* Eglos Merther.		
Penmaen. *See* Llangenath.		
Penn - - - Stafford: Poor's Land Charity - -	2,090 5 10	Cons.
Almshouses of Ann and Raphael Sedgwick - - -	464 19 1	Cons.
Pennard (East) - - Somerset: Gerrard Martin's Charity - -	128 13 4	Red.
John Powlett Marquis of Winchester's Charity - -	108 13 11	Red.
Pensax in Lindridge - Worcester: Lady Priscilla Child's Charity -	133 6 8	Cons.
Pensford - - - Somerset: James Ireland's Charity for Lecture - - -	914 0 0	New.
Pentney - - - Norfolk: Charities of Sawer and others -	25 14 1	Cons.
Fuel Allotment - -	251 7 11	Cons.
Penzance - - - Cornwall: John Buller's School Charity -	500 0 0	Red.
Peopleton - - Worcester: Rev. George Dineley's Charity -	201 10 3	Cons.
Peterborough (City) - Northampton: Town Estates - - -	159 15 9	Cons.
Rebecca Hussey's Charity for Poor Prisoners - -	96 1 7	Red.
" (St. John Baptist): Mary Sambrooke's Charity -	400 0 0	Red.
Peterchurch and Clifford - Hereford: John Smith's Charity - -	4,928 8 8	Cons.
Petersfield - - Southampton: John Holland's Charity - -	166 13 4	Cons.
John Meere's Charity - -	166 13 4	Cons.
Petersfield and Sheet - Southampton: The Willow Almshouses founded by Mary Ann Kennett -	2,000 0 0	New.
Petworth - - - - Sussex: Gifts of the Right Hon. George Lord Leconfield for Infant School - - -	1,100 0 0	Cons.
Somerset Hospital - - -	8,500 0 0	Cons.
The Watching Fund - -	1,114 4 2	Cons.
Peter Lackman's or Luttman's Charity - - -	135 15 6	Cons.
Pickhill - - - York: Sarah Eaden's Charity - -	110 16 0	Cons.
Pilton - - - Somerset: Martha Bethell's Charity -	108 16 11	New.
Job Cook's Charity - -	48 7 9	Cons.
Pinchbeck - - Lincoln: Elizabeth Whitworth's (Widow) Charity - - -	90 11 6	Cons.
Pinhoe - - - Devon: John Land's Charity - -	230 8 0	Cons.
Pinner - - - Middlesex: John Weall's Charity - -	100 0 0	Cons.
Goditha Martin's Charity -	108 11 0	New.
Mary Roberts' Charity (Poor) -	378 19 2	Red.
Ditto (Incumbent) -	152 7 8	Cons.
Mary Franklyn's Charity -	54 5 3	New.
Mary Elige's Charity - -	59 6 10	New.
Elizabeth Deering's Charity -	175 1 1	Cons.
Henrietta Maria Charlotte Howard's Charity - - -	160 0 0	Cons.
Thomas Hill's Charity - -	200 0 0	Cons.
Pishill - - - - Oxford: Henry Kebble's Charity - -	58 12 7	Cons.
Catherine Phillips' Charity -	100 0 0	Cons.
Pitcombe - - Somerset: Sarah Charlotte Campbell's Charity - - - - -	119 19 4	Cons.
Sarah Hobhouse's Charity -	229 5 10	New.
Harriett Hobhouse's Charity -	102 16 7	New.
Pittington - - Durham: Charity of a Donor unknown -	64 11 9	Cons.
Plaistow - - - Essex: Edith Clark's Bequest (Poor) -	271 9 5	Red.
Do. (National Schools)	276 7 2	Red.
Platt (St. Mary) - - Kent: Rev. Chas. Layfield's Charity -	149 9 9	Red.
Plaxtol - - - Kent: Rev. Chas. Layfield's Charity -	164 8 10	Red.
Pleasley - - - Derby: William Pearsce's Charity -	189 9 6	Cons.
Plumpton - - - Sussex: Thomas Traver's Charity -	218 5 2	Cons.
Plumpton-in-Lazonby - Cumberland: John Scott's Charity - -	111 5 4	Cons.
Plumstead - - - Kent: Edward Smith's Charity -	67 0 0	Cons.
Rev. Henry Kipling's Charity -	582 10 6	Cons.
Hannah Scott's Bread Charity -	1,015 18 4	New.
William Cole's Charity - -	974 4 7	New.
Plymouth - - - Devon: Hospital of Orphan's Aid -	3,139 19 5	Cons.
	2,400 0 0	New.
Joan Bennett's Charity - -	2,611 3 2	Cons.
Joseph Jory's Charity - -	423 5 7	Cons.
" (St. Andrew): Mr. Northcote's Charity -	218 17 6	Cons.
John Moorshead's Charity -	54 2 8	Cons.
John Williams' Charity - -	162 15 7	Cons.
" (Charles the Martyr): Mary Glanville Hodson's Charity	375 0 0	Red.
James Stevens' Gift (Bread) -	167 7 3	Cons.
Do. (Sunday School)	167 7 3	Cons.
	932 8 5	Cons.
Sunday School and School of Industry - - -	200 0 0	Red.
	139 5 0	New.
Ditto Miss Hawker's Bequest	111 5 3	Red.
John Morris' Charity - -	90 13 7	New.
Victoria Almshouses - -	487 2 11	Cons.
Plympton (St. Maurice) - Devon: Mary Moulton's Gift - -	251 6 2	Cons.
Plymtree - - - Devon: Anne Veysie's Charity - -	103 12 7	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Polebrook - - Northampton:		
Rev. Charles Enseby Isham's Charity - - -	100 0 0	Cons.
Poltimore - - - Devon:		
Rt. Hon. Caroline Dowager Lady Poltimore's Charity - -	193 5 9	Cons.
Sir Richard Warwick Bamfylde's Charity - - -	245 7 11	Red.
Mary Bradford's Charity -	105 0 0	New.
Rev. Rich. Warwick Bamfylde's Charity - - - -	100 0 0	New.
Ponteland - Northumberland:		
Sir Charles Ogle's Charity -	200 0 0	Cons.
Pontesbright. *See* Chapel.		
Pontypool - - - Monmouth:		
Capel Hanbury Leigh's Bequest to the School - -	1,078 3 4	Cons.
Poole - - - Dorset:		
Christopher Jolliffe's Charity -	150 0 0	Cons.
George Garland's Charity -	227 12 9	New.
Poole and other places - Dorset:		
William Howard's Charity for Members of quarterly meetings of Society of Friends - -	3,350 0 0	Cons.
Poplar - - - Middlesex:		
John West's Charity - -	400 0 0	Red.
James Gates' Charity - -	1,004 3 8	Cons.
Charities of John Perry the elder and John Perry the younger -	600 0 0	Cons.
Poppleton (Nether) - - York:		
John Dodsworth's Charity -	105 0 0	New.
Portisham - - - Dorset:		
Charles Masterman's Charity -	361 0 8	Cons.
Portland (St. John the Baptist) Dorset:		
Church Repair Fund: Miss Catherine Elizabeth Hyndman's Bounty - - -	139 5 6	Cons.
Portsmouth. *See* Stonehouse.		
Pott Shrigley. *See* Bosley.		
Potterne - - - Wilts:		
Thomas Flower's Charity -	373 13 5	Cons.
Robert Pitt's Charity - -	607 8 9	Cons.
Charity of the Rev. Henry Kent, D.D. - - -	204 15 9	Cons.
Common Land Charity or Poor's Allotments - - -	350 0 0	Red.
Rev. George Edmonstone's Charities for Schools and for Organist and Organ - -	684 10 5	Red.
Poughill - - - Devon:		
Elizabeth Ayer's Charity -	11 13 11	New.
Powick - - - Worcester:		
Charities of Elizabeth Pool, Thomas Cooke, Mrs. Worfield, and Mrs. Brinton - -	125 5 1	Cons.
John Benjamin Morgan's Charity	103 4 6	Cons.
Henry Herbert's Charity -	32 1 0	Cons.
Prees - - - Salop:		
John Shirley's Charity - -	96 12 11	Cons.
Prescot - - - Lancaster:		
Eleanora Atherton's Charity -	4,500 0 0	£4 per cent. Perpetual Debenture Stock of the Lancashire and Yorkshire Railway Company.
Preston - - - Lancaster:		
Henry and Eleanor Rishton's Charity - - - -	377 4 9	
Preston (St. Thomas) - Lancaster:		
Church Repair Fund, Miss Catherine Elizabeth Hyndman's Bounty - - -	214 9 6	Cons.
Preston - - - Rutland:		
Poor's Money - - -	43 19 2	Cons.
Preston (East) - - Sussex:		
John Corney's Charity - -	460 0 0	Cons.
Preston Gubbalds - - Salop:		
Richard Breathen's Charity -	108 16 10	Cons.
Prestwich - - Lancaster:		
Lewis Novelli's Charity - -	1,246 4 7	Cons.
Priors Marston - - Warwick:		
Accumulations of Josiah Kay's Charity, with augmentations of Aholiab Bradshaw - -	500 0 0	New.
Probus - - - Cornwall:		
Richard Tredenham's Charity -	901 12 6	Cons.
Puddletown - - Dorset:		
Hon. and Rev. Henry Dawnay's Charity - - -	52 18 2	Cons.
Pulborough - - Sussex:		
Helen Ann Burrell's Gift to the Almshouses - - -	300 0 0	£4 per cent. Debenture Stock of the London, Brighton, and South Coast Railway Company.
Rev. John Austin's Charity -	2,762 17 9	Cons.
Pulham (St. Mary Magdalen) Norfolk:		
Town Estate - - -	56 5 11	Cons.
Puriton - - - Somerset:		
Robert Skinner's Charity -	66 13 4	Cons.
Putley - - - Hereford:		
Thomas Holbrook's Bequest -	539 1 8	Cons.
Mary Whittingslow's Charity -	90 0 0	New.
Rev. Peter Gramer Blencowe's Bequest for School - -	458 9 1	Cons.
Putney - - - Surrey:		
Thomas Kennett's Charity -	16 13 4	Cons.
John Powell's Charity - -	15 0 0	Red.
Benjamin Hunt Bigg's Charity -	407 17 2	Cons.
Bowling Green House Estate Charity - - -	16 13 4	Cons.
Rookery Close Charity - -	12 4 6	Cons.
Abraham Dawes' Almshouses—Charles Jones' Bequest to ditto	86 11 2	New.
John French's Bequest for Inmates of ditto - - -	400 0 0	Cons.
Elizabeth Turner's Gift to ditto -	400 0 0	Cons.
Michael Turner's to ditto - -	427 16 2	Cons.
Mary Alcock's ditto - -	332 16 5	Cons.
Timms Kight's ditto - - -	200 0 0	Cons.
Roger Pettiward's ditto - -	112 13 6	Cons.
Rev. Daniel Pettiward's ditto -	484 16 0	Cons.
Mrs. Douglas Pettiward's ditto -	112 10 0	New.
Elizabeth D'Aranda's ditto -	100 0 0	New.
Henry Stead's ditto - -	100 0 0	New.
Mary Girardot's ditto - -	500 0 0	New.
Sarah Harpham's ditto - -	363 9 2	New.
Pyecombe - - - Sussex:		
Rev. John Bysshe's Charity -	11 8 0	Red.
Quadring - - - Lincoln:		
James Harryman's Charity -	52 7 1	Cons.
Elizabeth Whitworth's (Widow) Charity - - -	90 11 6	Cons.
Quainton and Grendon Underwood - Buckingham:		
Thomas Pigott's Apprenticing Charity - - -	436 7 3	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Quatt - - - Salop:				
Poor's Fund - - -	171	5	1	Cons.
Queenborough - - - Kent:				
Charities of Joseph Shield, George Evan Baker, and Shipwrecked Gentlemen - - -	71	16	1	Cons.
William Stamp's Charity - -	378	0	0	New.
Richard Webb's Charity - -	1,000	0	0	Cons.
Queen Charlton - - Somerset:				
Hester Porter's Charity - -	21	5	1	Red.
Quernmore - - Lancaster:				
Old School - - -	100	18	10	Cons.
Richard Townley's augmentation to ditto - - -	193	5	9	Cons.
Quethiock - - Cornwall:				
Walter Coryton's Charity -	121	1	0	Red.
Quinton - - Gloucester:				
Maria Parker's Charity - -	260	12	7	Red.
Michael Corbett's Charity -	111	11	6	Cons.
Charity of Cornelius Harris and Unknown Donor - -	111	11	6	Cons.
John Henny's Charity - -	55	15	9	Cons.
Quorndon - - Leicester:				
Rev. John Prior's Charity -	220	7	9	Red.
Rackenford - - Devon:				
Charities of Rev. John Comins and W. and G. Barnes -	22	5	11	Cons.
Rev. William Comyn's Bequest to Sunday School - -	55	8	0	Cons.
Rackenford. *See* Witheridge.				
Radnor (Old) - - Radnor:				
Charities of John Pugh and Edward Hughes - -	434	7	6	Red.
Rainford in Prescot - Lancaster:				
John Marsh's Charity for Support of a Protestant Dissenting Minister - - - -	3,156	3	4	Cons.
Thomas Lyon's Charity -	1,615	1	6	Cons.
Rainham. *See* Gillingham.				
Raithby - - - Lincoln:				
Elizabeth Kirkbride's Charity -	204	1	8	New.
John Dawson's Charity - -	90	4	0	New.
Ramsey - - - Essex:				
John Thompson's Charity -	83	6	6	Cons.
Randwick - - Gloucester:				
Thomas Chandler's Charity -	29	18	11	Cons.
Charities of Robert Ellis and others - - -	55	1	10	Cons.
Rashdall's (Joanna) Charity for Blind	1,000	0	0	Red.
Ratcliffe Culey. *See* Sheepy Magna.				
Ravenstone - - Buckingham:				
Earl of Nottingham's Almshouses	873	16	6	Cons.
Ravenstone and Little Woolstone - Buckingham:				
Rev. Robert Chapman's Charity -	5,316	12	5	Cons.
Ravenstone - Derby and Leicester:				
Unknown Donor's Charity and Adcock's Charities, otherwise the Town Stock - -	170	17	3	Cons.
Ravenstondale - Westmorland:				
Lancelot Hunter's Charity -	11	6	10	Cons.
Rawdon in Guiseley - - York:				
Francis Layton's Charity -	210	0	0	Cons.
Raynham (East and West) Norfolk:				
Rev. Richard Phayre's Charity -	600	0	0	Cons.
Raynham (West) - - Norfolk:				
Peter Stringer's Charity -	400	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Reading - - - Berks:				
Sir Thomas Rich's Charity -	1,000	10	0	Cons.
Elizabeth Deane's Charity -	156	17	5	New.
Consolidated General Almshouse Charities - - - -	5,718	11	4	Cons.
	377	7	0	New.
Consolidated Church Almshouse Charities - - - -	5,237	13	6	Cons.
	1,809	16	10	Red.
Consolidated Municipal Educational Charities - - -	2,332	1	5	Cons.
Consolidated Charities for Female Servants - -	290	18	8	Red.
	472	4	0	Cons.
The Grammar School - -	1,207	13	9	Cons.
Scholarship Fund at ditto - -	775	0	0	Cons.
Richard Aldworth's Charity -	13,822	10	8	Cons.
John Hall's Charity - -	3,567	13	9	Cons.
„ (St. Giles, St. Mary, and St. Lawrence - - Berks:				
Mary Kendrick's Charity -	352	17	4	Cons.
„ (St. Lawrence) Consolidated Giftsfor Parish Officers -	81	2	8	Cons.
Redbourn - - - Hertford:				
Sophia Baskerfield's Charity -	200	0	0	Cons.
Mary Peacock's Charity -	100	0	0	Cons.
Redesdale's (Lord) Charity - -	327	17	5	Red.
Redhill - - - Hertford:				
John Brett's Charity - -	712	3	9	Cons.
Reigate - - - Surrey:				
Free School (Augmentation Fund) - - - -	116	15	4	Cons.
John Parker's Charity in aid of ditto - - -	1,615	10	10	Cons.
Sir James Alexander's Charity -	200	1	0	New.
Magdalen Cade's Charity - -	200	0	0	Red.
	300	0	0	Cons.
Henry Smith's Charity - -	3,922	10	5	Cons.
Phillipa Booker and James Relf's Charities - -	214	5	8	Cons.
Robert Bishopp's Bread Charity	1,020	0	9	Cons.
John Parker's Charity - -	374	1	7	Cons.
Remenham - - - Berks:				
Elizabeth Batting's Charity -	180	0	0	Cons.
Renwick - - - Cumberland:				
William Percival's Charity -	10	3	1	Cons.
Repton - - - Derby:				
Richard Coming's Charity -	100	0	0	Cons.
Rev. William Hunt's Charity -	23	12	4	New.
Retford (East) - - Nottingham:				
George Wharton's Charity -	200	7	0	Cons.
Sloswicke Hospital - -	1,407	10	5	Cons.
Robert Sutton's Charity - -	121	7	11	Red.
Jonathan Minnitt's Charity -	134	11	10	Red.
Joseph Ginever's Charity - -	314	0	10	Red.
Anne Benson's Charity - -	212	9	8	Red.
Mary Clarke's Charity - -	306	18	1	Red.
John Parker's Charity - -	105	19	2	Red.
John Cottam's Charity - -	211	1	8	Cons.
Retford (West) - Nottingham:				
Church and Poor's Charity -	28	3	3	Cons.
Ribbesford - - Worcester:				
Mary Crane's Charity - -	48	16	8	Cons.
Rev. Joseph Crane's Charity -	48	16	8	Cons.
Elizabeth Crane's Charity -	48	16	8	Cons.
Ribbleton - Lancaster:				
John Farrington's Charity -	166	6	4	Cons.
Riccall - - - York:				
Rev. Robert Turie's Charity -	43	0	11	Cons.
Susannah Wilke's Charity -	130	3	9	Cons.
Elizabeth Wilson's Charities -	544	4	4	New.
Riccall. *See* Stillingfleet.				
Rich's (Dame Elizabeth) Charities -	2,867	0	0	Cons.
Richmond - - Surrey:				
School of Industry - -	400	0	0	Cons.
	1,050	0	0	Red.
Church Land's Charity - -	108	5	1	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Ridgmont - - Bedford:		
Arthur Wichalse's Charity -	188 8 6	Cons.
Ridgway's (Joseph) Charities -	14,400 0 0	Cons.
Rimpton - - Somerset:		
Silas Feaver's Charity - -	95 15 0	Cons.
Ringstead (Great) - - Norfolk:		
Charities of Rev. Lawrence Hocknell and Mr. Read - -	32 13 5	Cons.
Ringwood - - Southampton:		
William Clarke's Charity (Apprenticing) - - -	943 12 1	Cons.
Ditto (Bread) - - -	313 9 10	Cons.
Ditto (Great Coat and Cloak Fund)	279 15 3	Red.
Ditto (Blanket Charity) - -	438 0 0	New.
Ripon - - - York:		
Poor's Land Charity - -	5,190 18 3	Cons.
Free Grammar School - -	2,264 3 9	Cons.
Riseley - - - Bedford:		
Bourne's Charity - -	10 12 7	Cons.
Risley-in-Culcheth - Lancaster:		
John Ashton's Charity - -	1,098 18 0	Cons.
Rivington - - Lancaster:		
John Broadhurst's Charity -	30 19 1	Cons.
Roborough - - Devon:		
Maria Ann Horndon's Charity -	236 16 10	Cons.
Roch - - - Pembroke:		
John Grant's Charity - -	549 1 11	New.
Rochdale - - Lancaster:		
Elizabeth Cheetham's Charity -	111 11 6	Cons.
Mrs. Grantham's Charity -	107 16 4	Cons.
(Milnrow Free School) John Hill's Charity - -	150 6 9	Cons.
Charities of Mary Shepard and James Holt - -	130 9 6	Cons.
Rochester Diocesan Charity for the Relief of poor Clergymen, their Widows and Children - -	1,475 2 2	Red.
Rochester (City) - - Kent:		
Susannah Kettle's Bequest for Pensioners of St. Catherine's Hospital - - -	131 17 7	Red.
,, St. Margaret):		
Thomas Harling's Charity -	500 0 0	New.
Bessy Swayne's Charity -	195 0 0	New.
Samuel and Kitty Ferrier's School Charity - - -	42 14 7	Red.
Henry Barrell's Charity - -	133 6 8	Red.
John Baynard's Charity -	400 0 0	Red.
Edward Dockley's Charity and St. Mary Magdalen Charity School, Bermondsey - -	300 0 0	Cons.
Rochford - - Worcester:		
Philip Morris Charity - -	164 3 10	Cons.
Rock - - - Worcester:		
William Green's Charity for School at Rock Cross - -	227 4 2	Cons.
John Nott's Bequest ditto -	106 7 10	Cons.
Rock in Embleton, Northumberland:		
Benefactions of the Rev. Vincent Edwards and Charles Bosanquet to the School - -	240 0 0	Red.
Rockliffe - - Cumberland:		
Hannah Usher's Charity -	21 19 8	Cons.
Rodborough - - Gloucester:		
John Harmer's Charity -	216 10 2	Cons.
Rode (North). *See* Bosley.		
Roe's (Sir Thomas) Gift:		
(Merchant Taylors' Company) -	451 19 6	Cons.
Rolleston - - Stafford:		
Floreus Caldwell's Charity -	167 0 0	Cons.
William Rolleston's Charity -	1,944 14 11	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Rolstone - - - Wilts:		
Ann Estcourt's Charity -	600 0 0	New.
Romaldkirk. *See* Bowes.		
Romsey - - Southampton:		
Alderman Standley Holmes' Charity - - -	72 14 7 96 5 2	Cons. Red.
Romsey Infra - Southampton:		
John Kent's Charity - -	134 15 5	Cons.
Rose Ash. *See* Witheridge.		
Ross - - - Hereford:		
Elizabeth Mill's Charity -	114 11 2	Cons.
Rotherhithe (Christchurch) - Surrey:		
Church Repair Fund: Miss Catherine Elizabeth Hyndman's Bounty - - -	214 9 6	Cons.
Rougham - - - Suffolk:		
Sir Jeffery Burwell's Charity -	136 9 2	Red.
Rowley Regis - - Stafford:		
Almshouse and Moore and Turton's Charities - - -	824 16 5	Cons.
Rowlstone. *See* Grosmont.		
Roydon - - - Norfolk:		
Susana Frere's Charity - -	473 18 6	Cons.
Margaret Blower's Charity -	905 2 0	New.
Royston and Beeford - - York:		
Sir George Wood's Charities -	600 0 0	Cons.
Royton. *See* Oldham.		
Rugeley - - - Stafford:		
Joseph George Godwin's Charity	122 11 7	Red.
Rumney - - Monmouth:		
Rev. William Jones' Bequest to School - - -	106 7 8	Cons.
Runcorn - - - Chester:		
Rev. Thomas Alcock's Charity for poor - - -	12 0 0	Cons.
Runcorn and Halton - Chester:		
Rev. Thomas Alcock's Charities	266 13 4	Cons.
Runcton (South) with Holme, Norfolk:		
Thomas Tower's Charity -	11 6 10	Cons.
Ruscombe - - - Berks:		
Dame Mary Eyre's Charity -	100 0 0	Cons.
Francis Lawrson's Charity -	100 0 0	Cons.
Rushock and Elmbridge - Worcester:		
Cutnall Green School - -	119 10 0	Cons.
Rushton - - Northampton:		
Samuel Philips Ashby's Charity	268 18 2	Cons.
William Quarles's Charity -	58 16 7	New.
Hon. William Cockayne's Charity	105 17 8	New.
Rushton Spencer. *See* Bosley.		
Ruthin - - - Denbigh:		
Bishop Goodman's Charity -	10 5 2	Cons.
Edward Lloyd's Foundation -	501 11 2	Cons.
Rutland Gaol:		
Rebecca Hussey's Charity for Poor Prisoners - -	172 18 11	Red.
Ryton - - - Durham:		
Ralph Harrison's Charity -	119 4 0	Cons.
Robert Surtee's Charity - -	23 17 8	Cons.
Thomas Humble's Charity -	23 17 8	Cons.
Anthony Surtees' Charity -	59 12 0	Cons.
Sir John Clavering's Charity -	59 12 0	Cons.
Jane Grey's Charity - -	23 17 8	Cons.
Jane Forster's Charity - -	119 4 0	Cons.
Mrs. Simpson's Charity - -	35 16 8	Cons.
Walker Lawson's Charity -	160 0 0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Sadberge in Haughton-le-Skerne - } Durham:				
James Pallister's Charity - -	14	17	8	New.
Poor's Stock - - -	36	16	6	Cons.
Sadberge. *See* Darlington.				
Saddington - - Leicester:				
Robert Johnson's Charity -	114	12	3	New.
Saffron Walden - - Essex:				
Charities of Elizabeth Fuller, James Moul, Thomas Davis, and, Robert Ion Wakefield -	2,461	19	11	N. 2½.
Grammar School - -	900	0	0	Cons.
Sarah Viscountess Falkland's Charity - - -	731	14	0	Cons.
Sophia Richard's Bequest to King Edward VI. Almshouses -	180	17	4	Cons.
William Leader's Charity -	561	19	3	Cons.
Saham Toney - - Norfolk:				
Charles Hunt's Charity -	737	3	8	New.
Saint. *See* next word.				
Salcombe - - - Devon:				
Rachel Frances Robertson's School Charity - -	112	4	0	Cons.
Sale in Ashton-upon-Mersey, Chester:				
Elizabeth Pearson's Charity -	55	14	10	Cons.
School Charity - - -	63	8	4	Cons.
Salehurst - - - Sussex:				
John Freeland's Charity -	1,080	0	0	Cons.
George Munn's Bequest -	546	5	8	Cons.
Salesbury in Blackburn - Lancaster:				
Elizabeth Harriet Viscountess Bulkeley's Charity - -	629	18	5	Red.
Salisbury - - - Wilts:				
Edward Baker's Charity -	549	13	3	Red.
Christopher Eyre's Almshouses -	682	4	10	Cons.
Margaret Blechynden's Almshouses - - -	798	0	8	Cons.
William Hussey's Almshouses -	3,245	14	0	Cons.
Thomas Brickett's Hospital -	755	4	9	Cons.
Trinity Hospital - - {	995	15	8	Cons.
	107	18	11	Red.
	337	1	7	New.
Richard Earlsman's Charity -	1,180	0	0	New.
Sarah Pike's Charity -	8	6	8	Cons.
Thomas Brown's Charity -	3,800	0	0	Cons.
,, (St. Edmund):				
Edward Frowd's Charity (Hospital) - - - -	880	0	0	N. 2½.
Ann Fort's Charity in aid of ditto - - - -	107	1	11	Cons.
Lydia Guest's Charity in aid of ditto - - - -	18	16	6	Cons.
Rev. Edward Frowd's Bequest in aid of ditto - - -	301	10	2	N. 2½.
Thomas Smith's Charity -	3,600	0	0	Cons.
William Harcourt's Charity -	444	3	8	Cons.
Mrs. Ellary's Charity - -	91	8	4	Cons.
Edward Frowd's Charity (apprenticing) - - -	104	17	0	Cons.
William Ghost's Charity -	962	11	4	Cons.
,, (St. Edmund, St. Thomas, and St. Martin):				
Richard Earlsman's Charities - {	6,200	0	0	Cons.
	2,600	0	0	Cons.
	500	0	0	Cons.
Saltash - - - Cornwall:				
John Bullers' School Charity -	500	0	0	Red
Saltford - - - Somerset:				
Admiral Benedictus Marwood Kelly's Gift for Parish or National Schools - -	100	0	0	Cons.
Saltmarshe. *See* Howden.				
Sampford Brett - - Somerset:				
Poor's Money - - -	45	3	6	Cons.
Sandal Magna - - York:				
Luke Sprignels otherwise Sprigonells' Charity - -	1,178	13	2	Cons.
Robert Dickenson's Charity -	1,379	14	4	Cons.
Dame Mary Bowles' Charity -	2,822	7	6	Cons.
Sykes and Arnolds otherwise Watson's Charity - -	377	19	11	Cons.
Alderman Scholey's Charity -	8,969	8	8	Cons.
Sandbach - - - Chester:				
Sandbach Charities - -	1,881	19	2	Cons.
Francis Welles's Charity -	166	13	4	Cons.
Sandford Orcas - - Somerset:				
Second Poor's Charity - -	63	3	2	Cons.
Sandhurst - - - Berks:				
Charles Stone's Charity - -	165	16	6	New.
Sandhurst. *See* Yateley.				
Sapcote - - - Leicester:				
John Frewen Turner's Charities	1,791	9	1	Cons.
Sapey (Upper) - - Hereford:				
William Nash's Charity -	138	2	1	Cons.
Sawbridgeworth - - Hertford:				
Orchard's Charity - -	25	0	0	New.
Sawrey School. *See* Hawkshead.				
Saxmundum - - Suffolk:				
Alice Clarke's Charity - -	52	8	6	Cons.
Scalthwaite Rigg, Hay and Hutton-le-Hay in Kendal } Westmorland:				
Thomas Ward's Charity -	547	1	4	Cons.
Scarborough - - - York:				
Church Land Charities - -	1,132	6	11	Cons.
Scattergate. *See* Appleby.				
Scilly Isles (St. Mary) - Cornwall:				
Pilots' Widows' Fund - -	356	2	10	Cons.
Scunthorpe-in-Frodingham Lincoln:				
Nathaniel Haram's Charity -	197	8	0	New.
Seaborough - - Somerset:				
Dr. John Wills' Charity - -	146	11	0	Cons.
Seacroft. *See* Whitkirk.				
Sedgfield - - - Durham:				
John Lowther's Charity -	700	0	0	Cons.
Soulbys' Bequest - -	340	18	2	Cons.
Richard Wright's Charity -	400	0	0	Red.
Sedgeford. *See* Heacham.				
Seend-in-Melksham - - Wilts:				
Thomas Bruges' Charity -	333	6	8	Cons.
Semington - - - Wilts:				
Thomas Milsom's Charity -	110	16	3	Cons.
Sevenhampton in Highworth - Wilts:				
Dame Harriett Elizabeth Wetherell Warneford's Charity -	2,176	17	5	Cons.
Sevenoaks - - - Kent:				
Colonel Thomas Austen's Almshouse Charity - -	476	13	4	Cons.
Charles Chapple's Charity -	200	0	0	Cons.
Free Grammar School and Almshouse of Queen Elizabeth -	89	6	7	Cons.
Sevenoaks Weald - - Kent:				
Jane Austen's Infant School Charity - - -	215	6	10	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Shaftesbury - - - Dorset:				
Church Lands - - -	278	3	3	Cons.
Gift of Richard Marquis of Westminster, K.G., in aid of Chubb's Almshouse Charity -	5,334	15	6	Cons.
Charity of George Wilkins in aid of ditto - - - - -	438	1	6	New.
Free Grammar School - -	469	15	3	Cons.
Shap - - - Westmorland:				
Rev. James Cooper's Charity -	101	11	0	New.
Shapwick - - - Somerset:				
James Alexander's Charity -	333	6	8	Cons.
Sharncott - - - - Wilts:				
Joseph Mill's Charity - -	539	1	8	Cons.
Sharnford - - - Leicester:				
Poor's Meadow and Charities of Rev. John Horton and Joshua Clarke - - -	78	14	7	New.
Sharow - - - - York:				
George Knowles' Bequest to School - - -	449	8	9	Cons.
Catherine Mason's Bequest for ditto - - -	213	18	1	Cons.
Shebbear - - - - Devon:				
Miss Harrington's Charity -	175	3	8	New.
Sheen - - - - Stafford:				
Free School - - - -	186	11	7	Cons.
Ellen Birch's Charity - -	10	8	5	Cons.
Mrs. Wood's Charity - -	10	4	4	Cons.
Sheepy Magna and Sheepy Parva, with Ratcliff Culey - - } Leicester:				
Morral's Dole and Charities of Rev. Richard Ayrey, Rev. Gregory Kent, Hannah Vincent, John Smith, and Joseph Loe - - - -	87	3	11	Cons.
Sheet. *See* Petersfield.				
Sheffield - - - York:				
Boys' Charity School - -	10,892	7	10	Cons.
William Carr's Bequest to General Infirmary - : -	490	9	3	Cons.
Church Burgesses Trust -	4,737	11	6	Cons.
John Kirkby's Charity -	750	0	0	Cons.
Harriet Henson's Charity -	1,043	0	10	Cons.
General Infirmary - -	6,167	7	0	Cons.
Mary Parsons' Charity -	1,528	6	0	New.
Shefford-in-Campton - Bedford:				
William Rushton Gresham's Charity - - -	1,032	15	3	Cons.
Sheldon - - - - Devon:				
Charlotte Simcoe's Bequest -	166	13	4	Cons.
Sheldwich - - - Kent:				
Hon. George Watson's Charity -	100	0	0	Cons.
Shelley - - - Essex:				
Harvey Kimpton's Charity -	110	5	2	Cons.
William Bullock's Charity -	333	6	8	Cons.
Shenfield - - - - Essex:				
Charities of Joseph Babb and Elizabeth Holmes - - -	100	0	0	Red.
Joseph Tasker's Charity -	322	0	0	Red.
Shepscombe in Painswick, Gloucester:				
St. John's District Chapel Endowment and Repair Fund -	341	8	2	New.
Shepton Mallet - - Somerset:				
The Cross Charity - -	117	12	3	Cons.
Mary Syme's Charity - -	200	0	0	Red.
Sherborne - - - Dorset:				
Grace Downing Scott's Charity for Poor Protestant Dissenters of Congregation of Union Chapel in Long Street - -	110	13	3	New.
John Melliar's Charity: Clubs, Schools, and Clothing -	1,000	0	0	Cons.
Do. Savings Bank and Mendicity Society - - -	133	6	8	Cons.
Do. Minister - -	866	13	4	Cons.
Incorporated Charity of the Almshouse of St. John Baptist and St. John the Evangelist -	223	15	6	Cons.
Sherburne - - - - York:				
Thomas Plant's Charity -	116	5	7	Cons.
Shere - - - Surrey:				
Charles Hammond's otherwise Palmer's Charity - -	108	3	3	Cons.
Laura Augusta Susannah Lomax's Charity - - - -	450	0	0	Red.
Edward Wood's Charity -	500	0	0	Cons.
Thomas Gatton's Charity -	457	0	0	Cons.
Sherfield on Loddon - Southampton:				
Paynton Pigott Stainsby Conant's Charity - - -	666	13	4	Cons.
Mary Lyford's Charity - -	500	0	0	Red.
Sherrington - - - Wilts:				
Poor's Money, otherwise Gregorie's Charity - - -	75	5	0	Cons.
Sherston Magna - - Wilts:				
Church Land's Charity - -	192	0	0	Cons.
Henry Turner's Charity -	301	10	9	Cons.
Shiffnal - - - - Salop:				
Charities of Edward and John Revell - - -	473	7	6	New.
Shipston-on-Stour - Worcester:				
George Marshall's Charity - {	1,212	2	5	Cons.
	200	0	0	Red.
Shipton Moyne - - Gloucester:				
Elizabeth Nowell's Charity -	200	0	0	Red.
Shipton-under-Wychwood - Oxford:				
Lady Reade's Charity - -	880	0	0	N. $2\frac{1}{2}$.
Shirley - - - Southampton:				
Rev. William Harvest's Charity -	100	0	0	Cons.
Susannah Pollen's Charity -	166	13	4	Cons.
Shobdon - - - Hereford:				
Poor's Land Charity - -	392	11	3	Cons.
Shoreditch (St. Leonard), Middlesex:				
Parochial Charities - - -	1,157	11	10	Cons.
Hannah Savage's Gift to Fuller's Hospital - - -	220	0	0	N $2\frac{1}{2}$.
James Vinson's Gift to ditto -	360	0	0	Cons.
William Kinder's Gift to Badgers' Almshouses - - -	736	4	0	New.
William Clark's Gift to ditto -	200	0	0	Cons.
Thomas Webb's to ditto -	100	0	0	Red.
Thomas Porter's Gift to Porter's Almshouses - - -	400	0	0	New.
Henry Trafford's Gift to six poor widows of Hoxton - -	490	16	0	Red.
Thomas Talbot Gorsuch's Gift to poor of parish - -	300	0	0	Red.
James Vinson's Gift to Draper's Almshouses - - -	360	0	0	Cons.
Joseph Watt's Gift to Porter's and Walter's Almshouses -	270	0	0	Cons.
Shorne - - - Kent:				
Eleanor Page's Charity - -	159	15	9	Cons.
Shorwell (Isle of Wight), Southampton:				
Charities of Elizabeth Bull and Richard Henry Alexander Bennett - - -	2,791	19	4	Cons.
Shotesham (St. Mary) - Norfolk:				
Ann Fellowes' Charity -	60	0	0	Red.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Shotteswell - - Warwick:				
Rev. William Harrison's Charity	28	6	4	Cons.
Shotwick - - - Chester:				
Ann Powell's Charity - -	42	12	2	Red.
Shrewsbury - - Salop:				
Margaret Blenkinsop's Charity for the Poor of Holy Trinity District - - -	544	4	4	Cons.
Do. - for the St. Julian's and Trinity Church National Schools - - -	217	13	9	Cons.
„ (St. Chad):				
Elizabeth Williams' Charity -	67	0	0	Cons.
St. Chad's Almshouses - -	47	6	2	Cons.
„ (St. Chad and Astley in St. Mary):				
Thomas Bright's Charity - -	5,147	1	10	Cons.
„ (St. Julian) - Salop:				
Caroline Smytheman's Charity -	150	16	10	Cons.
Shrewton: - - - Wilts:				
Ann Estcourt's Charity -	465	9	1	New.
Sibford Gower - - Oxford:				
Charity Estate - - -	125	13	7	Cons.
Sidmouth - - - Devon:				
Thomas Pearce's Charity -	113	3	1	Cons.
Charities of Boroughs, John Conant, Rev. John Curtis, Oliver Cawley, and Sarah Sanders - - -	67	2	7	Cons.
	468	9	0	N. 2½.
Sigglesthorne - - York:				
Marmaduke Constable's Charity	378	13	4	New.
Matthew Topham Gibson's Charity - - -	389	14	0	Cons.
Silchester - - Southampton:				
Richard Hyde's Charity -	31	1	6	Cons.
	37	8	11	
	52	10	0	New.
Sileby - - - Leicester:				
George Pochin's Charity -	54	6	9	New.
Silverton - - - Devon:				
Dorothy Ayre Browne's Charity	166	13	4	Cons.
Singleborough. *See* Horwood (Great).				
Sittingbourne - - Kent:				
John Huggens's Charity -	104	6	0	Cons.
Skelton. *See* Carlton.				
Skelton in Langbaurgh - York:				
Church Lands - - -	1,746	15	1	Cons.
Skelton in Ripon - - York:				
Hellen Halliday's Charity -	21	1	1	Cons.
Skenfrith. *See* Grosmont.				
Skipwith - - - York:				
Rev. Joseph Nelson's Charity -	451	2	8	Cons.
Skipwith. *See* Stillingfleet.				
Skirwith School - - Cumberland:	1,634	19	3	Cons.
Slaithwaite-cum-Lingards - York:				
Free School - - -	53	13	3	Cons.
Slaughter (Lower). *See* Bourton-on-the-Water.				
Sleaford (New) - - Lincoln: and Balderton - - Nottingham:				
William Alvey's Charity -	443	16	7	Cons.
Sleaford (New) and Gosberton - - Lincoln:				
Ann Trueman Bankes's Charity	400	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Sledmere - - - York:				
Edward Rousby's Benefaction -	157	17	11	Cons.
Slymbridge - - Gloucester:				
Catherine Worlock's Charity -	80	0	0	Cons.
Smalley and Morley - Derby:				
School Charity - - -	2,419	12	6	Cons.
Smannell in Andover - Southampton:				
David Albemarle Bertie Dewar's Charity - - -	750	0	0	Cons.
Smeeton Westerby - Leicester:				
John Coleman's Charity -	21	6	9	Cons.
Snaith - - - York:				
Dorothy Williams' Charity -	200	0	0	Cons.
Snoring (Great) - - Norfolk:				
John Alvis's Charity - -	209	18	0	Cons.
Solihull - - - Warwick:				
Rev. William Wilson's Charity -	78	2	5	Cons.
Somerton - - - Oxford:				
Thomas Fermor's School - -	134	1	0	Cons.
Sonning - - - Berks:				
Dame Harriet Read's Charity -	978	10	7	N. 2½
Richard Clifford's Charity -	208	1	3	Cons.
Soulbury - - Buckingham:				
Charities of Robert Lovett and Rev. John Sambee - -	21	19	9	Cons.
Souldern - - - Oxford:				
Elizabeth Westcar's Charity -	544	10	8	New.
Southam - - Warwick:				
Town Lands - - -	133	19	3	Red.
Southampton (All Saints and St. Lawrence):				
Mary St. John's Charity -	234	9	0	Cons.
„ (St. Lawrence):				
Church House Charity - -	324	8	9	Cons.
„ (St. Lawrence and St. John):				
Andrew Windsor's Charity -	100	0	0	Cons.
Southfleet - - - Kent:				
William Filmer's Charity -	166	13	4	Cons.
Southgate in Edmonton - Middlesex:				
Elizabeth Cowling's Charity -	1,454	14	7	Cons.
Southminster - - Essex:				
Peter Hackblock's Charity -	482	9	6	Cons.
Southwark - - - Surrey:				
St. Thomas's Hospital - -	1,435	2	10	Cons.
John Merry's Bequests to St. Thomas's Charity School -	1,380	0	0	Red.
	1,012	0	0	N. 2½
	3,680	0	0	Cons.
Hannah Allen's Bequest to ditto	600	0	0	Red.
„ (St. Peter):				
Church Repair Fund, Catherine Elizabeth Hyndman's Bounty	475	0	9	Cons.
„ (St. Saviour):				
College of Poor - - -	9,540	10	2	Cons.
Alleyne's Almshouses - -	80	16	5	Cons.
Edward Speak's Charity -	300	0	0	Cons.
Mark Howse's Gift - -	213	18	1	Cons.
Alice Shaw Overman's Charity -	1,000	0	0	Cons.
Mrs. Newcomen's Charity and College of Poor - -	390	5	1	Cons.
Southwell - - Nottingham:				
Susanna Holden's Charity -	100	8	4	Cons.
Southwick - - Northampton:				
Mary Lynn's Charity - -	528	8	0	Cons.
Sowerby in Halifax - - York:				
Rev. Paul Bairstow's Charity -	763	6	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Sowton - - - Devon:				
Charities of Trosse Moore and others - - -	108	4	10	Cons.
Spalding - - - Lincoln:				
Anna Dinham's Dole - -	483	4	5	Cons.
Sampson Gideon's Bequest -	500	0	0	Cons.
Sparsholt - - - Berks:				
Brown's Steeple Money - -	105	0	0	New.
Apprentice Money - - -	60	6	6	Cons.
Poor's Stock - - -	200	0	0	Cons.
Sparsholt - - Southampton:				
Gifts of Richard Bricknell, Mr. Sims, and Mr. Wade - -	16	15	5	Cons.
Sparsholt with Kingston Lisle - Berks:				
Rev. Henry Alison Dodd's Charity - - -	220	1	8	Cons.
Spearman (Phillis) Charity - -	3,795	16	10	Cons.
Speen - - - Berks:				
Sarah Brinton's Charity -	406	16	2	Red.
Spetisbury and Charlton Marshall - - } Dorset:				
Charity of Bishop Hall and	1,678	9	6	Cons.
Dr. Sloper - - - }	1,331	19	0	Cons.
Spitalfields. *See* London.				
Spreyton - - - Devon:				
Poor's Land Charity - -	407	6	2	Cons.
Springhill College - -	7,614	1	8	Cons.
Springthorpe - - Lincoln:				
Charities of Thomas West and Sarah Hill - -	22	10	0	New.
Sproatley - - York:				
John Raine's Charity - -	213	6	5	Cons.
Sproxton - - - Leicester:				
Joseph Kirkby's Charity - -	38	12	7	Cons.
Henry Hunt's do. - -	21	7	5	Cons.
Thomas Pick's Charity -	13	10	8	Cons.
Stafford (West). *See* Knighton.				
Staindrop - - Durham:				
John Grainger's Charity - -	418	15	10	Cons.
Staines - - - Middlesex:				
Martha Towse's Charity - -	178	2	11	New.
Martha Romaine's Charity -	318	11	7	Cons.
Anthony Wells Charity - -	111	17	9	Cons.
George Pearce's Charity - -	1,751	4	6	Cons.
George Fournier's Charity -	2,016	0	6	Cons.
John Berryman's Charity - -	200	0	0	Cons.
Richard Button's Charity -	100	0	0	Cons.
Stainton-in-Dacre - Cumberland:				
Mark Scott's Charity - -	107	4	9	Cons.
Stalbridge - - - Dorset:				
William Boucher's Charities - {	563	9	7	Cons.
{	262	9	0	Red.
Rev. Henry Boucher's Charity -	500	0	0	Red.
Staleybridge - - Lancaster:				
Rev. John Capes Attey's Charity	107	10	6	Cons.
Stamford - - - Lincoln:				
William Browne's Almshouse -	920	6	9	Cons.
„ (St. George):				
Church Estate - -	91	13	9	Cons.
The Conduit Charity - -	168	19	11	Cons.
Standon - - Hertford:				
Richard Sadleir's Charity -	211	15	0	Cons.
Stanford - - - Kent:				
Rev. George Lynch's Charity -	52	3	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Stanford in the Vale - Berks:				
Rev. George Avery Hatch's Charity - - -	100	0	0	Cons.
Stanford-on-Avon - Northampton:				
and Swinford - - Leicester:				
Charities of Right Hon. Sarah Baroness Braye - -	2,133	6	8	Cons.
Stanghow-in-Skelton - - York:				
John Calvert's Dole - -	28	6	7	Cons.
Stanghow. *See* Carlton				
Stanground - - Huntingdon:				
Rebecca Clarke's Charity -	101	11	10	Cons.
Stanley (St. Leonard) - Gloucester:				
Daniel Badger's Charity - -	42	16	9	Cons.
Eleanor Rishton's Charity - -	324	13	1	Cons.
Sophia Clarke's Charity -	38	11	3	Cons.
Colonel John Harvey Ollney's Charity - - - -	213	12	4	Cons.
Stanley cum Wrenthorpe in Wakefield - - } York:				
Charity for repairing the public Roads and Ways - -	1,093	10	9	Cons,
Stanmore (Great) - Middlesex:				
National School Fund - -	569	16	3	Cons.
Catherine Elizabeth Martin's Bequest to Infant School - -	1,078	3	4	Cons.
Stanmore (Little) - Middlesex:				
Sir Lancelot Lake's Charity -	2,333	6	8	Cons.
Stanton - - Northampton:				
John-Bell's Charity - -	106	2	0	New.
Stanton Drew - - Somerset:				
Elizabeth Lyde's Charity - -	107	4	9	Cons.
Stanton (St. John) - - Oxford:				
Rev. Laurence Squibb's Charity -	100	0	0	Red.
Stapleton - - Cumberland:				
Edward Irving's Charity - -	84	19	10	Cons.
Staple Fitzpaine - - Somerset:				
Catherine Savidge's Book Charity	53	2	5	Cons.
Staple Fitzpaine. *See* Curland.				
Starcross - - - Devon:				
Mary Fryer's Charity - -	180	0	0	Cons.
Robert Glendenning's Charity -	181	15	4	Cons.
Charities of Sarah Bengor, Elizabeth Bayly, and William Ash	286	6	4	Red.
Staunton - - Gloucester:				
Reverend James Hammond's Charity - - -	100	0	0	Red.
Sarah Richards' Charity - -	100	0	0	New.
Staunton-upon-Wye, Bredwardine and Letton - } Hereford:				
George Jarvis' Charity - -	76,015	13	11	Cons.
Staveley in Cartmel - Lancaster:				
Charities of Mary Dixon - -	647	13	3	New.
Staverton - - - Devon:				
George Barnes' Charity - -	56	16	3	New.
Sir John Knightley's Charity {	162	7	6	Cons.
for Sunday School - - {	51	3	6	Cons.
Charles Wildegose's Charity -	341	17	7	Red.
Steeple Ashton, Semington, and Littleton - - } Wilts:				
Semington Chapel Charity Lands	167	0	3	New.
Stella (St. Cuthbert) - Durham:				
John Mulcaster's Bequest -	102	7	7	Cons.
Stephen, (St.) next Saltash - - - } Cornwall:				
Mary Burell's Bequest to School	515	9	3	Cons.
Steventon - - - Berks:				
John Ann's Charity - - -	248	12	10	New.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Steyning - - - Sussex: Free Grammar School, founded by William Holland - - -	160 8 7	Cons.
Stibbington - - Huntingdon: Poor's Fund - - -	310 19 7	Cons.
Stillingfleet, Naburn, Wheldrake, Skipwith, Riccall, and Escrick - - } York: Frances Dowager Lady Howard's of Escrick Charity - -	549 17 10	Cons.
Stinsford. *See* Knighton.		
Stoak - - - Chester: Charities of Sir Thomas Bunbury and others - - -	541 13 4	Cons.
Stockton - - Warwick: The Church Charity - -	437 3 2	Cons.
Stogursey - - Somerset: Maud Stodden's Charity - -	393 0 2	Cons.
Stoke-by-Clare - - Suffolk: Mary Barnes' Charity - -	260 19 3	Cons.
Stoke Canon - - Devon: John Dewdney Worthy's Charity	65 7 9	Red.
George Barnes' Charity - -	55 17 2	Cons.
Stoke Damerel - - Devon: St. John and Maker - Cornwall: and other places in the immediate neighbourhood (Plymouth and Stonehouse excepted) William Hewitt's Charity - -	2,072 11 9	Cons.
Stoke Edith and Tarrington - Hereford: Charities of John Lewis and William Pritchard - -	220 6 6	New.
Stoke Gabriel - - Devon: The Eggham's Charity - -	27 18 4	Cons.
Stoke Gifford - - Gloucester: John Silcock's Charities - -	429 10 6	Cons.
Stoke Poges - - Buckingham: Lady Elizabeth Hatton's Charity	343 6 11	Cons.
Hospital (Rev. Arthur Bold's Bequest) - -	55 0 1	Red.
Stoke-upon-Trent (Lane End or Longton) - } Stafford: John Bourne's Charity - -	1,041 13 4	Cons.
Stoke, St. Milborough - Salop: Rev. George Morgan's Charity -	400 0 0	Cons.
Stokenchurch - - Oxford: Bartholomew Tipping's Charity -	275 0 0	Cons.
Stokenham - - Devon: Church Fund - - -	225 17 7	Cons.
Stokesley - - - York: John Preston's Bequest to the School - - - -	3,309 14 8	New.
Ston Easton - - Somerset: Dory's Charity - - -	224 17 1	Cons.
Stone - - Buckingham: Sir William Plomer's Charity -	100 0 0	New.
Stonegrave - - - York: Gifts of Mrs. Comber and Thomas Comber - - - -	21 2 9	Cons.
Stoneham (South) - Southampton: Harriet Louisa Crabbe's Charity	90 0 0	Red.
George Alexander Fullerton's Charity - - -	360 0 0	Cons.
James Searle's Gift - -	50 19 1	Cons.
Stonehouse - - Gloucester: John Harmer's Charity - -	115 8 10	Cons.
William Cosham's Charity - -	1,400 0 0	Cons.
Stonehouse (East) - - Devon: and Portsmouth - Southampton: Major Robert John Little's Charity - - - - -	200 0 0	Cons.
Stone Raise School. *See* Durdar.		
Stony Stratford - Buckingham: John Oliver's Charity - -	534 1 0	Cons.
Thomas Smith's Charity -	151 10 4	Cons.
Stoodleigh. *See* Crowcombe.		
Stotfold - - - Bedford: Lawrence Trustram's Charity -	100 0 0	Cons.
Stottesdon - - - Salop: John Minton's Charity - -	21 12 7	Cons.
Stoughton - - - Sussex: Miss Colyer Dawkin's Bequest for National Schools - -	144 18 9	Cons.
Sarah Peckham Phipps' Charity for do. - - - -	158 6 3	Cons.
Stourbridge - - - Worcester: Hannah Blew's Charity - -	191 4 8	Cons.
Free Grammar School of King Edward VI. - - - -	640 8 7	Cons.
Stourbridge. *See* Swinford.		
Stourton - - - Wilts: Charity of Sir Hugh Richard Hoare, Bart. - - -	1,914 17 10	Cons.
Stow Bedon - - Norfolk: Rebecca Ray's Charity - -	51 5 8	New.
Stow-on-the-Wold - Gloucester: George Townsend's Charity -	200 0 0	Red.
Jordan Mince's Charity - -	266 13 4	Red.
Mary Hicks's Charity - -	319 10 6	New.
Danvers Hodges's Charity -	100 0 0	Cons.
Colonel John Harvey Ollney's Charity - - -	213 12 4	Cons.
Edward Pitman's Charity -	100 0 0	New.
Stowe - - - Salop: John Edward's Charity - -	101 15 8	Cons.
Stowey - - - Somerset: Mary Jones' Charity - -	532 9 10	Cons.
Stowey (Nether) - - Somerset: Thomas Landsey's Charity -	83 6 8	Cons.
Frances Poole's Charity - -	109 8 9	Cons.
Mary Clutson's Charity - -	17 0 0	Cons.
Elizabeth Kiddell Syke's Charity	106 16 2	Cons.
Stowey (Over) - - Somerset: Thomas Landsey's Charity -	83 6 8	Cons.
Stowmarket - - Suffolk: William Kent's Charity -	645 0 0	Cons.
Stratfieldsaye - Southampton: Charity of George 1st Baron Rivers - - -	100 0 0	Red.
Stratfield Turgis - Southampton: Charity of George 1st Baron Rivers - - -	53 0 0	Red.
Streatham - - - Surrey: Thomas Arthur Bertie Mostyn's Benefaction to "The Thrale Almshouses" - -	866 13 4	Cons.
Street - - - Somerset: George Cox's Charity - -	10,000 0 0	Cons.
Stretford - - Lancaster: Emm Bates' Charity - -	298 15 9	Cons.
Stretton in Penkridge - Stafford: Thomas Rea's Charity - -	22 14 10	Cons.
Strickland Kettle - Westmorland: The School Charity - -	63 18 3	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Strickland Roger - Westmorland:		
Poor's Stock - - -	94 9 7	Cons.
Poor's Dale - - - -	109 5 9	Cons.
Strickland Kettle and Strickland Roger } Westmorland:		
Robert and Rowland Kichen's Charity - - -	30 16 7	Cons.
Strood and Byworth, in Petworth - - } Sussex:		
Daniel Lee's Charity - -	623 17 0	Cons.
Peter Lackman's or Luttman's Charity - - -	135 15 6	Cons.
Stroud - - - Gloucester:		
Mary Cox's Charity - -	208 12 1	Cons.
Rev. William John's Charities {	328 3 8 }	Cons.
	617 8 6 }	
The Feoffee's Charity - -	177 7 6	Cons.
Thos. Webb's Charity - -	200 0 0	Red.
Henry Wyndowe's Charity -	322 7 10	Cons.
Sudbury (St. Gregory and St. Peter) - - } Suffolk:		
John Cradock's Charity -	226 9 5	New.
Sulgrave - - Northampton:		
Robert Gardiner's Charity -	200 0 0	New.
Sunbury - - Middlesex:		
Payment out of Courtfield Estate	200 6 0	Cons.
Sundridge - - - Kent:		
John Hyde's Charity - -	200 0 0	Cons.
Bishop Porteus' Charity -	1,838 9 3	Cons.
Sunninghill - - - Berks:		
Augustus Schutz's Charity -	1,154 0 5	New.
Anne Dawson's Charity -	204 4 0	Cons.
Ann Palmer's Charity - -	360 8 2	Cons.
Sunningwell - - - Berks:		
Poor's Land Charity - -	610 17 9	Cons.
Sutton - - - Surrey:		
Lucy Manners's Charity -	700 0 0	Cons.
Sutton at Hone - - Kent:		
Catherine Bammes's Charity -	33 6 8	Cons.
Sutton Coldfield - - Warwick:		
Free Grammar School - -	220 9 9	Cons.
Sutton Courtney - - Berks:		
Charities of Edmund Scorier, William Andrews, and Thos. Justice - - -	67 2 2	Cons.
William Keep's Charity - -	87 17 6	New.
Sutton Courtney. *See* Appleford.		
Sutton (East) - - Kent:		
Sir Beversham Filmer's Charity	333 6 8	Red.
Sutton (East) and Sutton Valence - - - } Kent: and Kelsall - - Suffolk:		
Sir Beversham Filmer's Charity	1,943 16 4	Cons.
Sutton (St. George) in Macclesfield - - } Chester:		
Thomas Bullock's Charity -	108 19 10	Cons.
Sutton (St. Michael):		
Mary Whittingslow's Charity -	97 8 7	Cons.
„ (St. Nicholas) - Hereford:		
Mary Whittingslow's Charity -	97 8 7	Cons.
Sutton Montis - - Somerset:		
John Melliar's Charity (Minister)	1,000 0 0	Cons.
Sutton on Plym - - Devon:		
Mary Glanville Hodson's Charity	125 0 0	Red.
Sutton Wick - - - Berks:		
Thomas Justice's Charity -	68 6 9	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Swinbrook - - - Oxford:		
Sunday School Charity - -	258 8 1	Cons.
Sir Charles Fettiplace's Charity {	200 0 0	New.
(Apprentices) - - {	200 0 0	Cons.
Swinbrook and Widford - Oxford:		
Sir George Fettiplace's Charity (Poor) - - -	400 0 0	Red.
Swinderby - - Lincoln:		
Thomas Wilson's Charity - -	55 9 5	Cons.
Swindon - - Gloucester:		
Mary Doorman Goodlake's Charity - - - -	400 0 0	Cons.
Swindon - - - Wilts:		
Mary Horne's Charity - -	74 2 2	Cons.
Swindon in Wombourne - Stafford:		
Repair Fund for Chapel of Ease -	96 17 3	Cons.
Swinford. *See* Stanford-on-Avon.		
Talgarth - - Brecknock:		
Robert Skinner's Charity -	66 13 4	Cons.
Tamworth - Stafford and Warwick:		
Charities of Dame Ann Clobury and Rebecca Michell - -	257 16 9	Cons.
Tanfield (West) - - - York:		
Charities of John Moore and Charles Francis - -	37 7 11	Cons.
Tanshelf in Pontefract - York:		
Ward's Hospital - -	466 2 6	Cons.
Tansley. *See* Crich.		
Taplow - - Buckingham:		
Ann Morris's Charity - -	50 0 0	Red.
Francis Sharp's Charity - -	105 0 0	New.
Tarporley - - Chester:		
Thomas Gardner's Charity -	111 8 5	Cons.
Tarrington. *See* Stoke Edith.		
Tarvin - - Chester:		
Robert Whitlow's Charity -	69 0 5	Cons.
Tasburgh - - - Norfolk:		
Miss Bateman's Charity -	45 0 0	New.
Thomas Clabburn's Charity -	346 15 9	New.
Tatham Fell - - Lancaster:		
Bequest of William Varley and John Cort for Clerk of the Chapel - - -	42 8 10	Cons.
Tattenhall - - Chester:		
Charity of Samuel Peplow, LL.D.	334 17 7	Cons.
Tatterford and Tattersett - Norfolk:		
Dame Diana Drury's Charity -	113 6 3	Cons.
Tattershall - - Lincoln:		
Hirst Gibson's Charity - -	1,978 0 8	Cons.
Taunton - - Somerset:		
Robert Gray's Almshouse - {	334 11 9	Cons.
	3,000 0 0	New.
Walter Cliffe's Charity - -	109 5 9	Cons.
„ (St. James):		
William Harry Stone's Charity -	69 13 4	New.
Tawstock - - - Devon:		
Poor's Land Charity - -	181 11 8	Cons.
Tawton (North). *See* Exeter (St. Petrock).		
Taynton - - Gloucester:		
William Gilding's Charity -	119 0 5	New.
Hester Howell's Charity -	51 11 6	New.
Rev. William Charles Holder's Charity - - - -	260 18 0	Red.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Teigngrace - - Devon:				
The Charity Land - -	57	6	0	Cons.
Temple Sowerby - Westmorland:				
Louisa Fearn's Charity - -	223	18	6	Cons.
Tenby - - Pembroke:				
Charity of Captain Hugh Cooke, R.N. - - -	108	14	0	Cons.
Tetbury - - Gloucester:				
William Brooke's Charity -	137	0	7	New.
Matthew Sloper's Charity -	23	14	10	Cons.
Thomas Alexander's Charity -	235	0	0	New.
Mary Hone's Charity - -	188	4	2	New.
James Pickett's Charity -	219	6	4	New.
Mary Summer's Charity -	100	0	0	New.
Thomas Talboy's Charity -	242	6	0	New.
John Wight's Charity - -	106	15	1	New.
Tettenhall - - Stafford:				
Thomas Hand's Bequest -	28	19	6	Cons.
Dame Frances Wrottesley's Charity - - -	100	0	0	Red.
Various Charities - -	178	18	6	New.
Teversall - - Nottingham:				
Charity of Sir Charles Molyneux, Bart. - - -	56	5	1	New.
Tewin - - - Hertford:				
Margaret Sabine's Charity -	191	5	0	Red.
Thomas Pigot's Charity -	133	6	8	Cons.
Rev. Charles Layfield's Charity -	273	9	3	Red.
Tewkesbury - - Gloucester:				
Thomas Bevan's Charity for Poor belonging to Society of Presbyterians in Tewkesbury and Minister for Time being of said Society - -	198	16	0	Cons.
Thomas Caddick's Charity for the British Schools - -	800	0	0	Cons.
Rev. Henry Collett's Charity -	250	0	0	New.
Sarah Hall's Charity - -	352	8	0	Red.
„ (Holy Trinity):				
Mary Terrett's Charity - -	223	9	3	Cons.
Teynham - - Kent:				
Parochial Schools - -	178	0	3	Cons.
Thanet (St. Peter the Apostle), Kent:				
Jane Forsyth's Charity -	102	11	7	Cons.
Tharston - - Norfolk:				
Thomas Clabburn's Charity -	173	7	10	New.
Thatcham - - - Berks:				
The Baily Charity - -	450	0	0	Red.
William Northway's Charity -	450	0	0	Cons.
Lady Frances Winchcombe's Charity - - -	5,922	5	5	Red.
Thirkleby - - - York:				
Poor's Lands Charity - -	56	11	10	Cons.
Thornbury. *See* Westwell.				
Thorner's (Robert) Charity - -	742	1	10	Cons.
Thornham - - - Norfolk:				
George Hogge's Charity -	400	0	0	Cons.
Thornhaugh - with - Wansford - } Northampton:				
Rev. Thomas Woolsey's Charity	44	13	5	Cons.
Poor's Charity - -	22	5	10	Cons.
Thornhill - - York:				
Mary Bethia Elmsall's Charity -	405	18	1	Cons.
Richard Walker's Free School -	152	3	3	Cons.
Thornthwaite - - Cumberland:				
Francis Huntington's Charity -	41	15	6	Cons.
Youdall and Wilkinson's Dole -	31	16	9	Cons.
Thornton. *See* Burton.				
Thorpe Acre. *See* Dishley.				
Thorpe Bassett - - York:				
Rev. James Graves' Charity -	210	0	0	New.
Thorpe Satchville in Twyford, Leicester:				
Thorpe Trussell's Charity -	100	0	0	Cons.
Thorpe Thewles in Grindon, Durham:				
George Fleetham's Charity -	88	6	7	Cons.
Thoydon Garnon. *See* Epping.				
Thundridge - - Hertford:				
James Wall's Charity - -	75	0	9	Cons.
Thurcaston - - Leicester:				
Rev. Richard Hill's School -	100	0	0	Cons.
Thurleigh - - Bedford:				
Samuel Cooper's Charity -	50	0	0	New.
Thursby - - Cumberland:				
Thomas Thomlinson's Bequest (School) -	364	0	2	Cons.
Ditto - (Poor) -	159	7	8	Cons.
Thomas Gibson's Charity -	110	0	6	Cons.
Thurstaston - - Chester:				
Lucy Browne's Charity -	938	16	6	Cons.
Thurston - - Suffolk:				
Thomas Bright's Charity -	55	15	8	Cons.
Tidcombe - - - Wilts:				
Ann Crooke's Charity -	100	0	0	Cons.
Edward Turner's Charity -	100	0	0	Cons.
Tideswell - - Derby:				
Miss Downe's Charity - -	114	18	8	Cons.
Tidmarsh - - Berks:				
Lady Anne Levingstone's Charity	200	0	0	Cons.
Tilbrook - - Bedford:				
Thomas Day's Charity -	91	14	5	Cons.
Tilney (St. Lawrence) - Norfolk:				
Mary Mann's Charity -	228	4	7	Bk. S.
Tilstock - - Salop:				
Rev. Wm. Renton's Charity -	509	1	10	New.
"Times Crimean Fund" - -	9,896	14	7	Cons.
Tingewick - - Buckingham:				
Elizabeth North's Charity -	40	11	2	Cons.
Tipton - - - Stafford:				
Josiah Sheldon's Bread Charity -	753	0	9	New.
Charity of Solomon Woodall and others - - -	355	0	10	Cons.
„ (St. Paul):				
Josiah Sheldon's Bread Charity -	677	14	9	New.
Charity of Solomon Woodall and others - - -	355	0	9	Cons
„ (St. John):				
Josiah Sheldon's Bread Charity -	301	4	4	New.
Charity of Solomon Woodall and others - - -	355	0	9	Cons.
„ (Ocker Hill):				
Josiah Sheldon's Bread Charity -	225	18	3	New.
Charity of Solomon Woodall and others - - -	355	0	9	Cons.
Tisbury - - - Wilts:				
Charles Nicholson's Charity -	944	17	8	Cons.
Titchmarsh - - Northampton:				
Frances Byrd's Bequest to the Hospital or Almshouse founded by Dorothy Elizabeth Pickering, Spinster, and said Frances Byrd, Widow -	1,500	0	0	Cons.
Thomas Knight's Bequest to do.	839	3	3	E. I. Stk.
Thomas Knight's Bequest for Poor	839	3	3	E. I. Stk.
Titsey - - - Surrey:				
William Peter's Charity -	200	0	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Tiverton - - Devon:				
Custom Wood or Fuel Charity -	1,168	13	2	Cons.
John Alstone's Charity -	69	4	10	Cons.
The Borough Charity - -	585	2	1	Cons.
Charity School - -	554	0	5	Cons.
Hannah Boase's Charity for Inmates of Slee's Almshouse -	20	0	0	New.
William Smales' Bequest -	1,018	8	5	Red.
Tong. *See* Harrietsham.				
Torpenhow - - Cumberland:				
Joseph Birbeck's Charity -	90	5	4	Cons.
Tortworth - - Gloucester:				
Church Estate - -	746	11	1	Cons.
Torver-in-Ulverston - Lancaster:				
John Birkett's Charity -	40	12	2	Cons.
Totteridge - - Hertford:				
Elizabeth Williams' Charity -	539	8	1	New.
Sukey Richardson's Charity -	48	1	3	Cons.
William Sheppey's Charity -	2,100	0	0	Cons.
Charities of William Manning, The Waste Lands, The Volunteer, Sir Alexander Maitland, Louisa Arrowsmith, and others	366	2	0	Cons.
Traian Trevor. *See* Llangollen.				
Tredington - - Worcester:				
Rev. William Hopkins's Charity	314	18	10	Cons.
John Jordan's Charity -	1,666	13	4	Cons.
Trefiys. *See* Criccieth.				
Tregony - - Cornwall:				
Hon. Hugh Boscawen's Charity -	400	0	0	Red.
Trelleck - - Monmouth:				
Babington's School Charity, Babington's Lectureship Charity, and Rebecca Walters' Charity	334	19	4	Cons.
Tremeirchion - - Flint:				
Margaret Vaughan's Charity -	108	19	11	Cons.
Trent - - - Somerset:				
Bridget Gardiner's Charity -	200	0	0	Cons.
Rev. Thomas Putt's Charity -	200	0	0	Cons.
Trentham - - Stafford:				
Parish Charities - -	221	11	1	Cons.
Tring (Little) - - Hertford:				
The Poor Houses - -	202	11	10	Cons.
Troutbeck in Windermere - - Westmorland:				
Rev. John Mackereth Freeman's Charity - - -	53	11	0	New.
Trowbridge - - - Wilts:				
Bell Land's Charity - -	508	18	2	Cons.
Charities of Sarah Gibbs and Philip James Gibbs for the Minister of the Presbyterian Congregation - -	248	2	0	Cons.
	139	16	8	New.
Robert Houlton's Charity for the Minister of the Baptist Congregation at the Conigre - -	150	5	9	Cons.
William Everett Waldron's Charity ditto - -	199	12	6	New.
Eleanor Temple's Charity do. -	292	1	9	New.
Thomas Dundee's Charity for Poor Members belonging to Tabernacle - - -	53	7	11	Cons.
Trowse Newton - - Norfolk: and St. John Sepulchre - Norwich:				
Samuel Cooper's Charity -	298	8	6	Cons.
Truro (St. Clement) - Cornwall:				
The Vivians' Charities -	300	0	0	Red.
Trusham - - - Devon:				
John Stooke's Almshouses -	236	4	3	Cons.
Truss' (Alexander) Charities -	3,621	17	8	Cons.
	1,350	0	0	Red.
Trysull - - - Stafford:				
John Turner's Charity - -	104	14	3	Cons.
Lands at Bulwardine - -	84	16	4	Cons.
Tunstall School - Lancaster:	209	4	1	New.
Turton - - - Lancaster:				
Humphrey Cheetham's Charity -	1,814	5	4	Cons.
Turvey - - - Bedford:				
John Robinson's Charity -	55	14	1	Cons.
Turweston - - Buckingham:				
Rev. William Fairfax's Charity -	33	14	5	Cons.
Twemlow in Sandbach - Chester:				
Samuel Leadbeater's Charity -	33	12	8	Cons.
Twickenham - - Middlesex:				
The Almshouse Fund - -	269	1	1	Cons.
Jane Nicholson's Bequest -	68	7	7	Cons.
Elizabeth Beauchamp's Charity for Poor of District of Holy Trinity - - -	150	0	0	New.
Do. District of the old Church -	150	0	0	New.
Tyldesley cum Shackerley Lancaster:				
James Bayley's Charities -	106	13	4	Cons.
	107	1	11	Cons.
Uckfield - - - Sussex:				
Edward Holmes Baldock's Charity	225	0	0	Cons.
Ugglebarnby. *See* Eskdaleside.				
Ulley. *See* Mosbrough.				
Ulverston - - Lancaster:				
Eleanor Bainbridge's Charity -	67	14	5	Cons.
,, (St. Mary):				
Mary Webster's Charity for Organist - - -	193	11	0	Cons.
Upperthong-in-Almondbury - York:				
Daniel Broadhead's Charity -	60	5	11	New.
Uppingham - - Rutland:				
The Langley Charity - -	400	0	0	E. I. Stk.
Upstreet in Chislet - - Kent:				
Mary Denne's Charity - -	200	0	0	Cons.
Upton Lovell - - Wilts:				
Rev. John Crouch's Charity -	500	0	0	Cons.
Upton Magna - - Salop:				
Charities of Richard Andrews and others - - -	84	0	7	New.
Thomas Blakeway's Charity -	322	0	0	New.
Upwood - - Huntingdon:				
Elizabeth West's Charity -	520	6	3	Red.
Usk - - - Monmouth:				
Roger Edwards' Charity -	330	11	0	Cons.
Usk, Llangwin Ucha, Llangeview, and Gwernesney - Monmouth and elsewhere:				
Almshouse Branch of Charity founded by Roger Edwards -	282	13	4	Cons.
Usworth. *See* Washington.				
Uttoxeter - - - Stafford:				
Elizabeth Johnson's Charity -	200	0	0	Cons.
Uxbridge - - Middlesex:				
Lord Ossulston's Gift - -	422	3	3	Cons.
Vauxhall (St. Peter) - - Surrey:				
Mary Anna Billington's Charity	333	6	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Velfrey. *See* Lampeter.				
Vernham Dean - Southampton:				
Thirza Bull's Charity - -	112	16	8	Cons.
Vernon's (Dorothy) Charity for the Widows and Orphans of Clergymen of the County of Gloucester -	6,400	0	0	Red.
Vowchurch - - Hereford:				
Charles Henry Lee Warner's Charity - - -	100	0	0	Cons.
Waberthwaite - - Cumberland:				
Rev. — Parke's Charity - -	62	8	3	Cons.
Waddington Hospital - York:	1,662	1	0	Cons.
Wainfleet (All Saints) - Lincoln:				
The Poor's Yard - -	45	17	10	Cons.
Waitby and Smardale in Kirkby Stephen } Westmorland:				
Grammar School - -	2,175	4	10	Cons.
Wakefield - - - York:				
Town and Parish Charity -	1,035	12	11	Cons.
Leonard Bates' Almshouse Charity	331	9	9	Cons.
Free Grammar School of Queen Elizabeth - - -	39	4	10	Cons.
John Bromley's New Gift -	431	7	6	Cons.
John Stories' University Gift -	2,210	1	8	Cons.
Hospital Charity of Caleb Crowther, Esq., M.D. - -	175	0	8	Cons.
"St. John's" Church Charity -	348	15	10	Cons.
Wakerley - - Northampton:				
Rev. Matthew Snow's Charity -	113	1	8	Red.
Walham Green (St. John), Middlesex:				
Samuel Grove's Charity -	315	0	0	Red.
Walkern - - - Hertford:				
John Izard Pryor's Charity -	108	11	0	New.
Wallington - - Hertford:				
Charity of an unknown Donor -	32	18	7	Cons.
Rev. John Browne's Charity -	131	17	4	Cons.
Joseph Edmonds' Charity - -	5	8	5	Cons.
Walmer - - - Kent:				
Unknown Donor's Charity -	50	0	0	Cons.
Walmsley in Turton - Lancaster:				
Mary Smalley's Charity Schools	134	4	9	New.
Walsall - - - Stafford:				
Bentley Hey Charity - -	843	13	11	Cons.
Blanch Woollaston's Charity -	518	19	1	Cons.
Free Grammar School - -	800	0	0	Cons.
John Hawle's Charity - -	867	7	8	Cons.
Walsingham (Little) - - Norfolk:				
Bond's Free School - - -	57	12	8	Cons.
James Straycock's Charity -	100	0	0	New.
Waltham Abbey - - Essex:				
Waylett's Charity - -	66	13	4	Cons.
John Halfhide's Charity -	210	0	0	New.
Poor's Land Charity - -	67	2	8	Cons.
Waltham (North) - Southampton:				
Walter Pincke's Charity - -	200	0	0	Cons.
William Batchelor's Charity -	100	0	0	Cons.
Waltham-on-the-Wolds - Leicester:				
Edward Bunnis' Charity - -	17	17	8	Cons.
Dickenson Rastall's Charity -	11	18	5	Cons.
Thomas Forman's Charity -	31	19	8	Cons.
Anthony Forman's Charity -	280	0	0	Cons.
Jane Greenfield's Charity - -	213	6	8	Cons.
James Clark's Charity - -	23	17	7	Cons.
Thomas Shaw's Charity -	55	4	0	Cons.
Wood Money Charity - -	11	16	0	Cons.
John Lowe's Charity - -	20	0	0	Cons.
Thomas Shaw's Charity -	50	0	0	Cons.
Rev. Gabriel Edward's Gillett's -	100	0	0	Cons.
Walthamstow - - - Essex:				
John Harman's Charity - -	286	13	0	New.
Mary Newell's Charity - -	500	0	0	Cons.
Walton - - Buckingham:				
Unknown Donor's Gift - -	532	2	2	Cons.
Walton Cardiff - - Gloucester:				
Elizabeth Smithsend's Charity -	55	14	1	New.
Walton-on-the-Hill - Lancaster:				
Free School - - - - -	2,621	4	8	Cons.
Walton-on-the-Hill. *See* Derby (West).				
Walton-upon-Trent - - Derby:				
The School - - - -	849	18	8	Cons.
Wandsworth - - - Surrey:				
Free and Auxiliary National Schools	2,165	1	9	Cons.
Wansford. *See* Thornhaugh.				
Wantage - - - Berks:				
William Cless' Charity - -	392	0	0	Cons.
Poor's Tenement - - -	137	4	1	Cons.
Bequests of Joseph Belcher and others to Robert Stiles' Almshouses - - - - -	1,036	6	7	New.
Sarah Whitfield's Charity - -	325	16	9	New.
Wardington - - - Oxford:				
George Watson's Charity for Wesleyan Day School -	749	3	0	Cons.
Wardington with Coton - Oxford:				
Walter Calcott's Charity -	197	11	9	Cons.
John Ditchfield's Charity -	36	14	1	Cons.
Wardington, Williamscot, and Coton - - } Oxford:				
Charities of Constance Denton and others - - - -	250	0	0	Red.
Ware - - - Hertford:				
Dr. George Mead's Charity -	133	16	3	Cons.
Mary Evans' Charity - -	110	9	11	Cons.
Margaret Tufton and Anne Balls' Charity - - - - -	286	8	0	Cons.
William Murvell's Charity -	504	3	3	Cons.
Warfield - - - Berks:				
Thomas Vaughan's Charity -	493	16	7	Cons.
Fuel Charity - - -	2,255	3	4	Cons.
Wargrave - - - Berks:				
Anne Pigott's Charity - -	134	0	0	Red.
Warmingham - - - Chester:				
Rev. George Clayton's Bequest for Schools - - -	612	1	7	Cons.
Thomas Clay's Bequest - -	168	17	9	Red.
Warmington - - Northampton:				
Poor's Money - - - -	113	19	2	Cons.
Warneford's (Rev. Samuel Wilson) Gift in aid of the Infirmary for Diseases of the Eye, Cork-street, London - - - -	2,102	9	11	Cons.
Warrington - - - Lancaster:				
Peter Weedall's Charity - -	418	11	11	Cons.
Warsop - - Nottingham:				
Mary Ann Jackson's Charity for an Independent Minister -	739	15	7	Cons.
Warton - - Lancaster:				
John Lawrence's Charity, augmented by the Charities of John Dawson and Thomas Adamson for Poor Women -	131	19	7	New.
Charities of Robert Lucas, Edmund Dawson, Elizabeth Redman, John Dawson, and Edmund Dawson for the Usher of Warton School, and of Isabel Richardson - - -	288	11	7	Cons.
Thomas Mansergh's Charity -	322	3	0	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Warwick:				
Hospital of Robert Earl of Leicester - - - -	4,175	8	4	Cons.
Washingborough-cum-Heighington and Branston - - Lincoln:				
Thomas Garrett's Charity -	1,150	0	0	Cons.
Washington and Usworth - Durham:				
Charities of Robinson and others	210	0	0	Cons.
Watchet in St. Decumans - Somerset:				
Betty Newborn's Charity - -	400	0	0	Cons.
James Newborn's Charity -	100	0	0	Cons.
Watchfield-in-Shrivenham - Berks:				
Richard Smith's Charity - -	129	4	10	Cons.
Watford - - Hertford:				
Baptist Chapel Fund, and Elizabeth Martyn's Bequest -	272	0	7	Cons.
Sarah Ewer's Charities - -	589	7	10	Cons.
	100	0	0	Red.
Hannah Pocock's Charity in augmentation of Dame Dorothy Morison's Almshouse - -	350	0	0	Red.
Ann Phrip's Charity for do. -	1,000	0	0	Bk. S.
Wath - - - York:				
Stephen Penton's Charity -	900	0	0	Cons.
William Squire's Bequest -	103	6	0	Cons.
Wath-upon-Dearne - - York:				
Wm. Carr's Bequest to Sick or Benefit Club - - -	98	1	10	Cons.
Ditto for Organist and Singers - - -	1,534	0	0	Cons.
Rev. William Steer's Charity -	46	10	6	Cons.
Sarah Jackson's Charity -	105	16	4	Cons.
Mrs. Twittey's Charity - -	21	3	4	Cons.
Watlington - - Oxford:				
Elizabeth Jemima Hayward's Charity - - -	100	0	0	Red.
Watton - - - Hertford:				
Maurice Thomson's and Sir William Thomson's Free School, and Abraham Crossland's Charity - - - -	688	5	10	Cons.
Wavendon - - Buckingham:				
George Wells' Charity - -	419	19	0	Cons.
Waverton - - Chester:				
Sarah Bevin's Charity - -	295	17	10	Cons.
Consolidated Charities - -	285	13	9	Cons.
Weald in Bampton - - Oxford:				
Thos. Dewe's Charity - -	289	11	8	Cons.
Weald (North) - - Essex:				
Rev. Frederick Vane's Charity -	58	1	1	Red.
Wednesbury - - Stafford:				
Joseph Hopkins's Charity -	5,400	14	10	Cons.
William Holden's Charity -	66	13	4	Cons.
Samuel Addison's Charity -	2,141	18	0	Cons.
Thos. Griffiths' Charity - -	105	10	10	Cons.
Thomas Rollinson's Charity -	98	15	4	New.
Thomas Watkins' Charity -	588	19	1	New.
Stephen Falkner Crowther's Charity - - - -	306	10	0	New.
Ambrose Tibbatt's Charity -	87	5	10	New.
„ (St. John):				
Samuel Addison's Charity - -	1,070	19	0	Cons.
Weldon (Little) - Northampton:				
Richard Gray's Charity - -	109	14	0	Cons.
Welham - - Leicester:				
Richard Bryans' Charity -	183	1	4	Cons.
Wellingborough - Northampton.				
Free School and Town Estate -	451	7	6	Cons.
Church Land Charity - -	1,212	10	3	Cons.
Ann Glasbrook's Charity -	420	0	0	New.
Thomas Sheppard's Charity -	22	2	2	New.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Wellington - - Somerset:				
Sir John Popham's Almshouse -	284	19	9	Cons.
Wellington - - - Salop:				
William Warham's Charity for Charity School - -	147	2	10	Cons.
Stephen Panting's Charity do. -	49	0	7	Cons.
Churchyard Almshouses - -	26	17	6	Cons.
Wells - - - Somerset:				
United Charity School - -	162	16	5	Cons.
Old Almshouse Charity founded by Bishop Bubwith - -	1,426	9	5	Cons.
Archibald Harper's Almshouses -	838	19	2	Cons.
„ (St. Cuthbert):				
Mrs. Abraham's Charity -	200	0	0	New.
Mary Pearse's Charity - -	213	1	0	Cons.
Anne Jenkyns' Charity -	671	10	3	Cons.
Wells-next-the-Sea - Norfolk:				
William Branch Elliott's Charity	388	2	9	New.
Welwyn - - - Hertford:				
John Bexfield's Charity -	1,729	2	2	Cons.
Wem - - - Salop:				
Mary Hankey's Charities -	86	5	1	Cons.
Wembley - - Middlesex:				
Henry Burch's Charity - -	200	0	0	Red.
Wembury - - - Devon:				
Josias Calmady's Charity -	522	3	10	Cons.
Wenlock (Much) - - Salop:				
Andrew Dodd's Charity -	149	3	1	Red.
Rev. Francis Southern's Charity	640	2	3	Cons.
Poor's Stock - - -	240	19	3	Cons.
Richard Patten's Charity -	109	17	10	Cons.
Edward Hughes' Charity -	98	18	0	Cons.
Wenvoe Charity - Glamorgan:	127	3	0	Cons.
Weobley - - - Hereford:				
Henry Newton's Charity -	95	3	10	New.
Wessington. *See* Crich.				
Westbury - - - Salop:				
Rev. Thos. Parr's Charity (Schools) - -	325	12	10	Cons.
Do. (Poor) - -	217	1	9	Cons.
Richard Hilhouse's Charity -	109	17	10	Cons.
Westbury - - - Wilts:				
Bequests of Gaisford Gibbs, Elizabeth Ludlow, and William Gaisford in aid of the New or Upper Independent Meeting House - -	400	0	0	Cons.
	299	18	5	New.
Jane Fatt's Bequest to ditto -	91	16	9	Cons.
John Crosby's ditto - -	111	13	4	Cons.
Charities of Jeffery Whittaker and others - - -	753	12	5	Cons.
John Matraver's Charity -	3,042	15	3	Cons.
Robert Haynes' Charity -	1,400	0	0	Cons.
Thomas Austin's Charity -	195	16	9	New.
Westbury-upon-Trym - Gloucester:				
William Lucas' Charity -	161	4	6	Red.
George Grant's Charity - -	385	8	6	Red.
Peter Dowding's Charity -	50	0	0	Red.
Mary Combes' Charity - -	100	0	0	Cons.
Catherine Rutland's Charity -	82	8	6	Red.
Betty Hollister's Charity -	164	17	1	Red.
George Webb's Charity - -	329	14	2	Red.
Joan Stainer's Charity - -	123	12	9	Red.
Charities of Lady Cann and others - - -	330	0	0	Red.
Mary Jackson's Charity -	155	1	2	Red.
Thomas Hort's Charity - -	82	8	6	Red.
Ann Hort's Charity - -	164	17	1	Red.
Mary Jeny's Charity - -	210	0	0	Red.
The Minister's Fund - -	905	16	8	New.
Dr. Shellard's Charity - -	53	16	0	Red.
Westby with Plumpton - Lancaster:				
Ann Moor's Charity - -	43	0	11	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Westerdale - - - York:		
Free School - - -	106 7 5	Cons.
Westerfield - - Suffolk:		
James rook's Charity - -	345 18 5	Red.
Westminster (City):		
Archbishop Tenison's Charity -	2,536 6 0	Cons.
Grey Coat Hospital in Tothill Fields of the Royal Foundation of Queen Anne - -	2,942 15 7	Cons.
„ (Christchurch):		
John Westbrook's Charity -	300 0 0	Cons.
„ (St. Clement's Danes):		
Rupertia Hill's Charity - -	400 0 0	Cons.
Hester Wright's Charity -	20 11 4	Cons.
„ (St. George, Hanover Square) } Middlesex:		
Charities of Mary Wilkins and Elizabeth Teage - -	160 0 0	Cons.
William Terwin's Charity -	350 0 0	Cons.
Bequest of Her Royal Highness Mary Duchess of Gloucester and Edinburgh - -	253 17 7	Cons.
„ St. George Hanover Square (Audley Chapel District):		
Bequest of Her Royal Highness Mary Duchess of Gloucester and Edinburgh - -	253 17 7	Cons.
„ (St. Paul, Covent Garden):		
John Pitter's Charity - -	507 15 2	Red.
Serjeant Dickins' Charity - -	108 11 0	Cons.
John Yarwell's Charity - -	263 5 0	Cons.
Thomas Fewson Eagle's Charity	200 0 0	Cons.
Elizabeth Margetson's Charity -	200 0 0	Cons.
Paul Richard Pearkes' Charity -	333 6 8	Red.
Westerham - - - Kent:		
Rev. Marmaduke Lewis's Charity	157 10 0	New.
Hughes Minet's Charity -	62 10 0	Cons.
Charles West's Charity - -	75 0 0	Red.
William Stratton's Charities -	41 15 7	Cons.
Thomas Hardy's Charity -	75 0 0	Red.
Ralph Manning's Charity -	75 0 0	Cons.
Weston - - - Hertford:		
Henricus Octavus Roe's Gift for Inmates of Church Almshouses	519 15 7	Cons.
Henricus Octavus Roe's Charity (Sunday Bread) -	463 15 0	Cons.
Do. (National School) -	200 0 0	Cons.
Weston (South) - - Oxford:		
Richard Carter's Charity -	100 0 0	Cons.
Weston Zoyland - - Somerset:		
Rev. Caleb Rockett's Charity -	104 14 3	Red.
Mary Seymour's Charity -	113 13 5	Red.
Westow - - - York:		
Frances Idle's Charity - -	225 0 0	Red.
Westwell - - - Oxford:		
Dorothy Dowdeswell's Charity -	100 0 0	Red.
Westwell - - - Oxford: Thornbury - - Gloucester: and Headington - - Oxford:		
Grace Arabella Slade's Charity -	550 0 0	Cons.
Wexham - - Buckingham:		
Mary Granger's Charity -	108 19 10	Cons.
Wharton's (Lord) Bible Charity -	12,100 0 0	N. 2½.
Wheelwright's Charities - -	9,114 8 6	Cons.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Wheldrake - - - York:		
Thomas Clingand's Charity -	106 13 4	Cons.
Wheldrake. *See* Stillingfleet.		
Whelnethan (Great) - Suffolk:		
Mary Ann Cooke's Charity -	45 3 0	Cons.
Whickham - - Durham:		
Sir James A. Clavering's Charity	400 6 0	Cons.
Free School, or Blakiston and Tomlinson's Charity - -	213 12 4	Cons.
Whilton - - - Durham:		
Rev. Langton Freeman's Charity	21 6 9	Cons.
Whissendine - - Rutland:		
Rev. Thos. Potter Hurst's Charity	50 0 0	New.
Whiston - - - York:		
Joseph Hammond's Charity -	382 2 2	Cons.
Frances Mansell's Charity - -	400 0 0	Cons.
Whitchurch - - - Warwick:		
Charities of John and Ann Ayshcombe - - - -	219 13 4	Red.
Whitchurch-cum-Marbury - Salop:		
Earl of Bridgwater's Charity -	2,191 15 6	Cons.
Elizabeth Langford's Almshouse Charity - - -	1,400 0 0	Cons.
Whitchurch and Ightfield - Salop:		
John Gregory's Charity - -	410 15 8	Cons.
Whitestone - - - - Devon:		
Gifts of Ann Best, John Sowdon, and Donor unknown -	114 10 9	Cons.
Whitford - - - - Flint:		
Catherine Thomas' Charity -	108 19 11	Cons.
John Davies' Bequest - -	300 0 0	Cons.
Whitkirk and Seacroft - York:		
Richard Brooke's Charity for School - - - - -	333 12 6	Cons.
Whitley - - Northumberland:		
Rev. Abraham Brown's Bequest	211 12 9	Cons.
Whitsbury - Hants and Wilts:		
Charles Delafaye's Charity -	226 6 2	Red.
Whitstone - - - Devon:		
Mrs. Brown's Charity - -	112 7 3	New.
John Splatt's Gift - - -	74 15 4	Cons.
Whittingham in Kirkham: Lancaster:		
Charities of William and Jeremiah Waring - - -	207 12 4	New.
Whittington - - Gloucester:		
Rev. Walter Thomas's Charity -	51 12 3	Cons.
Ralph Thayer's Charity - -	41 5 10	Cons.
Rebecca Lightbourne's Charity -	1,223 9 0	Cons.
Whittington - - Lancaster:		
Richard Sparling Berry's Charity	381 18 1	Cons.
William Margison's Charity -	53 5 1	Cons.
Whittington - - Salop:		
National School: Charities of Robert Jones, Griffith Ap Hughes, and Michael Evans -	190 15 0	Cons.
Whittle-le-Woods - - Lancaster:		
John Beatson's Charity for Master of Clayton-le-Woods Endowed School - -	143 15 9	Cons.
Whitwell (Isle of Wight) - - } Southampton:		
Fanny King's Charity - -	46 19 7	Cons.
Rev. Richard Dixon's Bread Charity - - -	109 2 10	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Whitwood in Featherstone - York:				
Charity for repair of Highways -	138	14	7	Cons.
Wicken - - Northampton:				
Whittlewood Charity - -	63	3	1	Cons.
Edward Whitton's Charity -	151	0	8	Cons.
Bread Fund - - -	84	0	0	New.
Wickham - - - Southampton:				
Poor's Money - - -	100	0	0	Red.
John Swann's Gift - -	153	1	7	Cons.
Rev. George Andrew Thomas's Gift - - -	166	13	4	Cons.
Wickham Market - - Suffolk:				
William Butcher's Charity -	46	9	6	Cons.
Wickwar - - Gloucester:				
Thomas Summer's Charity -	109	18	6	New.
Arthur Prout's Charity - -	24	15	4	New.
Elizabeth Hicke's Charity -	24	15	4	New.
Widcombe (St. Matthew) - Somerset:				
Elizabeth Sophia Dallaway's Charity - - -	1,050	0	0	New.
Widcombe. *See* Lyncombe.				
Widford. *See* Swinbrook.				
Wigan - - - Lancaster:				
Free Grammar School - -	667	0	0	Red.
Wigglesworth in Long Preston - York:				
Lawrence Clark's Free School -	1,135	19	8	Cons.
Wigston (Great) - - Leicester:				
Charity of William Law and others, otherwise the Poor's Charity - - -	2,092	1	3	Cons.
Charles and Elizabeth Kirk's Church of England School Charity - - -	253	10	7	Cons.
The Oliver Charity - -	200	0	0	Cons.
Wigtoft - - - Lincoln:				
Robert Smith's Charity - -	557	11	8	Cons.
Wildboar Clough in Prestbury. *See* Macclesfield Forest and Bosley.				
Wilbraham (Great) - Cambridge:				
Thomas Haylock's Charity -	229	14	6	Cons.
Wilford's (Shadrach) Charity for Wesleyan Ministers - -	447	11	1	Cons.
Williamscot. *See* Wardington.				
Wimbledon - - Surrey:				
George Bray's Charity - -	474	15	3	Cons.
John Johnson's Charity -	1,038	2	0	Cons.
Daniel Mason's Charity - -	300	0	0	New.
Hon. Emily Murray's Charity -	220	0	0	Cons.
Wimborne Minster - - Dorset:				
John Costin's Charity - -	266	13	4	Cons.
Wincanton - - Somerset:				
Rev. Thomas Marriott Dodington's Charity - - -	50	0	0	Cons.
Charles Thorne's Charity - -	82	14	8	New.
Do. for Organist - -	37	1	2	New.
John Green's Charity - -	34	4	0	New.
Wincham in Great Budworth - - } Cheshire:				
Hester Legh's Charity - -	59	9	11	Cons.
Winchcomb - - Gloucester:				
Free Grammar School of the Foundation of Lady Frances Chandos - - -	456	9	9	Cons.
Winchester - - Southampton:				
William Over's Charity -	345	19	8	Cons.
Magdalen Hospital - -	620	4	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Winchester - - Southampton:				
Thomas Ashton's Charity -	666	13	4	Cons.
Anthony Edmond's Charity -	570	19	5	Cons.
Pemberton's Donation - -	133	6	8	Cons.
Margaret Yalden's Charity -	57	15	8	Cons.
Bishop Morley's College -	274	11	6	New.
	21,653	9	1	Cons.
Dr. Hoadley's Charity - -	619	17	0	Cons.
,, (St. Thomas):				
Elizabeth Imber's Charity -	800	0	0	Cons.
,, (St. Michael's):				
Dr. Roger Shipman's Charity -	110	14	5	Cons.
Elizabeth Eyre's Charity -	361	11	0	Red.
,, (Diocese):				
Dr. Hoadley's Gifts for Children	2,719	5	3	Cons.
of Poor Clergy - -	1,290	0	0	Red.
Wincle - - - Chester:				
Hannah Clowes's Charity - -	38	6	8	Cons.
Windle - - - Lancaster:				
Taylor's Charity - -	661	3	2	Cons.
Windlesham cum Bagshot - Surrey:				
Ambrosia Hughes' Charity -	48	16	8	Cons.
Rev. Edward Cooper's Charity -	175	0	0	Red.
Eleanor Strange's Charity - -	105	0	0	New.
Poor's Allotments - -	151	12	3	Cons.
Windsor (New) - - Berks:				
Royal Free and Industrial Schools	5,603	9	4	Red.
Elizabeth Frances Wood's Charity in aid of Park Street Almshouses - - -	100	0	0	Cons.
Thomas Aldem's Charity -	1,264	12	5	Cons.
Mary Field's Charity - -	429	6	9	New.
James Panton's Charity -	108	11	3	New.
Windsor (Old):				
Maria Hughes' Charity - -	100	0	0	New.
Wing - - Buckingham:				
The Church Lands - -	475	0	8	Cons.
William Dent's Charity -	59	0	0	New.
Dormer's Hospital - -	469	13	10	Cons.
	117	17	3	Cons.
Fuel Allotment - - -	268	9	1	Cons.
Wingfield - - Berks:				
Thomas Hatch's Charity -	289	2	0	Cons.
Richard How's Charity - -	36	11	7	Cons.
Richard Earl of Ranelagh's Charities for Vicar and Poor -	53	17	10	New.
Schools founded by Richard Earl of Ranelagh's - -	769	4	8	Red.
Church Land's Charity - -	139	12	0	Cons.
Poor's Fuel Allotment - -	3,781	19	8	Cons.
Poor's Allotment Charity - -	104	1	8	Cons.
Admiral Sir Charles Rowley's Charity - - -	70	0	0	New.
Mrs. Ballard's Charity - -	45	0	0	Cons,
Vicar Pople's Charity - -	279	5	0	Cons.
Wingfield (North) - Derby:				
Church Land's Charity - -	414	12	10	Cons.
Winkfield - - - Wilts:				
Thomas Pennington's Charity -	100	0	0	Cons.
Winkle. *See* Bosley.				
Winkleigh - - Devon:				
Robert Skinner's Chartty - -	66	13	4	Cons.
Winnersh and Hurst - Berks:				
The Fuel Alotment - -	438	19	2	Cons.
Winsford - - Somerset:				
Poor's Money - - -	38	2	5	Cons.
Winshill in Burton-upon-Trent - - - } Derby:				
Joseph Wilson's Charity - -	50	0	0	Cons.
Robert Wilson's Charity - -	214	15	3	Cons
Winsley. *See* Bradford-on-Avon.				

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Winslow - - Buckingham:				
Church Houses and Land - -	56	19	6	Cons.
Edmund Cox's Charity - -	276	5	0	New.
William Packer's Charity -	160	0	0	Red.
Winterbourne - - Gloucester:				
Sarah Bevan's Gharity - -	320	17	1	Cons.
William Rickards' Charity -	200	0	0	Cons.
John Silcock's Charities - -	107	7	8	Cons.
Gregory Bush's Bequest -	53	13	8	Cons.
Winterbourne Came-cum-Winterbourne Farringdon } Dorset:				
Sir Robert Meller's Charity -	187	7	5	Cons.
Winterbourn Gunner and Winterbourn Earls - } Wilts:				
Jane Tanner's Charity - -	515	1	7	New.
Winton in Kirkby Stephen - } Westmorland:				
The School Charity - -	119	11	4	Cons.
Winwick - - Lancaster:				
Bread Charities - - -	55	5	8	Cons.
Wirksworth - - - Derby:				
Elizabeth Greaves Charity -	1,094	7	10	Cons.
Wisbech - - Cambridge:				
Steed Girdlestone's Charity -	100	0	0	Cons.
„ (St. Peter):				
Dr. Jobson's Charities - -	1,400	0	0	New.
	1,901	12	0	New.
William Rayne's Charity -	108	13	11	New.
Wisbech. *See* Elm.				
Wishford Magna - - Wilts:				
The Almshouse Charity -	106	16	2	Cons.
Witheridge - - Devon:				
Charities of Lewis Melhuish and others - - -	263	16	7	Cons.
Richard Melhuish's School Charity - - -	760	0	0	Cons.
John Partridge's Charity -	126	10	8	Cons.
Witheridge, Rose Ash, and Rackenford - - } Devon:				
Mary Parkhouse's Charity -	301	3	7	Cons.
Withersfield - - Suffolk:				
Susanna Jane Heylyn's Charity -	100	0	0	Bk. S.
Witherslack-in-Beetham - - } Westmorland:				
Dean Barwick's Charity -	66	6	2	Cons.
Withington - - Gloucester:				
William Osborne's and John Rich's Charities - -	1,299	1	1	Cons.
Witney, Hailey, Crawley, and Newland - - } Oxford:				
Elijah Waring's Charity - -	1,445	14	6	Cons.
Witney - - - Oxford:				
James Leverett's Bequest -	404	0	0	Cons.
Witney and Coggs, and Newland - - } Oxford:				
William Blake's Accumulation Fund - - - - -	845	11	5	N. 2½.
Witton (West) - - York:				
Charles Robinson's Charity -	396	16	2	Cons.
Witton in Great Budworth - Chester:				
Sir John Deane's Grammar School - - -	784	0	0	Cons.
Witton-le-Wear - - Durham:				
Poor's Stock Charity - -	115	14	10	Cons.
Wivenhoe - - - Essex:				
William Sanford's Charity -	83	6	8	Red.
Benjamin Sanford's Charity -	83	6	8	Cons.

Locality or Designation of Charity.	Amount of Stock. £	s.	d.	Description.
Woburn - - - Bedford:				
Elizabeth Green Thetford's Charity - - -	157	17	11	Cons.
William Underwood's Charity -	160	12	10	Cons.
Woking - - - Surrey:				
John Bristow's Charity - -	101	15	0	Cons.
Wokingham - - - Berks:				
Archbishop Laud's Charity -	200	0	0	Cons.
William Nash's Charity -	200	0	0	New.
Richard Crutwell's Charity -	100	0	0	Red.
Thomas Martin's Charity -	40	0	0	Cons.
Martha Palmer's Charity -	100	0	0	Cons.
Elizabeth Parker's Charity -	15	0	0	Cons.
Rev. John Westende's Charity -	138	10	1	Cons.
Charles Palmer's Charity (School)	667	0	0	Cons.
Ditto (Minister)	333	10	0	Cons.
Fuel Allotments - -	819	13	2	Cons.
John Tickenor's Charity -	66	13	4	Cons.
Almshouse Charity - -	433	0	11	Cons.
Richard and Robert Whitlocke's Charity - - -	800	0	0	Cons.
Bartholomew Bromley's Charity	1,068	1	10	Cons.
John Nash's Charity - -	300	0	0	Cons.
Richard Hawe's Charity -	785	9	6	Cons.
Wokingham - - Berks: and Eton - - Buckingham:				
John Bateman's Charity -	549	9	0	Cons.
Wollaston in Alberbury - Salop:				
Elizabeth Collin's Charity -	11	4	4	New.
Wolsingham - - Durham:				
Rev. William Nowell's Charity -	200	0	0	New.
Rev. Robert Gordon's Charity -	272	2	2	New.
Wolstanton - - Stafford:				
Rev. Lewis Sneyd's Charity -	1,026	19	2	Cons.
Wolverhampton - - Stafford:				
Blue Coat School - - -	3,006	1	10	Cons.
	803	18	0	New.
Wolverley - - Worcester:				
John Smith's Charity - -	577	10	10	Cons.
Wolviston. *See* Norton.				
Wombourne - - Stafford:				
Sir Samuel Hellier's Charity -	127	11	10	Cons.
Wonersh - - - Surrey:				
Thomas Mitchell's Charity -	120	6	0	Cons.
Wonston - - Southampton:				
Hon. Honora Legg's Charity -	100	0	0	Cons.
Charities of Thomas Sayer and John Wickham - -	278	14	10	New.
Wooburn - - - Buckingham:				
Lucy Butterfield's Charity -	100	0	0	Red.
Mrs. Rook's Charity - -	50	0	0	Red.
John Osmer's Charity - -	45	0	0	Cons.
Peter John Fromow's Charity -	207	13	0	Cons.
Woodbury - - - Devon:				
Esaias Broadmead's Charity -	57	2	10	Cons.
William Holwell's Charity -	55	18	9	Cons.
Woodchurch - - Chester:				
John Booth's Charity - -	21	14	4	Cons.
Thomas Gleave's Charity -	93	6	8	Cons.
Charities of Rev. Thos. Green, Henry Hayes, and Thomas Gill	539	1	8	Cons.
Woodchurch - - - Kent:				
Charity in memory of Elizabeth Saxelby Bird - -	500	0	0	Cons.
Woodford - - Northampton:				
Susannah Louisa Baroness St. John's Charity - -	91	16	3	Cons.
Woodford - - - - Essex: and Pakefield - - Suffolk:				
Ellen Dod's Charities - -	500	0	0	Red.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Woodhay (East) - Southampton:		
Elizabeth Goddard's Charity -	23 5 8	New.
Rev. Joshua Wakefield's Charity	167 12 7	New.
Allotments for the Poor - -	700 0 0	Cons.
Woodhorn - - Northumberland:		
Elizabeth Harriett Viscountess Bulkeley's Charity - -	642 1 1	Cons.
Woodkirk or West Ardsley - York:		
Joshua Scholefield's Charity -	52 12 7	New.
Woodland - - - Devon:		
Emma Culling's Charity -	44 12 7	Red.
Woodmancote and Albourne, Sussex:		
Thomas Beard's Charity - -	674 2 3	New.
Woodmansterne - - Surrey:		
Sarah Huntley's Charity -	214 9 7	New.
Jane Elizabeth Lambert's Charity	333 6 8	Cons.
Wood Newton. *See* Apethorpe.		
Woodside Quarter. *See* Derby (West).		
Woolavington - - Somerset:		
John Morse's Charity - -	106 13 4	Cons.
Joan Jean's Charity - -	53 3 10	Cons.
Betty Tucker's Charity - -	106 4 10	Cons.
Robert Skinner's Charity -	66 13 4	Cons.
Wooldale Meeting. *See* Highflatts.		
Woolhampton - - - Berks:		
Charity of Right Honourable Anne Frances Countess of Falmouth for Poor - -	500 0 0	Cons.
Ditto for Schoolmistress of Parish School - - -	666 13 4	Cons.
Woolstone (Little). *See* Ravenstone.		
Woolvercott - - Oxford:		
Catherine Rawson's Charities	186 11 2 155 17 4	Cons.
Woolwich - - - - Kent:		
Thomas Clark's Charity (Poor) -	3,000 0 0	Cons.
Ditto in aid of Parochial Almshouses -	3,000 0 0	Cons.
Woore (St. Leonard) and Kneighton - - } Stafford: and Wybunbury - - Cheshire:		
Lawrence Blackhurst's Charity -	615 7 8	Cons.
Wootton - - - Lincoln:		
Charity of an Unknown Donor -	67 0 0	Cons.
Wootton - - - Oxford:		
Poor's Land Charity - -	53 13 9	Cons.
Rev. Lancelot Charles Lee's Charity - - -	750 0 0	Cons.
Rev. Charles Parrot's Charity -	2,711 3 1	Red.
Wootton (North) - - Somerset:		
Thomas Pittard's Charity -	103 4 7	Cons.
Worcester (City):		
Charles Geary's Almshouses -	320 0 0	Cons.
William Norton's Charity -	339 10 9	Cons.
Thomas Shepheard's Charity -	143 4 5	Cons.
Bequest of Christopher Henry Hebb in aid of Robert Berkeley's Hospital - -	1,000 0 0	Cons.
Ditto Corporation Anniversary Day Gifts -	1,136 0 0	Cons.
Ditto for Widows of members of the Town Council in Asylum - - -	1,200 0 0	Cons.
Ditto in aid of Geary's and Hackett's Almshouses -	1,000 0 0	New.
Charities of Charles Geary, Letitia Hackett, and Benjamin Thorpe - - -	193 8 10	New.
Richard Inglethorpe's Charity -	2,293 9 8	Cons.
Six Masters' Charity - -	1,358 13 11	Cons.
John Nash's Charity - -	2,345 15 8	Cons.
Worcester (St. Andrew):		
Robert Veller's Charity - -	115 9 4	Cons.
„ (St. Clement):		
Robert Veller's Charity - -	105 0 0	New.
„ (St. John in Bedwardine):		
The Church Charity and Herbert and Doelittle's, or the School Charity - - -	310 17 8	Cons.
Timothy Nourse's Charity -	833 10 0	Cons.
„ (St. Martin):		
St. Thomas' Day Charity -	5,754 5 10	Cons.
„ (St. Michael in Bedwardine):		
Dorothy Bright's Charity - -	150 0 0	Cons.
„ (St. Swithin):		
Church Land's Charity - -	1,802 4 9	Cons.
Worfield - - - Salop:		
Brierly Charity - -	5,509 12 10	Cons.
Worksop - - Nottingham:		
William Grafton's Charity -	222 2 5	Cons.
Worlington (West) - - Devon:		
Charities of R. Cooke and others	58 19 5	Cons.
Wormshill - - - Kent:		
Poor's Land Charity - -	254 14 10	Cons.
Worthen - - - Salop:		
Charles Awdry's Charity - -	342 7 4	Cons.
John Powell's Charity - -	197 15 6	New.
Poor's Money - -	501 6 4	Cons.
Worthenbury - - Flint:		
Thomas Jones's Charity -	109 15 0	Cons.
Emma Elizabeth Puleston's Charity - - -	666 13 4	Cons.
Edward Jones's Charity -	200 0 0	Cons.
Worthington in Breedon - Leicester:		
Grace Bulstrode's Charity (Poor)	296 5 11	Cons.
Ditto (Church Schools)	790 2 5	Cons.
Ditto (Clothing Club)	493 16 6	Cons.
Wortley in Leeds - - York:		
Free School of, Foundation of Langdale Sunderland, and William Farrer - -	1,019 7 10	Cons.
Worton - - - Wilts:		
Charity of the Rev. Henry Kent, D.D. - - - -	102 7 11	Cons.
Robert Pitt's Charity - -	303 14 5	Cons.
John Shorter's Charity - -	200 0 0	Cons.
Wotton-under-Edge - Gloucester:		
Robert Purnell's Charity -	578 3 8	New.
Mary Blagden's Charity -	40 0 0	Red.
Wragby - - - York:		
Sarah Winn's Charity - -	667 0 0	Cons.
Wrawby - - - Lincoln:		
Brigg Grammar School - -	1,357 9 0	Cons.
Helen Tripp's Charity - -	100 6 8	Cons.
Wrockwardine - - Salop:		
Clothing Charity - -	182 1 0	Red.
Sir William Sarsfield Cockburn's Charity - - -	100 16 1	Red.
Cludde's Almshouses - -	329 10 4	Cons.
Jane Gilpin's Charity - -	108 10 11	New.
Rev. Joshua Gilpin's Charity -	54 5 4	New.
Edward Pemberton's Charity -	153 5 8	Cons.
Wrotham - - - Kent:		
Rev. Charles Layfield's Charity -	164 8 10	Red.
Wybunbury. *See* Woore (St. Leonards).		
Wye - - - Kent:		
Nicholas Cook's Charity -	41 13 4	Red.

Locality or Designation of Charity.	Amount of Stock. £ s. d.	Description.
Wylye - - - Wilts:		
William Perrior's Charity -	502 15 10	New.
Wymondley (Great and Little - - -) Hertford:		
James Lucas' Charity - -	150 0 0	Cons.
Yarburgh - - - Lincoln:		
Rev. Henry Lloyd's Bequest -	107 10 7	Cons.
Yarmouth (Great) - - Norfolk:		
Rebecca Hussey's Charity for Poor Prisoners in Borough Gaol - - -	115 5 11	Red.
Yarwell. *See* Apethorpe.		
Yateley - - Southampton: and		
Sandhurst - - - Berks:		
Richard Bannister's Charity -	1,212 7 6	Cons.
Peter South's Charity - -	1,022 18 2	Cons.
Yealand Conyers - - Lancaster:		
Dorothy Scott's Bequest to Church of England Schools -	106 19 1	Cons.
Nathan Hadwen's Charity -	108 17 11	Cons.
Dorothy Scott's Bequest in aid of do. - - -	106 10 6	Cons.
Church Repair Fund—Catherine Elizabeth Hyndman's Bounty -	80 19 10	Cons.
Yealand Conyers and Yealand Redmayne - Lancaster:		
Dr. Sherlock's Charity - -	233 19 6	Cons.
Yeovil - - Somerset:		
William Neal's Charity - -	500 0 0	Cons.
William Woborne's Almhouse -	3,336 1 4	Cons.
York (East Riding Gaol):		
Rebecca Hussey's Charity for Poor Prisoners - -	864 14 6	Red.
„ (City):		
William Carr's Bequest to Yorkshire School or Institution for Blind - - -	490 9 3	Cons.
Barstow's Hospital - -	133 14 9	Cons.
St. Catherine's Hospital - -	1,943 6 6	Cons.
„ (St. Margaret Walmgate):		
Robert Winterscale's Charity -	1,783 3 2	Cons.
„ (St. Mary Castlegate):		
Elizabeth Saville's Charity -	111 11 1	Cons.
Yoxall - - Stafford:		
Benefactions of Thomas Spateman, Mrs. Swinerton, Margaret Burton, Catherine Wilson, Humphrey Arden, and John Arden - -	87 3 10	Cons.
Ynyscynhaiarn. *See* Criccieth.		
Ysclydach in Llywell - Brecon:		
John Powell's Bequest to Zoar Chapel - - -	324 15 3	Cons.
Zeal Monachorum - - Devon:		
Weekes Hole's Charity - -	109 14 10	Cons.

LONDON:
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For Her Majesty's Stationery Office.

TWENTY-SECOND ANNUAL REPORT

OF THE

COMMISSIONERS

OF

CHARITABLE DONATIONS AND BEQUESTS

FOR

IRELAND.

Presented to both Houses of Parliament by Command of Her Majesty.

DUBLIN:
PRINTED BY ALEXANDER THOM, 87 & 88, ABBEY-STREET.
FOR HER MAJESTY'S STATIONERY OFFICE.

1867.

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REPORT.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Gracious Majesty,

1. We, the Commissioners of Charitable Donations and Bequests for Ireland, appointed under an Act passed in the 7th and 8th years of your Majesty's Reign, entitled, "An Act for the more effectual Application of Charitable Donations and Bequests in Ireland," humbly beg leave to submit to your Majesty this our Twenty-second Annual Report.

2. In the First Schedule hereto annexed will be found the names of the Commissioners in the order and time of their appointment, and the dates of the several meetings, held since the 25th January, 1866, together with the names of the members present thereat, respectively.

3. We annex to this our Report, in Schedule No. 2, a Copy of the Abstract of our Accounts in the several Charities under our administration, from 1st January, 1866, to 31st December last; the details of which with their vouchers will be lodged as usual with Master Fitzgibbon for examination and audit.

4. That portion of our accounts, called our "Private Account," as distinguished from our "Charity Account," consisting of grants from the Treasury for the ordinary expenses of the Board, and the interest on a sum of £1,397 13*s.*, new 3 per cent. stock, called the "Embezzled Charity Recovery Fund," referred to more particularly in former Reports, is subject to the inspection of the Audit Office. We have, since our last Report, rendered to that Office Monthly Accounts, as required by the Commissioners of Audit, and we annex in Schedule No. 3, Copy of Certificate, showing that the balance returned up to 31st March last was correct. The above-mentioned sum of £1,397 13*s.*, new 3 per cent. stock, and a balance due upon our Monthly account to 1st January, of £208 18*s.* 9*d.*, are the only sums under our control not appropriated or belonging to any particular Charity Trust.

5. The total amount of the trust funds now under our care and control in cash, and vested in Government and other securities, is set forth in the 4th, 5th, and 6th Schedules annexed to this Report; the particulars of which, together with the objects of each trust fund, will be found in Schedule No. 7, also annexed.

6. The annual amount of rents and annuities under our guardianship, specifying the particular amount of each, with the name of the testator or donor by whom created, the source from whence each is derived, and the object of each trust, is given in Schedule No. 8, to this Report annexed; and in Schedule No. 9 will be found a Return of Charity Funds standing to the credit of causes or matters in the Court of Chancery, in which the title of the Charity has been established by decree or order.

7. All which we submit as our Report to Your Most Excellent Majesty, and in testimony thereof have caused our corporate seal to be hereunto affixed this 28th day of February, 1867.

Present when seal affixed,

JOHN E. WALSH, *Chairman*,
D. R. PIGOT, *C.B.*
WILLIAM B. KIRKPATRICK, D.D.
J. WEST, *Dean of St. Patrick's*,
RICHARD C. DUBLIN,
} *Commissioners.*

SEAL.

HERCULES MACDONNELL,
W. GERNON,
} *Secretaries.*

APPENDIX

TO THE

TWENTY-SECOND REPORT

OF THE

COMMISSIONERS OF CHARITABLE DONATIONS AND BEQUESTS FOR IRELAND.

SCHEDULES.

NAMES OF COMMISSIONERS AND ORDER AND DATE OF APPOINTMENT.

Right Honorable the Master of the Rolls,	*ex-officio*,	October, 1866.
Right Honorable the Lord Chief Baron,	*ex-officio*,	1 January, 1845.
Sir John Ennis, Bart., D.L.,		9 July, 1852.
Right Honorable John Hatchell,		10 June, 1854.
The Honorable Baron Hughes,		14 August, 1854.
Right Honorable Judge Fitzgerald,		14 February, 1861.
The Reverend W. B. Kirkpatrick, D.D.,		21 March, 1862.
The Very Reverend J. West, Dean of St. Patrick's,		16 January, 1863.
Jonathan Pim, Esq., M.P.,		17 January, 1863.
His Grace the Lord Archbishop of Dublin,		12 January, 1865.
Sir James Power, Bart., M.P.,		12 January, 1865.
Right Honorable Judge O'Hagan,		1 June, 1866.
* * *	(*One Vacancy.*)	

Appendix.

Schedule No. 1.

Return of the Meetings of the Commissioners of Charitable Donations and Bequests for Ireland, since the 25th January, 1866.

RETURN of the Meetings of the Commissioners since the 25th January, 1866, the dates thereof, and the Commissioners present at each Meeting up to the *present* time.

1*st February*, 1866.

The Right Honorable the Master of the Rolls.
The Right Honorable John Hatchell.
The Very Reverend the Dean of St. Patrick's.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

8*th February*, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable John Hatchell.
John Ennis, Esq., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Honorable Judge Longfield, LL.D.
The Very Reverend the Dean of St. Patrick's.

15*th February*, 1866.

The Right Honorable the Master of the Rolls in the Chair.
John Ennis, Esq., D.L.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

22*nd February*, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable John Hatchell.
John Ennis, Esq., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

1*st March*, 1866.

The Right Honorable the Master of the Rolls.
John Ennis, Esq., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

APPENDIX.

SCHEDULE No. 1.

Return of the Meetings of the Commissioners of Charitable Donations and Bequests for Ireland, since the 25th January, 1866.

3rd March, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable John Hatchell.
John Ennis, Esq., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
His Grace the Archbishop of Dublin.
Sir James Power, Bart., M.P.

15th March, 1866.

John Ennis, Esq., D.L.
The Right Honorable John Hatchell.
The Reverend W. B. Kirkpatrick, D.D.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

12th April, 1866.

The Right Honorable Mr. Justice Fitzgerald.
The Very Reverend the Dean of St. Patrick's.
His Grace the Archbishop of Dublin.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

19th April, 1866.

The Right Honorable the Master of the Rolls in the Chair.
John Ennis, Esq., D.L.
The Right Honorable John Hatchell.
The Honorable Baron Hughes.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

26th April, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Reverend Bishop C. Denvir.
John Ennis, Esq., D.L.
The Honorable Judge Longfield, LL.D.
The Very Reverend the Dean of St. Patrick's.

3rd May, 1866.

John Ennis, Esq., D.L., in the Chair.
The Reverend W. B. Kirkpatrick, D.D.
The Honorable Judge Longfield, LL.D.
The Very Reverend the Dean of St. Patrick's.
Sir James Power, Bart., M.P.

10th May, 1866.

The Right Honorable the Master of the Rolls.
The Right Honorable John Hatchell.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

17th May, 1866.

The Right Honorable the Master of the Rolls.
John Ennis, Esq., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

24th May, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable John Hatchell.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

31st May, 1866.

The Right Honorable the Master of the Rolls in the Chair.
John Ennis, Esq., D.L.
The Right Honorable John Hatchell.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

APPENDIX.

SCHEDULE No. 1.

Return of the Meetings of the Commissioners of Charitable Donations and Bequests for Ireland, since the 25th January, 1866.

7th June, 1866.

The Right Honorable the Master of the Rolls.
John Ennis, Esq., D.L.
The Right Honorable John Hatchell.
The Very Reverend the Dean of St. Patrick's,

**** *And no other Commissioner having attended, no Board business could be transacted on this day.*

The Commissioners present directed that a communication should be made to the Irish Government, that this is the third abortive Meeting since 10th last month, causing much injury to the discharge of public business.

14th June, 1866.

The Right Honorable the Master of the Rolls.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

**** *And no other Commissioner having attended, no Board business could be transacted on this day.*

The Commissioners present directed that another communication should be made to the Irish Government, stating the injury to public business caused by another abortive Meeting.

21st June, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.

28th June, 1866.

The Right Honorable the Master of the Rolls.
The Very Reverend Bishop Cornelius Denvir.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

**** *And no other Commissioner having attended, no Board business could be transacted on this day.*

5th July, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable Mr. Justice Fitzgerald.
The Right Honorable John Hatchell.
The Very Reverend the Dean of St. Patrick's.
The Right Honorable Judge O'Hagan.

12th July, 1866.

The Right Honorable the Master of the Rolls.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.

**** *And no other Commissioner having attended, no Board business could be transacted on this day.*

14th July, 1866.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D.L.
The Right Honorable John Hatchell.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.

1st November, 1866.

The Right Honorable J. E. Walsh, Master of the Rolls.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.

**** *And no other Commissioner having attended, no Board business could be transacted on this day.*

5th November, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable the Chief Baron.
The Right Honorable John Hatchell.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
His Grace the Archbishop of Dublin.
The Right Honorable Judge O'Hagan.

12th November, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable the Chief Baron.
The Right Honorable John Hatchell.
The Reverend W. B. Kirkpatrick, D.D.
Jonathan Pim, Esq., M.P.
His Grace the Archbishop of Dublin.
Sir James Power, Bart., M.P.
The Right Honorable Judge O'Hagan.

APPENDIX.

SCHEDULE No. 1.

Return of the Meetings of the Commissioners of Charitable Donations and Bequests for Ireland, since the 25th January, 1866.

22nd November, 1866.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable the Chief Baron.
The Right Honorable John Hatchell.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

29th November, 1866.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

6th December, 1866.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D.L.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.
The Right Honorable Mr. Justice O'Hagan.

13th December, 1866.

The Right Honorable the Master of the Rolls.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

17th December, 1866.

The Right Honorable Mr. Justice Fitzgerald in the Chair, which was afterwards taken by the Right Honorable the Master of the Rolls.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart, M.P.

20th December, 1866.

The Right Honorable John Hatchell in the Chair, which was subsequently taken by the Right Honorable the Master of the Rolls.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.

10th January, 1867.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable Mr. Justice Fitzgerald.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
His Grace the Archbishop of Dublin.
Sir James Power, Bart., M.P.

17th January, 1867.

The Right Honorable the Master of the Rolls.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Sir James Power, Bart., M.P.

*** *And no other Commissioner having attended, no Board business could be transacted on this day.*

24th January, 1867.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Sir James Power, Bart., M.P.

31*st January*, 1867.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D.L.
The Reverend W. B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
Sir James Power, Bart., M.P.
The Right Honorable Judge O'Hagan.

7th February, 1867.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D.L.
The Reverend William B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Sir James Power, Bart., M.P.

14*th February*, 1867.

The Right Honorable the Master of the Rolls in the Chair.
Sir John Ennis, Bart., D L.
The Right Honorable John Hatchell.
The Right Honorable Mr. Justice Fitzgerald.
The Very Reverend the Dean of St. Patrick's.
Sir James Power, Bart., M.P.

21*st February*, 1867.

The Right Honorable the Master of the Rolls in the Chair.
The Right Honorable John Hatchell.
The Reverend William B. Kirkpatrick, D.D.
The Very Reverend the Dean of St. Patrick's.
Jonathan Pim, Esq., M.P.
His Grace the Archbishop of Dublin.
Sir James Power, Bart., M.P.

APPENDIX.

SCHEDULE No. 2.

Abstract of the Accounts of the Commissioners of Charitable Donations and Bequests for Ireland, in the several Charities under their Administration for the year ended 31st December, 1866.

ABSTRACT OF THE ACCOUNTS OF THE COMMISSIONERS OF CHARITABLE DONATIONS AND

1st January to 31st

THE CHARGE.

GOVERNMENT STOCK

	£	s.	d.
To amount of Government Stock and Debentures to credit of the Commissioners on 1st day of January, 1866, as per last Account rendered, . . .	208,867	18	0
To amount of Government Stock received from 1st day of January to 31st December, 1866, per Schedules A, B, ...	437	19	2
	£209,305	17	2

CASH

		£	s.	d.
January 1, 1866.	To amount due to Charities, per last account audited and declared,	955	11	4
31st December.	To amount received from Rents and Annuities, Schedule C, .	982	4	3
„	To do. do. from Interest on Stock and Debentures, Schedule E, ...	6,456	8	1
„	To do. do. from Sale of Stock, Schedules A and B, .	1,358	5	1
„	To do. do. from other sources, Schedule D, . .	63	4	1
„	To do. do. advanced to Charities, Schedule G, .	63	11	5
		£9,879	4	3

STATE OF BALANCE.

			£	s.	d.
Advances, as above, ...			63	11	5
In Bank, per certificate, ...	£731	13 0			
Less outstanding Drafts of 1859, £1 11*s.* 3*d.*; of 1866, No. 1924, £1 14*s.* 9*d.*; 1928, 13*s.* 10*d.*; 1930, 18*s.* 6*d.*, . .	4	18 4			
			726	14	8
Sums disallowed in former accounts, being embezzlements of E. W. Mathews, .			387	9	8
Amount as in last account, ...			0	14	3
			£1,178	10	0
Difference of Stamps due in 1865 and 1866, ...			0	0	4
			£1,178	10	4

Present when Seal affixed, this 24th day of January, 1867.

THE RIGHT HON. THE MASTER OF THE ROLLS, *Chairman*,
SIR JOHN ENNIS, BART.,
REV. W. B. KIRKPATRICK, D.D.,
THE VERY REV. THE DEAN OF ST. PATRICK'S,
SIR JAMES POWER, BART., M.P.
} *Commissioners.* SEAL.

HERCULES MACDONNELL,
WILLIAM GERNON,
} *Secretaries.*

BEQUESTS FOR IRELAND, in the several Charities under their administration, from December, 1866.

THE DISCHARGE.

AND DEBENTURE ACCOUNT.

	£	s.	d.
By Government Consols, sold or transferred, per Schedules A, B, . . .	27	2	4
By New 3 per Cents. sold or transferred, per ditto, . . .	1,542	19	2
By balance standing to the credit of the Commissioners in the Bank of Ireland on the 31st December, 1866, ...	207,735	15	8

	£	s.	d.	£	s.	d.
In Government Stock, ...	206,918	17	2			
In Debentures and Mortgage, . . .	816	18	6			
	£207,735	15	8	£209,305	17	2

ACCOUNT.

		£	s.	d.
31st December, 1866.	By amount paid under orders of Commissioners, the vouchers for which are numbered consecutively from No. 1 to No. 600, ...	8,471	7	3
,,	By amount invested in (new) 3 per cent. Stock, Schedules A and B,	113	17	6
,,	By do. do. 3 per cent. do., Schedules A and B,	24	8	10
,,	By do. advanced to Charities in last year's account, .	91	0	4
,,	By balance due to Charities, Schedule F, . . .	1,178	10	4
		£9,879	4	3

I, ROBERT MOLLOY, do solemnly and sincerely declare, that this, the Account of the Commissioners of Charitable Donations and Bequests for Ireland, from 1st January to 31st December, 1866, rendered by me as their Accountant, is just and true, according to the best of my knowledge and belief, and I make this solemn declaration, conscientiously believing the same to be true.

ROBERT MOLLOY,
Accountant to said Commissioners.

Declared before me, at Dublin Castle,
this 18th day of January, 1867,
JOHN L. O'FERRALL.

APPENDIX.

SCHEDULE No. 3.

We, being Commissioners for Auditing the Public Accounts, hereby certify that the Account of the Commissioners of Charitable Donations and Bequests, as rendered by Robert Molloy, Esq., their Accountant, from 1st April, 1865, to 31st March, 1866, was signed and passed under the 4th section of the Act 2 & 3 Will. 4th, chap. 99, on the 15th June, 1866; and that the following sums form the Charge and Discharge on the said Account:—

Charge,	£772	8	11
Discharge,	430	1	4

and that on the said Account the Accountants are indebted in the sum of £342 7*s.* 7*d.*

Given under our Hand at our Office, Somerset House, this 15th day of June, 1866.

G. W. MABERLY.
C. MACAULAY.

SCHEDULE No. 4.

Return of the Amount of Government Stock standing to the credit of the Commissioners.

RETURN of Amount of Government Stock standing to the credit of the Commissioners of Charitable Donations and Bequests for Ireland, in the Books of the Bank of Ireland, on 31st December, 1866.

Bank of Ireland, 4th January, 1867.

I certify that it appears by the Books of the Bank of Ireland, there remained a Balance of £121,830 0*s.* 11*d.*, new 3 per cent. Government Stock, and £85,088 16*s.* 3*d.*, Government 3 per cent. Consols, to the credit of the Account of the Commissioners of Charitable Donations and Bequests for Ireland, on the 31st day of December, 1866.

For the Governor and Company of the Bank of Ireland,

W. T. BRISCOE, *Stock Leger Keeper.* ROBERT ROBERTS, *Transfer Officer.*

SCHEDULE No. 5.

Return of Debentures, the Property of the Commissioners.

RETURN of Debentures deposited in the Bank of Ireland, the property of the Commissioners of Charitable Donations and Bequests for Ireland.

Bank of Ireland, 4th January, 1867.

I certify that the following Debentures and Mortgage, the property of the Commissioners of Charitable Donations and Bequests for Ireland, have been deposited in the Bank of Ireland since the 26th March, 1848, except the last mentioned, which were deposited on 10th March, 1865:—

	£	*s.*	*d.*
One Ballast Office Debenture for	92	6	2
A Mortgage upon the county of Dublin Rates for £184 12*s.* 3*d.*, bearing interest at 3 per cent. in place of One Kinnegad Turnpike Debenture for	46	3	1
„ ditto,	46	3	1
„ Dunleer Turnpike do.	46	3	1
One Ballingarry Loan Fund Debenture for	100	0	0
Twenty ditto ditto for	440	0	0
	£816	18	6

For the Governor and Company of the Bank of Ireland,

P. DUBEDAT, *Secretary.*

SCHEDULE No. 6.

Return of Cash Balance in Bank to the credit of Commissioners.

RETURN of the Amount of Cash standing to the credit of the Commissioners of Charitable Donations and Bequests for Ireland, in the Books of the Bank of Ireland, on the 31st December, 1866.

I certify that there remained a Balance of £731 13*s.* 0*d.* to the Credit of the Account of the Commissioners of Charitable Donations and Bequests' "Charity Account," in the Books of the Bank, on the 31st day of December, 1866.

Dublin, 4th January, 1867.

For the Governor and Company of the Bank of Ireland,

W. HODGES, *Accountant-General.*

SCHEDULE No. 7.

Schedule showing for what Trusts the Government Stocks under the Guardianship of the Commissioners are held.

SCHEDULE showing for what Trusts the Government Stocks under the Guardianship of the Commissioners of Charitable Donations and Bequests for Ireland are held, 31st day of December, 1866.

Donor or Testator.	Charity.	Government Consols. £	*s.*	*d.*	Half-yearly Interest. £	*s.*	*d.*
Aghalee Union Fund,	Poor of Aghalee,	172	9	11	2	11	10
Aldworth, St. Leger,	„ Newmarket,	276	18	8	4	3	1
Aldworth, R. R.	„ do.	102	19	10	1	10	11
Archbold, Mrs.	Derryaghy, purchase of spinning wheels,	100	19	11	1	10	3
Belfast Fund,	Incorporated Charitable Society,	782	13	6	11	14	9
Boyle, Margaret,	Coombe Lying-in Hospital,	387	3	11	5	16	3
Browne, Colonel R.	Freshford Dispensary,	112	19	0	1	13	10
Burgh Fund,	Poor of Naas,	361	2	7	5	8	4
Cavan Fund,	Cavan Sick Poor,	903	4	2	13	10	11
Chapelliere, Louis,	Kilkenny Marriage Portions,	426	12	11	6	8	0
Crawford, William,	Kilwaugher Poor,	48	15	0	0	14	8
Craven, Alice,	Limerick Poor Widows,	714	16	6	10	14	6
Crone, John,	Poor of Doneraile and Cahirduggan,	895	8	1	13	8	8
Ditto,	„ Ballingarry,	1,116	11	5	16	15	0
Cunningham, Samuel,	„ Killead,	114	8	2	1	14	4

Schedule—*continued.*

APPENDIX.

SCHEDULE No. 7.

Schedule showing for what Trusts the Government Stocks under the Guardianship of the Commissioners are held.

Donor or Testator.	Charity.	Government Consols. £	s.	d.	Half-yearly Interest. £	s.	d.
Davis, Rev. Samuel,	Mendicity Association,	55	16	4	0	16	9
Disraeli, Benjamin,	School at Rathvilly,	3,137	16	9	47	1	4
Ditto,	Poor of ditto, in purchase of provisions, Christmas Eve,	503	16	4	7	11	1
Edwards, Hugh,	Castlederg School,	291	3	1	4	7	4
Erskine, William,	Cavan Fever Hospital,	149	5	0	2	4	10
Fairbrother, William,	Poor of Wicklow,	124	11	9	1	17	5
Fanning, Jas., and others,	Waterford Fanning Institution,	35,004	12	11	525	1	5
Fanning, James,	Kilkenny, Poor of Five Townlands in,	3,790	3	10	56	17	1
Fox, Mrs.	Poor of St. John's Parish, Dublin,	54	17	4	0	16	6
Frost, Edward,	„ Dunganstown,	116	6	10	1	14	11
Goold, Michael,	„ Gurrane,	310	14	11	4	13	2
Graves, Dr. H. M.	„ Templemore,	54	13	11	0	16	5
Hall, Dr. J.	Alms-house and School, Limerick,	551	8	3	8	5	5
Hall, Rowley,	Poor of Lisburn,	113	14	1	1	14	3
Ditto,	Lancasterian School in Lisburn,	61	10	10	0	18	5
Hamilton, General,	The Minister of Holy Cross,	331	6	7	4	19	5
Hanrahan, Thomas,	Poor of Tuam,	201	15	11	3	0	6
Hodgens, Thomas,	Alms-house, Kildalkey,	34	13	8	0	10	3
Hore, Rev. Thomas,	Poor of Roscarberry,	274	6	7	4	2	3
Ditto,	Rossnacreina School,	4	2	11	0	1	3
Jackson, Margaret,	Hibernian Bible Society,	57	6	6	0	17	2
Ditto,	Poor of Monaghan,	607	2	8	9	2	1
Jacobs, Rev. R. S.	Protestant Poor of Killenaule,	69	12	6	1	0	11
Johnston, Mary,	Poor of Drumcree,	100	2	6	1	10	0
Julianstown Fund,	„ Julianstown,	126	18	11	1	18	1
Keatinge, R. S.	„ Drumcolloher,	153	10	11	2	6	2
Kennedy, John,	„ Hollywood,	216	14	11	3	5	0
Lawder, James,	„ Kilmore,	133	5	0	2	0	0
Lombard, Rev. G.	Six Poor People of Kilshannig,	228	5	10	3	8	6
Lowe, Robert,	Poor of Clonmel and Cashel,	24	0	9	0	7	2
Massey, Miss F.	„ St. Multose, Kinsale,	200	2	2	3	0	0
Masterson, J. J.	Manorhamilton School,	900	0	0	13	10	0
Mills, John,	Dinner on Christmas Day to Inmates of Wicklow Gaol,	117	8	1	1	15	3
M'Kenny, Elizabeth,	Poor of Slough,	56	14	10	0	17	0
Ditto,	„ Lisburn,	200	8	8	3	0	1
Molyneux, Sir Capel,	After death of Schoolmaster and Wife, to Poor of Loughgall,	666	13	4	10	0	0
M'Cluney, Robert,	Incorporated Charitable Society, Belfast,	109	18	9	1	12	11
Ditto,	Fever Hospital,	109	18	9	1	12	11
Ditto,	Surgical „	123	3	7	1	17	0
M'Cluney, Mrs. C.	Incorporated Charitable Society, Belfast,	51	14	10	0	15	6
Ditto,	Fever Hospital,	51	14	10	0	15	6
Ditto,	Surgical „	82	1	4	1	4	7
Ditto,	Ulster Deaf and Dumb Institution,	51	14	9	0	15	6
Newman, Mrs. E.	Poor of Kilshannig,	186	7	6	2	15	10
Northumberland Fund,	Mendicity Association,	5,180	18	10	77	14	4
Power, Rev. John,	Poor of Cahir,	656	0	10	9	16	10
Power, Mary,	Old Ladies' Asylum, Waterford,	2,487	1	11	37	6	2
Ditto,	Convent Children, do.	1,658	1	4	24	17	6
Ditto,	Poor Boys, do.	829	0	7	12	8	9
Quinn, Alice,	School and Poor of Waterford and Tramore,	1,141	17	4	17	2	7
Sandes, George,	Poor of Rosinallis,	207	14	1	3	2	3
Sinclair, Thomas,	„ Hollywood,	49	10	6	0	14	11
Ditto,	Belfast Fever Hospital,	49	10	6	0	14	11
Ditto,	„ Poorhouse,	49	10	7	0	14	11
Shanks, John,	Poor of Lisburn,	1,389	11	0	20	16	11
Smith, Bishop,	Pious charitable uses as the Bishop of Limerick, for time being, should direct,	903	7	0	13	11	0
Smith, Rev. Dr. Thomas,	Parishes of Annahilt and Magheralin,	50	0	0	0	15	0
Southwell, Rev. Dr.	Poor Protestants of Castlemartyr,	63	13	7	0	19	1
Southwell, Sir R.	Alms-house, Kinsale,	99	13	3	1	9	11
Stewart, Dr. William,	Poor of Lisburn,	56	11	7	0	16	11
Stopford, Bishop,	„ Kintennel,	199	12	9	2	19	11
Simpson, John,	„ St. Anne's, Shandon,	1,119	13	2	16	15	11
Swanzy, John,	Poor Protestants of Clontibret,	214	0	5	3	4	2
Tate, William,	Bread for Wexford Poor,	1,567	13	8	23	10	3
Thompson, Thomas,	Muckamore Abbey School,	274	6	11	4	2	5
Thomas, General Lewis,	Poor of Naas,	636	15	8	9	11	1
Trail, Archdeacon,	„ Lisburn,	58	18	4	0	17	8
Ditto,	„ Billy,	91	2	6	1	7	4

APPENDIX.

SCHEDULE No. 7.

Schedule showing for what Trusts the Government Stocks under the Guardianship of the Commissioners are held.

Schedule—*continued.*

Donor or Testator.	Charity.	Government Consols. £	s.	d.	Half-yearly Interest. £	s.	d.
Tuthill, Barbara,	Roman Catholic Magdalen Asylum, Protestant Blind Asylum, Protestant Orphan Asylum, Lying-in Hospital, Protestant Penitentiary, Poor Debtors in Gaols, Blanket and Fuel Fund, Limerick,	898	1	7	13	9	4
Ditto,	Protestant Widows, St. John's, Limerick,	88	1	5	1	6	5
Verner, Thomas,	Sunday-school at Donaghmore,	143	3	10	2	3	0
Ward, Hon. Sophia,	Poor of Ballyculter,	2,840	12	10	42	12	1
Ditto,	Mendicity Association, Dublin,	283	8	3	4	5	0
Ward, Right Hon. Robt.	School at Bangor, County Down,	2,023	9	6	30	7	0
Warren, William,	Poor of Ratheonnel,	329	4	0	4	18	9
Williams, Henry,	Hospital for Incurables, Dublin,	322	11	0	4	16	9
Ditto,	Sick and Indigent Roomkeepers, Dublin,	215	0	3	3	4	6
Ditto,	Molyneux Blind Asylum, „	161	5	2	2	8	5
Ditto,	Old Man's Asylum, „	161	5	2	2	8	5
Ditto,	Deaf and Dumb, Claremont, „	215	0	3	3	4	6
Ditto,	Protestant Orphan Society, „	215	0	3	3	4	6
Ditto,	Methodist Widow, „	107	9	10	1	12	3
Wyse, James,	Waterford Poor Men's Asylum,	1,161	9	5	17	8	5
Ditto,	Coals for Poor of Waterford,	501	10	5	7	10	6
Wright, Joseph,	Poor of Monasteroris,	70	13	9	1	1	3
Waterhouse, William,	Fever Hospital, Waterford,	7	19	8	0	2	4
	Total,	£85,088	16	3	1,276	6	8

Donor or Testator.	Charity.	Government New 3 per Cent. Stock. £	s.	d.	Half-yearly Interest. £	s.	d.
Adair, Rev. Dr.	Fermoy School,	1,237	9	0	18	11	2
Allen, Joseph,	Poor of Gorey,	200	0	0	3	0	0
Aldworth, St. Leger,	Poor Annuitants of New Market,	327	8	2	4	18	2
Audoen's, St., Parish,	St. Audoen's Alms-house,	184	16	3	2	15	6
Banks, Anne,	Protestant Orphan Society, Limerick,	1,000	0	0	15	0	0
Ditto,	Lying-in Hospital, „	1,000	0	0	15	0	0
Ditto,	Clergy Widows' Fund, „	1,230	8	7	18	9	2
Ditto,	Barrington's Hospital, „	1,000	0	0	15	0	0
Ditto,	County Infirmary, „	1,000	0	0	15	0	0
Ditto,	Fever Hospital, „	1,000	0	0	15	0	0
Ditto,	Female Blind Asylum, „	500	0	0	7	10	0
Ditto,	Magdalen Asylum, „	500	0	0	7	10	0
Ditto,	Female Blind and Magdalen Asylum,	421	0	2	6	6	4
Barrett, Rev. Dr.	Sick & Indigent St. Michan's Parish, Dublin,	105	13	0	1	11	8
Batchelor, John,	„ St. Audoen's „ „	205	17	8	3	1	9
Ditto,	„ St. George's „ „	212	14	7	3	3	10
Ditto,	„ St. John's „ „	212	6	9	3	3	9
Ditto,	„ St. Luke's „ „	212	6	9	3	3	10
Ditto,	„ St. Mary's „ „	212	14	2	3	3	9
Ditto,	„ St. Michael's „ „	200	0	0	3	0	0
Ditto,	„ St. Michan's „ „	209	2	0	3	2	9
Ditto,	„ St. Nicholas in „ „	212	14	7	3	3	10
Ditto,	„ St. Nicholas out „ „	210	3	0	3	3	0
Ditto,	„ St. Paul's „ „	212	13	9	3	3	10
Ditto,	„ St. Thomas's „ „	212	10	6	3	3	9
Ditto,	„ St. Werburgh's „ „	212	14	2	3	3	10
Bellew, Bishop,	Schools at Killala,	2,000	0	0	30	0	0
Belvidere, Lady,	The Bethesda School, Dublin,	300	10	4	4	10	1
Ditto,	St. George's Parish School, „	289	4	1	4	6	9
Bennett, George,	Poor of Templemore,	234	7	0	3	10	4
Benton, Dr. John,	Poor of Drumard,	254	0	6	3	16	2
Bertrand, Peter,	Alms House, Dublin,	524	5	6	7	17	3
Blennerhassett, William,	Schools at Killorglin, County Kerry,	790	5	7	11	17	1
Bryan, Jane and Mary,	Poor Widows, St. Mary's, Shandon,	108	2	5	1	12	5
Board's private fund,	Embezzled Charity Recovery Fund,	1,397	13	0	20	19	2
Brereton, Rev. G.	Sick Poor of Rahan,	200	11	10	3	0	2
Brett, John,	Bread and Mutton on Christmas Eve to Poor Roomkeepers in Downpatrick,	296	7	10	4	8	11
Burrowes, Eleanor,	Cavan Fever Hospital,	278	13	7	4	3	7
Cliffe, Anthony,	Poor of New Ross,	457	8	0	6	17	2
Clarence School Fund,	Mendicity Association School,	1,000	0	0	15	0	0
Clendenning, George,	Vicar, for Protestant Poor of Westport,	204	3	5	3	1	3
Connell, William,	Poor of Clonfert,	68	0	0	1	0	5
Crofton, M. A.	School, County Cork,	556	3	9	8	6	10
Cunningham, George,	Sick Poor Institution, New Ross; or, that failing, the Friends of Education,	1,382	0	2	20	14	8
Darcy, Nicholas,	Poor of Loughrea,	1,858	11	10	27	17	7
Deane, Moses,	Parish of St. Nicholas, Cork,	5,559	17	8	83	8	0

Schedule—*continued.*

APPENDIX.

SCHEDULE, No. 7.

Schedule showing for what Trusts the Government Stocks under the Guardianship of the Commissioners are held.

Donor or Testator.	Charity.	Government New 3 per Cent. Stock. £	s.	d.	Half-yearly Interest. £	s.	d.
Deane, Moses,	Parish of St. Mary's, Shandon, Cork,	2,001	2	8	30	0	4
Deane, Thomas,	Cork Alms-house and Schools,	1,015	11	3	15	4	8
Delacherois, Nicholas,	Poor of Lisburn,	464	11	5	6	19	5
Denvir, Rt. Rev. Bishop,	Masses in Glenavey,	817	19	6	12	5	5
Destournel, Eleanor,	Poor of Castlemacadam,	104	1	4	1	11	3
Ditto,	„ Dunganstown,	95	16	3	1	8	8
Donovan, Rev. Edward,	„ Ballymere,	95	13	7	1	8	8
Eaton, Catherine,	„ Wicklow,	734	9	3	11	0	4
Farrell, James,	Clonmel Surgical Hospital,	589	17	2	8	17	0
Faviere, Rev. Jos.	Sir Patrick Dun's Hospital,	4,350	0	0	65	5	0
Felster, George,	Poor of German Church, Poolbeg-st., Dublin,	361	5	5	5	8	4
Freke, P. Evans,	„ Wexford,	12	4	1	0	3	7
Goff, Joseph,	School of St. Werburgh's, Dublin,	52	16	2	0	15	10
Green, Hannah,	Poor of Donnybrook,	115	7	0	1	14	9
Hamilton, Rev. J.	„ Killough,	691	8	11	10	7	5
Hall, Dr. Jeremiah,	Limerick Alms-house and School,	261	17	6	3	18	7
Hamilton, Quinton,	Poor of Glanmire,	551	11	0	8	5	5
Herron, Samuel,	„ Lisburn,	188	9	8	2	16	7
Higgins, Francis,	Debtors in Marshalsea, Dublin, at Christmas,	923	15	1	13	17	2
Hutchinson, Lady,	Curates' Widows, Ardagh,	1,008	19	5	15	2	8
Ditto,	„ Killala,	1,125	2	10	16	17	6
Ditto,	House of Refuge, Dublin,	504	11	10	7	11	5
Ditto,	Richmond Blind, „	504	11	10	7	11	5
Ditto,	Shelter for Females, „	504	11	9	7	11	5
Ditto,	Mercer's Hospital, „	504	11	10	7	11	5
Ditto,	Meath Loan, „	504	11	10	7	11	5
Ditto,	Magdalen Asylum, „	504	11	10	7	11	5
Ditto,	House of Recovery, „	504	11	10	7	11	5
Ditto,	Reception for Servants, ditto,	504	11	10	7	11	5
Ditto,	Molyneux Asylum, ditto,	504	11	10	7	11	5
Ditto,	Hibernian Bible Society, ditto,	504	11	9	7	11	5
Ditto,	Sunday School Society, ditto,	504	11	10	7	11	5
Ditto,	Sick and Indigent Roomkeepers' Society, do.	504	11	10	7	11	5
Hughes, Eleanor,	Orphans' Schools, Townsend-street,	896	8	11	13	8	11
Jackson, Myles,	Poor of Ballingarry,	1,212	3	4	18	3	7
Jackson, Margaret,	„ Clontibret and Cornibrook,	208	16	4	3	2	8
Ditto,	Church Missionary Society,	51	4	7	0	15	3
Keary, Michael,	Sick and Indigent Roomkeepers, Dublin,	250	1	2	3	15	0
Ditto,	Widows' House, Cork-street, Dublin,	250	1	2	3	15	0
Ditto,	Asylum, Rainsford-street, Dublin,	500	2	4	7	10	0
Ditto,	Education of Roman Catholic Children, St. James's Parish, Dublin,	500	2	4	7	10	0
Ditto,	Ditto, of Clontarf, county Dublin,	500	2	4	7	10	0
Ditto,	Ditto, of Baldoyle, do.	500	2	4	7	10	0
Ditto,	Ditto, of Howth, do.	500	2	4	7	10	0
Killala Fund,	Killala Clergy Widows,	1,319	1	4	19	15	9
Kendall, Anne,	Poor of Athy,	1,237	16	10	18	11	2
Kerevan, Dr.	Charitable Society, Kilkenny,	486	6	2	7	5	11
Ditto,	Benevolent, „ „	486	6	2	7	5	11
Ditto,	Walkin-st. Poorhouse, „	486	6	2	7	5	11
Ditto,	Female Orphan School, „	291	15	8	4	7	6
Ditto,	Chapel-lane, „ „	194	10	6	2	18	3
Kellett, Anne,	Schools, Meath and Dublin,	206	18	2	3	2	1
Leake, Surgeon,	Mendicity Association, Dublin,	3,876	18	0	58	3	0
Lee, Jane,	Poor of Carrickfergus,	211	8	4	3	3	6
Leighs,	„ Lisburn,	268	4	0	4	0	5
Lett, Stephen,	„ Mulrankin, Kiltrastran, & Moyglass,	46	3	0	0	13	10
Lill, Dr.	Armagh Infirmary,	844	14	10	12	13	5
Lovett, J. H.	Poor of Lismore,	558	17	0	8	7	8
Lowe, Robert,	„ Clonmel and Cashel,	1,285	2	2	19	5	6
Ditto,	„ Fethard,	187	12	1	2	16	3
Macklin, Ralph,	School Building Fund of St. Anne's, St. Andrew's, and St. Werburgh's, Dublin,	362	1	2	5	8	7
Madden, James,	Poor of Kilcoleman,	213	5	9	3	4	0
Magan, Elizabeth,	St. George's Protestant Parochial School, Dublin,	502	19	5	7	10	10
Mahon, Bartholomew,	Poor of Bumlin, Kiltruton, and Liscanuffy,	969	18	7	14	11	0
M'Call, Samuel,	Presbyterian Congregation, Cork,	415	2	10	6	4	6
Ditto,	Poor of Glanmire,	393	0	1	5	18	0
M'Kiernan, John,	Protestant Poor, St. Michan's, Dublin,	51	7	6	0	15	5
Ditto,	Roman Catholic Poor, do. do.	102	15	1	1	10	10
Moira Parish Fund,	Poor of Moira,	479	1	7	7	3	8
Morris, Thomas,	„ Lisburn,	97	4	10	1	9	2
Moxley, William,	Poor Tradesmen, Bandon,	455	0	11	6	16	6
Ditto,	Bible Society, do.	113	15	2	1	14	2
Ditto,	Missionary, do.	113	15	2	1	14	2
Ditto,	Benevolent Society, do.	113	15	2	1	14	2

APPENDIX.

SCHEDULE No. 7.

Schedule showing for what Trusts the Government Stocks under the Guardianship of the Commissioners are held.

Schedule—*continued.*

Donor or Testator.	Charity.	Government New 3 per Cent. Stock. £	s.	d.	Half-yearly Interest. £	s.	d.
Needham, Thomas,	Poor of St. Luke's, Dublin,	485	0	10	7	5	7
Newman, Henry,	Poor of Kilshannig,	53	8	0	0	16	1
O'Donnell, Mrs.	„ Burrishoole,	420	0	0	6	6	0
O'Neill, Hugh,	Apprenticing Fund, Dublin,	3,041	17	7	45	12	5
O'Neill, Mark Kerr,	Poor of Agherton,	287	9	5	4	6	1
Palmer, Roger,	Marriage Portions, Rush, county Dublin,	3,121	7	7	46	16	5
Ditto,	Mayo Schools,	325	4	3	4	17	7
Paul, Mrs. Urith,	Stokestown (county Wexford) School,	6,114	5	9	91	14	5
Persse, Parsons,	School at Illerton, county Galway,	232	1	2	3	9	7
Power, Mary,	Old Ladies' Asylum, Waterford,	1,175	17	6	17	12	11
Ditto,	Convent Children, „	1,019	7	3	15	5	9
Ditto,	Poor Boys, „	507	17	0	7	12	5
Power, William,	Gurteen Asylum, county Waterford,	7,416	15	8	111	4	10
Purcell, William,	Kilkenny Poor,	631	9	10	9	9	5
Rush, Judith,	Poor of Mullingar,	756	0	9	11	7	0
Ryan, Kennedy,	Charleville Roman Catholic Free School,	246	14	5	3	14	0
Smith, Henry,	Poor of Colpe,	193	16	0	2	18	2
Sproule, Andrew,	„ Urney,	717	19	0	10	15	4
St. Mark's Fund,	St. Mark's Hospital, Dublin,	845	17	3	12	13	10
St. Paul's Parish,	Coal Fund, do.	55	4	0	0	16	7
Stephenson, Dr. R.	Incorporated Charitable Society, Belfast,	946	14	11	14	4	0
Switzer, James,	Fever Hospital, Kilkenny,						
Ditto,	Benevolent Society, „						
Ditto,	Charitable „ „	3,876	18	0	58	3	0
Ditto,	County Infirmary, „						
Ditto,	Bread for Poor, „	2,237	18	5	33	11	5
Tew, Rev. William,	Ballysax School,	184	10	10	2	15	4
Ditto,	Poor of Ballysax,	46	2	9	0	13	10
Ditto,	Raddanstown School,	595	18	7	8	18	9
Ditto,	Poor of Raddanstown,	46	2	9	0	13	10
Ditto,	St. Werburgh's School, Dublin,	46	2	9	0	13	10
Ditto,	Kilcullen Hospital and Dispensary,	61	11	9	0	18	6
Thomas, Robert,	Poor of Tuam,	313	13	8	4	14	1
Tisdall, Allen,	Sick and Indigent Roomkeepers, Dublin,	92	16	4	1	7	10
Ditto,	St. Audoen's Parish, do.	46	8	2	0	13	11
Ditto,	St. Catherine's „ do.	46	8	2	0	13	11
Ditto,	St. Luke's „ do.	46	8	2	0	13	11
Ditto,	St. Michael's „ do.	46	8	2	0	13	11
Trail, Robert,	Poor of Lisburn,	97	4	11	1	9	2
Tuthill, Barbara,	Roman Catholic Magdalen Asylum, Protestant Blind Asylum, Protestant Orphan Asylum, Lying-in Hospital, Protestant Penitentiary, Poor Debtors in Gaols, Blanket and Fuel Fund, Limerick,	2,183	6	9	32	15	0
Ditto,	Protestant Widows, St. John's, Limerick,	70	11	8	1	1	2
Valentine, Rev. Thomas,	Killala Clergy Widows, and School at Frankford,	2,495	0	10	37	8	6
Verschoyle, Richard,	St. Catherine's Parish, Dublin,	526	2	4	7	17	10
Ditto,	St. Luke's „ do.	526	2	4	7	17	10
Waldron, Jeffrey,	Roman Catholic Schools, Denmark-street,	461	10	9	6	18	6
Ditto,	„ „ Liffey-street,	461	10	9	6	18	6
Ditto,	Orphan School at Wicklow,	611	10	9	9	3	6
Ditto,	Indigent Roomkeepers, St. Mary's Parish, Dublin,	530	0	7	7	19	0
Ditto,	Female Penitents, Donnybrook, near Dublin,	461	10	9	6	18	6
Ditto,	Widows' House, Clarendon-street, Dublin,	276	18	6	4	3	2
Walker, Hamilton,	Poor of Inniskeel and Killybegs,	117	1	4	1	15	1
Ward, Judge,	Killough Schools and Poor,	767	18	2	11	10	5
Ward, Hon. Sophia,	Mendicity Association,	1,723	12	9	25	17	1
Waring, Samuel,	Poor Housekeepers of Moira Parish,	104	5	8	1	11	3
Waterhouse, William,	Fever Hospital, Waterford,	187	0	8	2	16	1
Ditto,	Dispensary, „	50	13	2	0	15	4
Ward, Laurence,	Sick and Indigent Roomkeepers, Dublin,	545	9	10	8	3	7
	Total,	121,830	0	11	1,827	9	0

MORTGAGE AND DEBENTURES.

	Amount. £	s.	d.	Donor.	Object of Trust.
Ballast Office Debenture,	92	6	2	M. Boyle,	Coombe Lying-in Hospital.
*Two Kinnegad „	92	6	2	Rev. Dr. Smith,	Poor of Annahilt and Maralin.
*One „ „	46	3	1	—	St. Mark's Hospital.
*Dunleer Turnpike, „	46	3	1	M. Boyle,	Coombe Lying-in Hospital.
Ballingarry Loan Fund,	540	0	0	John Crone,	Poor of Ballingarry.
	816	18	6		

*The Debentures thus marked were given up and exchanged for a Mortgage upon the county of Dublin Rates, executed by J. Prendergast, Esq., Commissioner appointed under Act of Parliament, the 18 & 19 of Vic., cap. 69.

Schedule No. 8.

Return of Rents or Annuities under the Guardianship of the Commissioners of Charitable Donations and Bequests for Ireland, and in which the Title of the Charity has been established by decree or order, showing by whom created, whence derived, and the object of the Trust, and showing the Head Rents affecting same, to 31st Dec., 1866.

By whom created.	Gross Amount. £	s.	d.	Head Rent. £	s.	d.	Whence derived.	The Trusts.	Observations.
Peter Bertrand,*	924	3	10	190	6	0	Houses and lands at St. Sepulchre's in Dublin,	Female Orphan School in Dublin.	* A large number of houses which had fallen out of lease have been re-let, and ground has been let for building, by which the rental has been and will be increased. A grant in perpetuity of the entire property has also been made by the Ecclesiastical Commissioners; but there remains due upon the loan referred to in former reports a sum of money, which yet prevents for a time the Charity being put into operation.
Cordelia Carey,	355	19	0	64	10	8	Rents of lands and premises in Dublin and King's County,	For Poor, for Schools, and several Charitable Institutions in Portarlington and Dublin.	
J. Crone,	64	12	3	—			Rent-charge of lands in county Limerick,	Poor of Ballingarry, county Limerick.	
John Crone,	64	12	4	—			Rent-charge of lands, county Cork,	Poor of Doneraile and Cahirduggan, county Cork.	
S. Cunningham,	23	12	2	8	0	7	Rent of lands in Killead, county Antrim,	Poor of Killead, county Antrim.	
Thomas Deane,	92	6	2	—			Rent-charge of lands in county Cork,	Alms-house and Schools in Cork.	
Hugh Edwards,	27	13	10	—			Annuity payable out of lands in county Tyrone,	School at Castlederg, county Tyrone.	
M. Goold,	9	4	7	—			Annuity payable under will of testator,	Poor of Gurrane, county Cork.	
Captain Grenville,	44	17	0	—			Tithe rent-charge of lands of Ballyvaloo, co. Wexford	Poor of Enniscorthy, county Wexford.	
Dr. J. Hall,	211	0	7	12	12	9	Rent of premises in town of Limerick,	Alms-house and School in Limerick,	These rents are received and partially administered locally; but, owing to some legal difficulties, the greater portion of the fund can no longer be applied.
R. S. Keatinge,	9	4	7	—			Annuity under testator's will,	Poor of Drumcolliher, county Limerick.	
James Lawder,	18	9	2	—			Rent-charge of lands in Kilmore, county Cavan,	Poor of Kilmore, county Leitrim.	
Dr. Lill,	62	1	3½	22	9	3½	Rent of lands in county of Tyrone,	Infirmary at Armagh	The profit-rent has been sold, in the Landed Estates Court, to the occupying tenant, for £1,300.
Robert Lanigan,	10	0	0	—			Rent of lands in county of Kilkenny,	Alms-house in county Kilkenny,	This rent is administered locally.
William Power,	26	15	0	—			Rent of lands in Gurteen, county Waterford,	Asylum at Gurteen, county Waterford.	
Parsons Persse,	23	1	6	—			Rent-charge of lands, county Galway,	School at Ilerton, county Galway,	This rent is administered locally.
Sir Robert Southwell,	46	3	4	—			Rent-charge of lands in counties Cork and Limerick	Alms-house at Kinsale, county Kerry.	
B. Tuthill,	69	4	8	—			Rent-charge of lands in county Limerick,	Magdalen Blind, Protestant Orphan Asylums, Lying-in Hospital, Penitentiary, Gaol, Blanket and Fuel Fund, and Protestant Widows, Limerick.	
Judge Ward,	67	3	3	—			Rent of lands in Bangor, county Down,	For Schools and Poor at Killough, county Down.	
Wm. Waterhouse,	54	10	0	21	16	6	Rent of house in Waterford,	Hospital, Dispensary, Fanning Institution, and Sick Poor, Waterford.	
Joseph Wright,	69	4	8	—			Rent-charge of lands in King's County,	Lying-in Hospital, Hibernian Marine Society, Dublin, King's County Infirmary, and Monasteroris Poor.	
Joseph Wright,	9	4	7	—			Rent-charge of lands in the county Monaghan,	Poor of Aghabog, county Monaghan.	
Total amount of rents,	2,283	3	9	319	15	9½			
Deduct head rents,	319	15	9½						
Net rents, £	1,963	8	0	—			Subject to poors' rate and receiver's fees.		

An annual gift of £200 heretofore made by the Hon. Sidney Herbert for the Parish Priests of Irishtown, Booterstown, and Bray, has been reduced by the Trustees of the Earl of Pembroke to £110, in consequence of the death of the Parish Priest of Booterstown, who received £90.

C

APPENDIX.

SCHEDULE No. 9.

SCHEDULE No. 9.

Return of Charity Funds standing to the Credit of Causes and Matters in the Court of Chancery, and in which the Title of the Charity has been established by Decree or Order.

SCHEDULE No. 9.

RETURN of Charity Funds standing to the credit of Causes or Matters in the Court of Chancery, and in which the title of the Charity has been established by Decree or Order.

The Commissioners of Charitable Donations and Bequests against Francis Lill, John Stewart, and others.

Government New 3 per Cent. Stock,	£4,399	3	1
Turnpike Debentures,*	2,500	0	0

The Commissioners of Charitable Donations and Bequests against the Rev. Edward St. Lawrence and others.

Government New 3 per Cent. Stock,†	£3,773	9	1
Cash,	55	13	3

I certify that the foregoing sums remain in Bank to the credit of the matters above recited.

DIGBY P. STARKEY, *Accountant-General.*

Accountant-General's Office, Four Courts,
5th January, 1867.

* By letter received from Edward Clements, Esq., Turnpike Commissioner, dated 25th January, 1859, these debentures are stated to be totally valueless.

† These funds are held in Elizabeth Smith's Charity, and are to accumulate until they amount to £4,000; but they are subject to reduction in case the interest upon a fund in stock in the same charity should not be sufficient to pay two permanent Annuities with which such fund is charged.

Dublin: Printed by ALEXANDER THOM, 87 & 88, Abbey-street,
For Her Majesty's Stationery Office.

ANNUAL REPORT AND ACCOUNT

OF THE

ECCLESIASTICAL COMMISSIONERS FOR IRELAND,

for the Year ended the 1st day of August 1866.

TO HIS EXCELLENCY THE
MOST NOBLE JAMES MARQUIS OF ABERCORN, LORD LIEUTENANT GENERAL
AND GENERAL GOVERNOR OF IRELAND, &c. &c. &c.

WE, the Ecclesiastical Commissioners for Ireland, whose hands and corporate seal are hereunto annexed, beg leave, in pursuance of the provisions of the Act 3 & 4 Will. 4, c. 37, to submit to your Excellency the Report of the proceedings of the Commissioners for the year which ended the 1st of August 1866, and an account of their receipts and disbursements during the same period, distinguishing the specific sources from which all moneys have been derived, and the specific purposes to which they have been applied; also, an account of their receipts and disbursements in relation to Primate Boulter's and Primate Robinson's Funds.

The sum appropriated at the usual annual special meeting of the Board in November 1865, for the several Church Works of this year, amounted to 48,124 *l.* 10 *s.* 4 *d.*; of this sum, 2,112 *l.* 9 *s.* 3 *d.* was set apart towards the completion of 12 Churches undertaken in former years, and 12,700 *l.* towards erecting 14 Parish and District Parochial Churches, 1,475 *l.* 1 *s.* 1 *d.* to complete the amounts required for the enlargement of 12 Churches already partially provided for, and 6,075 *l.* towards the enlargement of 15 other Churches, and the residue, amounting to 25,762 *l.*, was appropriated to the repairs of Churches, and for fencing Churchyards, including the expenses connected with carrying out these several works.

The 14 Parish and District Parochial Churches, for the building of which grants were made, are,—

Newtown Hamilton - -	in the Diocese of Armagh.
Dunmoyle - - - -	
Ardstraw - - - -	in the Diocese of Derry.
Grey Abbey - - - -	in the Diocese of Down.
St. Thomas, Belfast - -	in the Diocese of Connor.
St. James's Belfast - - -	
Gilford - - - - -	in the Diocese of Dromore.
Holmpatrick - - - -	in the Diocese of Dublin.
Aghavoe - - - -	in the Diocese of Ossory.

Baltinglass	in the Diocese of Leighlin.
Templebready	in the Diocese of Cork.
St. Finbars	
Donanaughta	in the Diocese of Clonfert.
The Cathedral and Parochial Church of Tuam	in the Diocese of Tuam.

The 15 Churches, for the enlargement of which grants have been made, are—

Donaghmore, C. E.	in the Diocese of Armagh.
St. Mark's, Armagh	
Moy	
Drumbeg	in the Diocese of Down.
Ballymoney	in the Diocese of Connor.
Coleraine	
Magheradroll	in the Diocese of Dromore.
Magherahamlet	
Bailieboro'	in the Diocese of Kilmore.
Inch	in the Diocese of Dublin.
Rathmichael	
Coolbanagher	in the Diocese of Kildare.
Kiltenell	in the Diocese of Ferns.
Kiltegan	
Knockaney	in the Diocese of Emly.

In the sum of 12,700 *l.* above-mentioned is included 1,100 *l.*, granted in the previous year towards the erection of a District Parochial Church, which is now included in this Report, inasmuch as the grants made in the previous year was afterwards rescinded, the conditions on which same was then made not having been complied with within the period prescribed by the Board; and in the sum of 6,075 *l.* is included 1,175 *l.*, granted in the previous year towards the enlargement of three of the Churches, which are also included in this Report, inasmuch as the grants then made were afterwards rescinded for a like reason.

The Churches of—

Moyglare	in the Diocese of Meath.
Drumnalong	in the Diocese of Derry.
Urney	
Castlekirke	in the Diocese of Tuam.
Clontarf	in the Diocese of Dublin.
Howth	
Inniskinney	in the Diocese of Cork.
Killanully	
Little Island	
Cahir	in the Diocese of Ardfert.

the

the rebuilding of which was provided for in former years have been completed; and the following are in progress, viz:

Ballyclog - - - -	in the Diocese of Armagh.
Ballyeglish - - - -	
Jonesborough - - -	
Woodschapel - - - -	
Clabby - - - -	in the Diocese of Clogher.
Garvery - - - -	
Muckross - - - -	
Dunboyne - - - -	in the Diocese of Meath.
Clooney - - - -	in the Diocese of Derry.
Culmore - - - -	
Killany - - - - -	in the Diocese of Down.
Jordanstown - - - -	in the Diocese of Connor.
Rasharkin - - - -	
Kiltyclogher - - - -	in the Diocese of Kilmore.
Balla - - - - -	in the Diocese of Tuam.
St. Andrew's - - - -	in the Diocese of Dublin.
St. Bartholomew's - - -	
Miltown - - - -	
Leighmoney - - - -	in the Diocese of Cork.
Gurrane Kennefeck - -	in the Diocese of Cloyne.
Kilfergus - - - -	in the Diocese of Limerick.

Grants to the amount of 572 *l.* 18 *s.* 8 *d.* have been made towards building, repairing, and providing Licensed Houses of Worship in the following Parishes, viz.:

Innisbeagle - - - -	in the Diocese of Killalla.
Connorree - - - -	in the Diocese of Dublin.
Knockrath - - - -	
Dunquin - - - -	in the Diocese of Ardfert.
Killemlagh - - - -	

And a sum of 380 *l.* 1 *s.* 5 *d.* has been granted for completing the works in 18 of the cases of this class mentioned in former years' Reports.

The subscriptions from private sources received within the year, in aid of building, rebuilding, enlarging, and improvement of Churches and Licensed Houses of Worship, have amounted to the sum of 12,722 *l.* 2 *s.* 6 *d.*

The Commissioners have, during the year, out of the Perpetuity Purchase Fund, granted loans on mortgage to the amount of 8,545 *l.* 12 *s.* 0 *d.*, for building, improving, and repairing Glebe Houses in the following cases:

Monaghan - - - -	in the Diocese of Clogher.
Ematris - - - -	
Aughnamullen - - -	
Drumcree - - - -	in the Diocese of Meath.
Kilbeggan - - - -	
Kilbixy - - - - -	
Clonmacnoise - - -	

Balteagh - - - -	in the Diocese of Derry.
Killaghtee - - - -	in the Diocese of Raphoe.
Ballymoney - - - -	in the Diocese of Connor.
Tibohine - - - -	in the Diocese of Elphin.
Annadown - - - -	in the Diocese of Tuam.
Dunlavin - - - -	in the Diocese of Dublin.
Portmarnock - - - -	
Coolbanagher - - - -	in the Diocese of Kildare.
Attanna - - - -	in the Diocese of Ossory.
Polroane - - - -	
St. Mary, Enniscorthy - -	in the Diocese of Ferns.
Ullard - - - - -	in the Diocese of Leighlin.
Drumkeen - - - -	in the Diocese of Emly.
Galbally - - - -	
Killanully - - - -	in the Diocese of Cork.
Castlelyons - - - -	in the Diocese of Cloyne.
Marshalstown - - -	
Mogeely - - - -	
Clonlea - - - -	in the Diocese of Killaloe.
Croom - - - - -	in the Diocese of Limerick.

and a sum of 9,474 *l.* 18 *s.* 11 *d.* has been paid on foot of these loans, and of those previously granted.

By the half-yearly returns of promotions, it appears that appointments have been made within the year to 106 Benefices, consisting of 5 dignities, 17 prebends, and 84 parochial benefices; of these 20 appear to be subject to ecclesiastical tax.

With reference to the vacancies which took place in the Prebend of Kilquane, in the Diocese of Clonfert, and in the Treasurership of Ross, in the Diocese of Ross, neither of them having cure of souls within the meaning of the statute, the Commissioners recommended the appointment to them to be suspended, with which recommendations your Excellency and the Privy Council were pleased to comply.

The Vicarage of Garfinagh, in the Diocese of Ardfert, in which Divine Service had not been celebrated within the three years next preceding the 1st February, 1833, having become vacant, the Commissioners have suspended the appointment of a clerk thereto, and have assigned a salary of 20 *l.* per annum to a neighbouring clergyman for discharging the occasional duties of the Parish of Garfinnagh.

Thirty applications for the purchase of Perpetuities have been received, and the sum realised from this source within the year has amounted to 2,853 *l.* 6 *s.* 2 *d.*; and, for the liquidation of mortgages granted for perpetuity purchases effected in former years, a sum of 102 *l.* 13 *s.* 5 *d.* has been paid, and for instalments in repayment of Mortgage Loans under the 23 & 24 Vict. c. 150, 685 *l.* 15 *s.* 9 *d.*

The following sums have been invested in Government Securities: viz., 2,707 *l.* 2 *s.* 1 *d.* to the credit of the Insurance Fund, and, 1,548 *l.* to the credit of Primate Boulter's Fund.

The

The annual account of the Trust Fund arising under Bishop Gore's will, from the impropriate tithes of Cahir Parish, in the Diocese of Lismore, has been furnished by the Commissioners to the Bishop of Cashel, Waterford, and Lismore, pursuant to the direction of the Court of Chancery.

All which is submitted to your Excellency's consideration.

(signed) M. G. ARMAGH.
RICH^{D}. C. DUBLIN.
A. BREWSTER, C.
SAMUEL MEATH.
J. T. OSSORY AND FERNS.
WILLIAM DERRY.
JAMES WHITESIDE, C. J.
BENJ^{N}. LEE GUINNESS.
ARTHUR EDWARD GAYER.
W^{M}. CHA^{S}. QUIN.

SEAL.

(signed) *Robt. F. Franks,*
Secretary.

Board Room,
24, Upper Merrion-street.

(A True Copy.)

Robt. F. Franks.

BY THE ECCLESIASTICAL

AN ACCOUNT of their RECEIPTS and DISBURSEMENTS for One Year, ending the 1st
been derived, and showing the Total Amount derived from each Source,

RECEIPTS.	£. s. d.	£. s. d.
Balance in Bank of Ireland, 1st August 1865, General Fund	- - -	14,749 12 8
Ditto - - ditto - - Perpetuity Purchase Fund	- - -	1,155 19 7
Private subscriptions for building, enlarging, and altering churches	- - -	12,724 6 10
IN RESPECT OF INCOME.		
From See Estates	60,573 8 7	
– Suspended benefices, dignities, and disappropriated tithes	19,935 16 7	
– Charge on See of Derry	5,961 2 7	
– Ditto on See of Armagh	6,547 – 6	
– Tax on Bishoprics and Benefices	15,760 4 4	
– Glebe-house Loan Instalments	3,670 14 9	
– Interest on Government Securities standing to the credit of the General Fund (principal for the most part under engagement)	3,128 7 4	
– Ditto - - - ditto - - - standing to the credit of the Perpetuity Purchase Fund	2,536 9 8	
– Ditto on moneys invested in Government Securities for repairs of Trustee Chapels of Ease	37 5 3	
– Ditto on moneys invested for Endowment Fund	122 15 8	
– Ditto on Insurance Fund	577 2 1	
– Ditto on Perpetuity Mortgages	1,241 7 10	
– Income Tax refunded by Commissioners of Inland Revenue	3,946 3 9	
– Contributions from Economy Funds of Cathedrals Churches	28 8 4	
– Bequest for keeping Donamon Church in repair	7 5 2	
– Interest on Glebe House Mortgage Loans, under Act 23 & 24 Vict. c. 150	1,005 3 11	
– Miscellaneous	252 6 2	
		125,331 2 6
IN RESPECT OF CAPITAL.		
From Sales of Perpetuities	2,955 19 7	
– Sales of 3 per Cent. Stock, General Fund	15,584 7 10	
– Instalments in repayment of Advances on account of Mortgage Loans, under Act 23 & 24 Vict. c. 150	685 15 9	
		19,226 3 2
		173,187 4 9
Balance, Perpetuity Fund, 31 July 1866	- - -	4,682 5 3
	£.	177,869 10 –

Dr. PRIMATE BOULTER'S AND PRIMATE ROBINSON'S FUNDS

	£. s. d.
To Balance in Primate Boulter's Fund, 31st July 1865	2,512 10 10
– Amounts received from Primate Boulter's Fund	6,756 18 4
£.	9,269 9 2

IMMISSIONERS FOR IRELAND:

of August 1866; distinguishing the specific Sources from which all Moneys have the specific Purposes to which the Receipts have been applied.

DISBURSEMENTS.	£. s. d.	£. s. d.	£. s. d.
In respect of Income.			
Building Churches	33,164 19 10		
Enlarging ditto	11,005 13 5		
Repairs - ditto	26,581 13 7		
Extraordinary repairs of ditto	458 17 11		
		71,211 4 9	
Requisites for celebration of Divine Service	7,380 12 8		
Clerks' and Sextons' Salaries	24,045 3 11		
Organists, Organ Blowers, and Tuning Organs	1,663 5 –		
Fuel used in Churches	3,963 7 –		
		37,052 8 7	
Stipends to Dublin Curates, under 3 & 4 Will. 4, c. 37	2,101 8 7		
Ditto to Vicars Choral and Curates of suspended Benefices	4,089 3 6		
Ditto to Incumbents of Kill and Tullow	196 13 4		
Ditto in augmentation of small Benefices	5,912 11 3		
Salaries to Diocesan Schoolmasters	226 1 1		
		12,525 17 9	
Ministers' Money	– – –	12,976 10 5	
Investments on account of Insurance Fund	– – –	2,707 2 1	
Endowment Fund, paid Incumbents of Dunlewy, Jonesborough, and Brantry Churches	– – –	132 15 2	
Superannuation Account	– – –	336 15 8	
Quit and Crown rents	– – –	55 1 6	
Salaries to Commissioners, Secretary, Treasurer, and Clerks	– – –	7,103 2 10	
Rentcharges, Taxes, and other Expenses connected with mensal and other lands	– – –	270 9 8	
Salaries to Solicitor and Law Clerks, and other Disbursements	– – –	791 13 4	
Income Tax deducted from Salaries	147 13 2		
Ditto paid direct for small properties	16 1 10		
Postage	239 10 –		
Advertising for Proposals for Church works, &c.	108 16 –		
Stationery and Printing	345 15 4		
Survey and Valuation of Lands	43 7 –		
Rents, Coals, Candles, Supernumerary Clerks, and other Incidents	1,093 1 7		
		1,994 4 11	
Enrolling Certificates	– – –	37 5 3	
			147,194 11 11
In respect of Capital.			
Advances on Mortgages on Glebe Houses from Perpetuity Purchase Fund, 23 & 24 Vict. c. 150	– – –	9,474 18 11	
Registering and Enrolling Deeds	– – –	1 – 6	
			9,475 19 5
			156,670 11 4
lance in General Fund, 31st July 1866	– – –	– – –	21,198 18 8
		£.	177,869 10 –

– – – PRIMATE BOULTER'S AND PRIMATE ROBINSON'S FUNDS. *Cr.*

	£. s. d.	£. s. d.
Stipends in Augmentation of small Benefices	5,244 6 7	
Purchase of 1,780 *l.* 13 *s.* Stock	1,548 – –	
Arrears of Rent of Clonoulty Rent-charge	96 18 5	
		6,889 5 –
Balance in Primate Boulter's Fund, 31st July 1866	– – –	2,380 4 2
	£.	9,269 9 2

(signed) *Geo. Lefroy*,
Treasurer.

ECCLESIASTICAL COMMISSION (IRELAND).

ANNUAL REPORT and ACCOUNT of the Ecclesiastical Commissioners for *Ireland* to the Lord Lieutenant, for the Year ended 1st day of August 1866.

(*Presented pursuant to Act* 3 & 4 *Will.* 4, *c.* 37.)

Ordered, by The House of Commons, *to be Printed*, 17 *June* 1867.

371.

Under 1 oz.

FIRST REPORT

OF

THE COMMISSIONERS

APPOINTED TO INQUIRE INTO THE

RUBRICS, ORDERS, AND DIRECTIONS FOR REGULATING THE COURSE AND CONDUCT OF PUBLIC WORSHIP, &c.

ACCORDING TO THE USE OF THE UNITED CHURCH OF ENGLAND AND IRELAND;

WITH

MINUTES OF EVIDENCE

AND

APPENDICES.

Presented to both Houses of Parliament by Command of Her Majesty.

LONDON:
PRINTED BY GEORGE EDWARD EYRE AND WILLIAM SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.
FOR HER MAJESTY'S STATIONERY OFFICE.

1867.

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COMMISSION.

VICTORIA R.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith,

To the Most Reverend Father in God, Our right trusty and right entirely-beloved Councillor, Charles Thomas, Archbishop of Canterbury; the Most Reverend Father in God, Our right trusty and right entirely-beloved Councillor Marcus Gervais, Archbishop of Armagh; Our right trusty and right well-beloved Cousin Philip Henry, Earl Stanhope; Our right trusty and right well-beloved Cousin and Councillor Dudley, Earl of Harrowby, Knight of Our most Noble Order of the Garter; Our right trusty and right well-beloved Cousin Frederick, Earl Beauchamp; the Right Reverend Father in God, Our right trusty and well-beloved Councillor Archibald Campbell, Bishop of London; the Right Reverend Father in God Connop, Bishop of Saint David's; the Right Reverend Father in God Samuel, Bishop of Oxford; the Right Reverend Father in God Charles John, Bishop of Gloucester and Bristol; Our right trusty and well-beloved Edward Berkeley, Baron Portman; Our right trusty and well-beloved Councillor Robert, Baron Ebury; Our right trusty and well-beloved Councillor Spencer Horatio Walpole; Our right trusty and well-beloved Councillor Edward Cardwell; Our right trusty and well-beloved Councillor Sir Joseph Napier, Baronet; Our trusty and well-beloved Sir William Page Wood, Knight, a Vice-Chancellor; Our trusty and well-beloved Sir Robert Joseph Phillimore, Knight, Doctor of Civil Law, Our Advocate; Our trusty and well-beloved Travers Twiss, Doctor of Civil Law; Our trusty and well-beloved John Duke Coleridge, Esquire, One of Our Counsel learned in the Law; Our trusty and well-beloved John Abel Smith, Esquire; Our trusty and well-beloved Alexander James Beresford Beresford-Hope, Esquire; Our trusty and well-beloved John Gellibrand Hubbard, Esquire; Our trusty and well-beloved Arthur Penrhyn Stanley, Doctor in Divinity, Dean of Our Collegiate Church of Westminster; Our trusty and well-beloved Harvey Goodwin, Doctor in Divinity, Dean of Our Cathedral Church of Ely; Our trusty and well-beloved James Amiraux Jeremie, Doctor in Divinity, Dean of Our Cathedral Church of Lincoln, Regius Professor of Divinity in Our University of Cambridge; Our trusty and well-beloved Robert Payne Smith, Doctor in Divinity, Regius Professor of Divinity in Our University of Oxford; Our trusty and well-beloved Henry Venn, Clerk, Bachelor in Divinity; Our trusty and well-beloved William Gilson Humphry, Clerk, Bachelor in Divinity; Our trusty and well-beloved Robert Gregory, Clerk; and Our trusty and well-beloved Thomas Walter Perry, Clerk; Greeting.

Whereas it has been represented unto Us that Differences of Practice have arisen from varying Interpretations put upon the Rubrics, Orders, and Directions for regulating the Course and Conduct of Public Worship, the Administration of the Sacraments, and the other Services contained in the Book of Common Prayer, according to the Use of the United Church of England and Ireland, and more especially with reference to the Ornaments used in the Churches and Chapels of the said United Church and the Vestments worn by the Ministers thereof at the time of their Ministration:

And whereas it is expedient that a full and impartial Inquiry should be made into the Matters aforesaid with the view of explaining or amending the said Rubrics, Orders,

and Directions, so as to secure general Uniformity of Practice in such Matters as may be deemed essential:

Now know ye that We, reposing great confidence in your ability and discretion, have nominated, constituted, and appointed, and by these Presents do nominate, constitute, and appoint, you the said Charles Thomas, Archbishop of Canterbury; Marcus Gervais, Archbishop of Armagh; Philip Henry, Earl Stanhope; Dudley, Earl of Harrowby; Frederick, Earl Beauchamp; Archibald Campbell, Bishop of London; Connop, Bishop of Saint David's; Samuel, Bishop of Oxford; Charles John, Bishop of Gloucester and Bristol; Edward Berkeley, Baron Portman; Robert, Baron Ebury; Spencer Horatio Walpole; Edward Cardwell; Sir Joseph Napier; Sir William Page Wood; Sir Robert Joseph Phillimore; Travers Twiss; John Duke Coleridge; John Abel Smith; Alexander James Beresford Beresford-Hope; John Gellibrand Hubbard; Arthur Penrhyn Stanley; Harvey Goodwin; James Amiraux Jeremie; Robert Payne Smith; Henry Venn; William Gilson Humphry; Robert Gregory; and Thomas Walter Perry, to be Our Commissioners for the purposes of the said Inquiry.

And We do hereby enjoin you, or any Ten or more of you, to make diligent inquiry into all and every the matters aforesaid, and to report thereupon from time to time as to you, or any Ten or more of you, may appear to be most expedient, having regard not only to the said Rubrics, Orders, and Directions contained in the said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters or any of them as you, or any Ten or more of you, may think fit to recommend.

And whereas it has further been represented unto Us that some alterations may advantageously be made in the Proper Lessons appointed to be read in Morning and Evening Prayer on the Sundays and Holydays throughout the year, and in the Calendar with the Table of First and Second Lessons contained in the said Book of Common Prayer.

Now We hereby further enjoin you, or any Ten or more of you, after you have completed and reported on the matters referred to in the former part of this Commission, to inquire into and consider the Proper Lessons so appointed to be read as aforesaid, and the Table of First and Second Lessons contained in the said Book of Common Prayer, with the view of suggesting and reporting to Us whether any and what alterations and amendments may be advantageously made in the Selection of Lessons to be read at the time of Divine Service.

And for the better discovery of the truth in the Premises We do by these Presents give and grant unto you, or any Ten or more of you, full power and authority to call before you, or any Ten or more of you, such persons as you shall judge necessary, by whom you may be the better informed of the truth in the Premises, and to inquire of the Premises and every part thereof by all other lawful ways and means whatsoever.

And Our further Will and Pleasure is, that you Our said Commissioners do, with as little delay as may be consistent with a due discharge of the duties hereby imposed upon you, certify unto Us, under your Hands and Seals, or under the Hands and Seals of any Ten or more of you, your several proceedings in the Premises.

And We do further will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you Our said Commissioners, or any Ten or more of you, shall and may from time to time proceed in the execution thereof, and of every matter or thing therein contained, although the same be not continued from time to time by adjournment.

And for your assistance in the execution of this Our Commission We have made choice of Our trusty and well-beloved William Francis Kemp, Esquire, Barrister-at-Law, to be the Secretary to this Our Commission, and to attend you, whose services and assistance We require you to use, from time to time, as occasion may require.

Given at Our Court at Saint James's, the third day of June, one thousand eight hundred and sixty-seven, in the thirtieth year of Our Reign,

By Her Majesty's Command,
GATHORNE HARDY.

FIRST REPORT.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

Your Majesty having been graciously pleased to issue a Commission reciting that "differences of Practice have arisen from varying Interpretations put upon the Rubrics, "Orders, and Directions for regulating the course and conduct of Public Worship, the "Administration of the Sacraments, and the other Services contained in the Book of "Common Prayer according to the use of the United Church of England and Ireland, "and more especially with reference to the Ornaments used in the Churches and Chapels "of the said United Church and the Vestments worn by the Ministers thereof at the time "of their Ministration,"—and that "it is expedient that a full and impartial inquiry "should be made into the matters aforesaid with the view of explaining or amending "the said Rubrics, Orders, and Directions, so as to secure general Uniformity of practice "in such matters as may be deemed essential,"—and enjoining your Commissioners "to "make diligent inquiry into all and every the matters aforesaid, and to report thereupon "from time to time as to" them, "or any Ten or more of" them, "may appear to be "most expedient, having regard not only to the said Rubrics, Orders, and Directions "contained in the said Book of Common Prayer, but also to any other laws or customs "relating to the matters aforesaid, with power to suggest any alterations, improvements, "or amendments with respect to such matters or any of them as" they, "or any Ten "or more of" them, "may think fit to recommend,"

We, Your Majesty's Commissioners, have, in accordance with the terms of Your Majesty's Commission, directed our first attention to the question of the Vestments worn by the Ministers of the said United Church at the time of their Ministration, and especially to those the use of which has been lately introduced into certain Churches.

We find that whilst these Vestments are regarded by some witnesses as symbolical of Doctrine, and by others as a distinctive Vesture whereby they desire to do honour to the Holy Communion as the highest act of Christian Worship, they are by none regarded as essential, and they give grave offence to many.

We are of opinion that it is expedient to restrain in the public services of the United Church of England and Ireland all variations in respect of Vesture from that which has long been the established usage of the said United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress.

We are not yet prepared to recommend to Your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed and to promote the peace of the Church; but we have thought it our duty in a matter to which great interest is attached not to delay the communication to Your Majesty of the results at which we have already arrived.

We have placed in the Appendix the Evidence of the witnesses examined; the Documents referred to in the Evidence or produced before the Commissioners; the Cases which had been submitted to eminent Counsel on either side of the question, together with the Opinions thereupon; also the Report on the subject made by the

Committee of the Lower House of the Convocation of the Province of Canterbury, and the Resolutions passed by the Upper as well as the Lower House of that Convocation; and the Resolution passed by the Convocation of the Province of York.

All which we humbly beg leave to submit to Your Majesty.

C. T. CANTUAR. (L.S.)
M. G. ARMAGH. (L.S.)
STANHOPE. (L.S.)
HARROWBY. (L.S.)
BEAUCHAMP. (L.S.)
A. C. LONDON. (L.S.)
C. ST. DAVID'S. (L.S.)
S. OXON. (L.S.)
C. J. GLOUCESTER AND BRISTOL. (L.S.)
PORTMAN. (L.S.)
EBURY. (L.S.)
SPENCER H. WALPOLE. (L.S.)
EDWARD CARDWELL. (L.S.)
JOSEPH NAPIER. (L.S.)
WILLIAM PAGE WOOD. (L.S.)
*ROBERT J. PHILLIMORE. (L.S.)
TRAVERS TWISS. (L.S.)
JOHN DUKE COLERIDGE. (L.S.)
JOHN ABEL SMITH. (L.S.)
*A. J. B. BERESFORD HOPE. (L.S.)
J. G. HUBBARD. (L.S.)
ARTHUR PENRHYN STANLEY. (L.S.)
H. GOODWIN. (L.S.)
J. A. JEREMIE. (L.S.)
R. PAYNE SMITH. (L.S.)
HENRY VENN. (L.S.)
W. G. HUMPHRY. (L.S.)
ROBERT GREGORY. (L.S.)
†THOMAS WALTER PERRY. (L.S.)

W. F. KEMP, *Secretary.*

19th August 1867.

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* We agree to the main proposition contained in this Report, and have therefore signed it, upon the understanding that it does not exclude the consideration of cases, in which the authority of the Bishop and the rights of the Parishioners and Congregations are carefully guarded.

ROBERT J. PHILLIMORE.
A. J. B. BERESFORD HOPE.

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† In signing this Report, I think it right to express my conviction that any power to "restrain" the "variations in respect of Vesture," to which the Report refers, ought to be limited to cases in which "grave offence" is likely to be given by introducing such "Vesture" into Churches against the mind of the people; and also to state that by "aggrieved parishioners" I understand to be meant those who, being bonâ fide Members and Communicants of the Church of England, have a reasonable ground for "complaint and redress."

THOS. W. PERRY.

MINUTES OF PROCEEDINGS.

FIRST MEETING.

Jerusalem Chamber, Westminster, Monday, June 17th, 1867.

PRESENT:

Archbishop of Canterbury.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of St. David's.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. J. D. Coleridge.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners arranged the order of their proceedings.

SECOND MEETING.

Jerusalem Chamber, Westminster, Thursday, June 20th, 1867.

PRESENT:

Archbishop of Canterbury.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Rev. D. Wilson and the Rev. C. J. Le Geyt attended and were examined as witnesses.

THIRD MEETING.

Jerusalem Chamber, Westminster, Monday, June 24th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Revs. C. J. Le Geyt, G. C. White, and B. Webb, were examined.

FOURTH MEETING.

Jerusalem Chamber, Westminster, Thursday, June 27th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Lord Portman.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Rev. B. Webb and the Very Revs. the Deans of Carlisle and York were examined.

FIFTH MEETING.

Jerusalem Chamber, Westminster, Monday, July 1st, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Revs. J. E. Kempe and G. Nugee, and J. Deverell, Esq., were examined.

SIXTH MEETING.

Jerusalem Chamber, Westminster, Thursday, July 4th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Revs. W. J. E. Bennett and E. Clay were examined.

SEVENTH MEETING.

Jerusalem Chamber, Westminster, Monday, July 8th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Mr. Coleridge.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

T. T. Ford, Esquire, was examined; and the Commissioners discussed and agreed upon the following resolutions to be communicated by His Grace the Chairman to the House of Lords.

I.—That the Commissioners having resolved at their first meeting to report upon the question submitted to them on the ornaments of the Church and the vestments of the minister, before they apply themselves to any other branch of the subject, have already taken and they are taking evidence on this particular question; and as soon as that evidence is concluded, they will apply themselves to the consideration of their First Report.

II.—That the Commissioners have now obtained in great part the information which they desired to receive as preliminary to their deliberations; and that next week, or at the very furthest the week after next, they hope to be able to commence the consideration of their First Report.

EIGHTH MEETING.

Jerusalem Chamber, Westminster, Thursday, July 11th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Rev. H. W. Beadon and C. C. Spiller, J. Martin, and H. R. Droop, Esquires, were examined.

NINTH MEETING.

Jerusalem Chamber, Westminster, Monday, July 15th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Mr. Coleridge.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Rev. A. D. Wagner was examined, and the Commissioners commenced their deliberations.

TENTH MEETING.

Jerusalem Chamber, Westminster, Thursday, July 18th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster:
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

ELEVENTH MEETING.

Jerusalem Chamber, Westminster, Monday, July 22nd, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

TWELFTH MEETING.

Jerusalem Chamber, Westminster, Thursday, July 25th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. Coleridge.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

THIRTEENTH MEETING.

Jerusalem Chamber, Westminster, Monday, July 29th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

FOURTEENTH MEETING.

Jerusalem Chamber, Westminster, Thursday, August 1st, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

FIFTEENTH MFETING.

Jerusalem Chamber, Westminster, Monday, August 5th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

SIXTEENTH MEETING.

Jerusalem Chamber, Westminster, Thursday, August 8th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. Coleridge.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

SEVENTEENTH MEETING.

Jerusalem Chamber, Westminster, Monday, August 12th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

EIGHTEENTH MEETING.

Jerusalem Chamber, Westminster, Thursday, August 15th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners deliberated.

NINETEENTH MEETING.

Jerusalem Chamber, Westminster, Monday, August 19th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The Commissioners settled their First Report.

ROYAL COMMISSION ON RITUAL.

MINUTES OF EVIDENCE

TAKEN BEFORE THE COMMISSIONERS

From 20*th June* 1867 *to* 15*th July* 1867;

WITH

APPENDICES.

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MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION ON RITUAL.

Jerusalem Chamber, Westminster, Thursday, June 20th, 1867.

PRESENT:

ARCHBISHOP OF CANTERBURY.
EARL OF HARROWBY.
EARL BEAUCHAMP.
BISHOP OF LONDON.
BISHOP OF OXFORD.
BISHOP OF GLOUCESTER AND BRISTOL.
LORD PORTMAN.
LORD EBURY.
MR. WALPOLE.
MR. CARDWELL.
SIR JOSEPH NAPIER.
SIR WILLIAM PAGE WOOD.
SIR ROBERT JOSEPH PHILLIMORE.
DR. TRAVERS TWISS.
MR. JOHN ABEL SMITH.
MR. BERESFORD HOPE.
MR. J. G. HUBBARD.
DEAN OF WESTMINSTER.
DEAN OF LINCOLN.
DR. PAYNE SMITH.
REV. H. VENN.
REV. W. G. HUMPHRY.
REV. ROBERT GREGORY.
REV. T. W. PERRY.

THE ARCHBISHOP OF CANTERBURY IN THE CHAIR.

REV. DANIEL WILSON, M.A., rural dean and vicar of Islington, called in and examined.

Rev. D. Wilson, M.A.

20 June 1867.

1. (*Archbishop of Canterbury.*) I believe you are a rural dean and vicar of Islington?—I am.

2. How long have you been vicar of Islington?—Rather more than 35 years.

3. And your father before you?—My father was there eight years before me.

4. Was there any change in the service in the beginning of your father's time?—No change at all; and his predecessor, Dr. Strahan, was vicar 52 years. I believe no changes have taken place in the mode of conducting public worship in the parish of Islington for 100 years, or for 95 years at least.

5. What vestments do you use?—We use the surplice, the hood, and scarf in reading prayers; and in preaching we use the black gown and the cassock.

6. Is that practice uniform in your parish?—It is.

7. And generally in the churches of your parish is there any variation?—I am not aware of any; indeed, I am quite sure there is no variation.

8. (*Earl of Harrowby.*) What number of churches are there in your parish?—The number of consecrated churches is 24, and licensed temporary churches—iron churches—six, making altogether 30 churches where public worship is performed.

9. (*Archbishop of Canterbury.*) What is the population of the parish?—The population is supposed to approach very nearly 200,000. We furnish accommodation in our churches for 35,000, as near as possible.

10. What is your mode of administering the Holy Communion?—I repeat the words once to each railful of communicants.

11. How do you reconcile that with the rubric?—Simply as a matter of pure necessity.

12. What number have you?—In some of our churches we have had as many as 300 or 350 present at once at the Lord's table; in my own church it has sometimes approached 200. When I first became vicar, the sacrament was administered to every one or two persons. I was compelled by positive necessity to make a change. My health was not very strong; I very nearly fainted under the fatigue, and was compelled by the necessity of the case to do what your Grace is aware the bishops are accustomed to do at the time of confirmation, the rubrics being very nearly the same in reference to each. I was obliged by the necessities of the case to vary the mode of administration. I perhaps may be permitted to add that where the numbers are small, I quite feel that to administer to each individual is the correct and preferable plan. It is simply with me a matter of necessity.

13. There were some injunctions given by the late Bishop of London, were there not, about the use of the surplice in preaching?—Not as to the use of the surplice, but there were a number of injunctions given in his last charge. I have a copy of the notes then taken you if wish me to refer to them. I will explain the matter as fully as possible. It did not touch the surplice, nor did it touch the the mode of administering the Lord's Supper. It touched upon using the prayer for the Church militant after the sermon. If you will allow me to refer to the document which I have I can tell you precisely. Do you wish me to go through all the points of the late Bishop's charge?

14. Will you mention what were the points touched upon in his injunctions?—Not to allow private baptism except in cases of sickness. That is always adhered to now; not to allow strangers unknown to officiate without showing letters of orders to the bishop.

15. Is that adhered to?—I think it is. The Bishop of London is aware that certain individuals resident in our parish have been permitted by his lordship to officiate. The third injunction had reference to the diocesan inspector being admitted to our schools; it was just at the time when diocesan inspection began;—the fourth not to repeat the marriage service after it had been performed by the registrar. Then others were more in the form of requests. Complete attention to the rubric; holy days to be observed, especially Ash Wednesday and Ascension Day, Easter Monday and Tuesday; Holy Communion once a month; no part of the sacramental service to be omitted; baptism, if possible, to be administered after the second lesson. Then there were other things

Rev. D. Wilson, M.A.

20 June 1867.

which we called directions. There was to be no psalm at the beginning of the service; all notices in the church were to be given by the clergyman; when Saints' days fell on Sunday, the Sunday lessons were to be used, the epistle and gospel for the Saints' days; all holy days to be given out; prayer for Ember weeks to be used; the responses in Communion service not to be sung. I think these were the principal points, as far as I took them down at the time.

16. May I ask you what are the weekly services that you have in the church?—The services in my church are as follows: On Sundays, three full services, with the public catechising of children after the second lesson every Sunday afternoon; on a week day, prayers every Wednesday morning and every Friday morning, and on all Saints' days, and a public catechising of children on the first Wednesday in every month, in the church. The sacrament of the Lord's Supper is administered twice every month, on the first and third Sunday.

17. In Saints' days do you include Ash Wednesday and Ascension Day?—I include those, certainly. The Lord's supper is administered on all the great festivals in addition to twice a month. This last month we have had successive sacraments. In reference to the Bishop of London's charge, I have here a copy of the remonstrance sent to me at the time when the Bishop pressed these points. I have a copy of an address, signed by nearly 3,000 of the inhabitants of Islington, addressed to the clergy on the subject. I have also my letter which I sent to the Bishop at the time, enclosing that address. The only point I am anxious to show is that we did not act in opposition to the Bishop, but with his concurrence at that time.

18. (*Bishop of London.*) You spoke of injunctions; what do you mean by injunctions?—It is now twenty-five years since this occurred, and I have not opened these papers during that time till coming here to-day. I fancy that for our own convenience at the time we drew up from the Bishop's charge certain things which we considered he enjoined, and certain things which he directed but did not absolutely enjoin, and certain things which were permissive.

19. There was no document under the Bishop's hand and seal requiring you to do or to abstain from any particular practice?—No. I have the minutes of everything that passed, which were very carefully collated by those who were present at the time. I have the minutes of everything that passed between the Bishop and ourselves on that occasion, if the Commissioners wish to see them. Perhaps I may be permitted to read the last sentence from these notes just before the Bishop dismissed us. It was as follows: "In conclusion "the Bishop said he thought he might rely on the wish "of the Islington clergy to comply with his recommen- "dations; that he was not prepared to lay any injunc- "tions on them at present as to these matters, although "he thought it must ultimately come to that, that he "must enforce the use of the prayer for the Church "militant; but he would not at present, but would take "time." Then after that, and before I had time to reply to this address of the parishioners, signed by nearly 3,000, the Bishop issued a circular, of which I have a copy here, in which, among other things, he says, "I extended the expression of that hope"—that is, the hope in reference to the offertory, which he was anxious to have, but did not enjoin,—he wished to have the offertory sentences read, but he did not enjoin any collection to be made at the time; that was to be left to each clergyman,—"I extended the expression "of that hope to some other points of ritual unifor- "mity which I spoke of as desiring their introduction, "but as leaving the time of introducing them to your "judgment, being persuaded that an agreement on "the part of the clergy on these matters would re- "move most of the apparent difficulties." Lord Harrowby and Lord Shaftesbury were in private communication with the Bishop at that time, and I believe this circular was very much the result. I have a letter from Lord Shaftesbury, written at the very time when we received this circular, saying we might consider that circular as setting us at liberty. Upon that I wrote to the parishioners, stating what liberty the Bishop had given us, and I sent my answer with the letter which I have here to the Bishop of London, and we so far satisfied his lordship that nothing more was said on the subject.

20. Then I am right in supposing that there never was any injunction issued, that it was the Bishop's advice, and that the whole passed after the delivery of the charge in a private conversation and in private communication?—Yes. In fact, in my answer I took the liberty of thanking the Bishop for the very kind manner in which he had dealt with us. There was nothing of direct opposition. At the same time, the feeling on the part of the parishioners was strong, as expressed in this address that I have by me. In one of our churches, Trinity Church, the largest in the parish, I see from these minutes that Mr. Fell, the incumbent, stated, that, owing to the fear—it was merely a fear—that he was going to make changes, half his congregation stayed away the next Sunday.

21. Were these communications between yourself and the Bishop of London made known to the clergy of the diocese, or merely to the clergy of Islington?—They became gradually known because letters appeared in the newspapers on the subject.

22. In point of fact the Bishop of London did not insist upon the things which he had advised?—Certainly not.

23. And in process of time many things which he mentioned fell throughout the diocese into disrepute?—Yes. I do not mean to say that the Bishop was not himself personally vexed. The Bishop would have been glad if we could have seen our way at once to acquiesce, but he felt the force of our objections. We had a long conversation on the subject, of which I have the minutes here, and at the close the Bishop felt that under the circumstances he could not and did not feel at liberty to enjoin these things.

24. You mentioned two points as to the mode of conducting divine service, to which I wish to draw your attention; first, as to using the words to the whole of the communicants drawn together at one time. Are the words used in the singular or in the plural; are they the words prescribed by the rubric?—Some of our clergy use the singular. I use the plural myself, but I have not the least objection, if your Lordship will prefer it, to use the singular.

25. The other point is with regard to the black gown. Have you ever looked into the question of the legality of the black gown?—I have not.

26. You have never examined the question?—No. I have never examined the question, taking it simply as the common practice.

27. As the common practice which you found?—Quite so. The point I was anxious to press with regard to the uniformity of practice in our parish was simply this, that during these hundred years, or nearly so, that is during the time of Bishop Lowth, Bishop Porteus, Bishop Randolph, Bishop Howley, Bishop Blomfield, and your Lordship, the services have been conducted as they are now without any objection being made by the ordinary for the time being.

28. (*Mr. Beresford Hope.*) In addition to the services you have mentioned, have you any separate litanies with or without sermon, and separate administrations of the Holy Communion without any other service?—Not the Communion. On Wednesday morning we have the litany and a sermon only.

29. And on Friday?—On Friday, the whole morning service.

30. Have you any evening service on the week days?—No; not at my church.

31. You have no separate administrations of the Holy Communion at an early hour?—None. None without the whole service.

32. Are there any in the churches of your parish as far as you know?—I am not aware of it. There may be a morning communion, but I am not aware of it. The late Bishop of London recommended early communions.

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33. Is your service at all musical, or is it all read?—We chant the *Venite* and *Te Deum*, and the usual canticles, but the rest of it is read.

34. I suppose you have hymns?—Always two hymns. That is the case in all our churches. In some two or three they also chant the psalms where they have a choir.

35. Am I to understand from the interesting facts you have told us that you dropped the use of the prayer for the Church militant?—No. We never used it except when the sacrament was administered. We never used it in my father's time, and I am quite sure it was never used in Dr. Strahan's time, because my father was very particular to make no change when he became vicar. Those who knew Dr. Strahan and Dr. Gaskin, who was the afternoon lecturer, would feel that they were not persons likely to make changes.

36. What are the different conditions of life of the persons who come to your services? Do those who come to the morning, afternoon, and evening services represent different phases of social life?—Yes; the afternoon service is composed very much of servants and persons of that class.

37. Is that at three o'clock?—At half-past three o'clock.

38. What is the evening service?—The evening service is much the same as the morning service.

39. Is it attended by a higher class of persons?—Yes, higher than the afternoon. My church stands in the midst of the tradesmen of Islington. Highbury represents the gentry.

40. What is the proportion of free sittings to appropriated sittings in your church?—I am sorry to say the free sittings are few. The church holds 1,400. We have 900 appropriated seats and 500 free seats.

41. Have you any service at which, by consent of the seat-holders, you throw all your seats open?—I attempted it at one time, but I was obliged to drop it, it gave so much offence to the seat-holders.

42. Are the seats annual hirings?—They are let under a Local Act of Parliament.

43. Can you give us any information as to the questions I have just asked you regarding other churches in your parish?—Yes.

44. As to the general tariff of service, do you suppose the same social distinctions exist in the other churches?—To some extent. A few of the other churches have afternoon services, and generally morning and evening.

45. Very few churches have three services a day?—Some three or four.

46. Have you ascertained how many churches have a week day service?—All, I think.

47. Wednesdays, Fridays, and holy days?—All have a week day evening service, either on Wednesday, Thursday, or Friday.

48. Not week day morning services?—I think not.

49. Do they observe the holy days?—All of them, I believe.

50. All the holy days, or only the great ones?—Not the week days, I think.

51. I meant holy days in distinction to Sundays?—No; I do not think the holy days are observed in any church except my own.

52. Ash Wednesday and Ascension Day?—Yes, Ash Wednesday, Ascension Day, and the Holy Week.

53. Is there communion on Ascension Day in any of the churches?—On Ascension Day I have not generally had it. This year it occurred within three days of the first Sunday of the month, when I always have a sacrament. Then there is Whit Sunday when I have a sacrament, and Trinity Sunday.

54. (*The Rev. Robert Gregory.*) There were, you say, sometimes nearly 200 communicants. Was that about the average number in your own church at one time on the same Sunday?—I said approaching 200 at one time; perhaps now you might say 150.

55. One hundred and fifty would be the average?—Yes; 140 or 150 at one time.

56. About how many people are there in your own district still?—About 10,000.

57. You say there has been a continuation of the same custom in your parish for nearly 100 years? May I ask if that continuation of the same custom has succeeded in getting the dissenters altogether out of Islington?—No; I am not aware that any particular custom would do that. There is a great deal of vacant land in the parish of Islington. We have 3,000 acres, and the dissenters are selling their property in the city and coming up to us.

58. Are there a great number of dissenting chapels in your parish?—A considerable number.

59. Are there many Roman Catholics in your parish?—Yes.

60. A great many?—Not a great many; only Duncan Street Chapel, I think.

61. Are the Roman Catholics a very thriving body?—I am not aware at all. I fancy they come very much from the City of London to Duncan Street Chapel. I should say out of 200,000 we may have 3,000 Roman Catholics in the parish.

62. During the 35 years you have been vicar has there been a large increase in the number of communicants?—Do you mean throughout the parish?

63. In relation to the number of the parishioners?—It is not likely to occur in connection with the parish church, because the population has remained the same. Throughout the parish the number of communicants is very large.

64. Has the average of persons who are communicants greatly increased in the parish as the population has increased?—Certainly. I have no hesitation about that. I should say it is from 5,000 to 8,000; but I really cannot speak positively.

65. How many curates have you?—Two.

66. What do the offertories actually taken in your own church amount to?—About 100*l.* a year That is simply at the time of the Lord's supper.

67. I mean all the collections?—From 400*l.* to 500*l.* a year.

68. We may say 450*l.*?—Yes.

69. Amongst the communicants at your church are there many of the poorer class in life?—Certainly; a very large number.

70. Would there be 150?—I have two sacraments, one on the first Sunday of the month, and one on the third Sunday of the month, and I have altogether about 300 communicants.

71. Is it generally the evening or the morning?—The evening. There are a very large number of the working class, almost entirely of the humbler class.

72. Would there be 150 then, do you think?—100 to 150.

73. May I ask what age they are, whether many of them are younger people, under 30?—Many of them are young persons after confirmation. We have every year about 700 young persons in the parish presented to the Bishop of London for confirmation, and of that number I should say from one third to a half come to the Lord's supper.

74. (*Dean of Westminster.*) May I ask whether at the time of the Holy Communion the table stands in the body of the church?—It stands at the east end, not in the body of the church.

75. May I ask whether at the time of the celebration of the communion you read the whole of the exhortation which begins, "Dearly beloved in the Lord, ye that mind to come"?—Yes, we read the whole of that.

76. In the other exhortation do you read the whole or only the first sentence?—When we give notice of the Lord's supper we only read the first three or four sentences, which is very common.

77. In the case of the other you read the whole?—Certainly.

78. (*Sir R. J. Phillimore.*) I understand you to say that the late Bishop of London gave no injunctions about the use of the surplice?—Not about the surplice.

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79. Did he not in his charge recommend the use of the surplice?—What he said was this—I have the document before me—he did not enjoin the surplice, but he said that it might be a matter of convenience, where there was only one officiating clergyman, that the dress should not be changed after the sermon when reading the offertory and the prayer for the Church militant, and therefore as a matter of convenience he permitted it, but he never enjoined it.

80. That is an error on my part. I thought that in his charge he had recommended to his clergy to preach in their surplice?—Certainly not. I am perfectly certain on that subject.

81. You have never considered the law at all as to the black gown, have you?—No, I have not considered it. I do not see any reference in any of our Church services to the subject.

82. Nor in the canons?—I am not very familiar with the canons, but I am not aware of anything.

83. I think you said that necessity compelled you in administering the Holy Communion to read the words to the whole rail?—Certainly.

84. You have only one administration of the Holy Communion on the Sunday in your church, have you?—One on the first Sunday, and one on the third Sunday.

85. Only once on the Sunday?—Only once.

86. Have you ever considered what the effect might be of having it oftener on the Sunday, whether it would enable you to read the words to each communicant?—Do you mean twice on the same Sunday.

87. Yes; oftener on the same Sunday?—In some of our churches, for instance St. James, the sacrament is administered twice on the same day, and the numbers are 300 at each communion.

88. Have you ever considered whether with regard to your own church, the more frequent administration of the Holy Communion on the Sunday itself would enable you to address the words to each communicant?—I have considered the subject, certainly. I think there are difficulties in the way. I think the great majority of the people would still adhere to the usual day, the first Sunday in the month. Then if we are to adhere strictly to the rubric, and read the whole of the exhortation, supposing we had the sacrament every Sunday, I imagine that lengthened notice of the Lord's supper must be read every Sunday in the year. The consequence would be that the service would be lengthened by the offertory, the prayer for the Church militant, and also the notice for the next Sunday.

89. My question rather went to your having it three or four times, or twice, on the same Sunday. You have considered that, too, I dare say?—I do not think it would much alter the thing.

90. (*Rev. T. W. Perry.*) I hope in asking you the questions I am about to put, you will believe that I am not doing so in any critical spirit. The Commission under which we are sitting states this—"Whereas it has been represented unto Us that differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the Book of Common Prayer, according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said United Church, and the vestments worn by the ministers thereof at the time of their ministration." Having reference to these terms of the Commission will you be kind enough to state what are the ornaments of your *church;* and you will be good enough to understand that in answering this question and describing those ornaments, it is important to bear in mind the distinction adverted to by the Judicial Committee in the case of Liddell *v.* Westerton between "ornaments, in the sense of decora-" tions" of churches, and ornaments in the sense of "the several articles used in the services." Now it is as to these last that the Commissioners wish information. What are the ornaments that are used in your church?—I am afraid I do not understand your question. I should say that we have no ornaments.

91. For example, what are the coverings of the communion table?—The usual covering of velvet.

92. Have you more than one?—Only one. Of course when the sacrament is administered we place the white cloth on the table.

93. I am coming to that. Have you any different colour that you use in Lent?—No difference at all.

94. Any different pulpit covering?—No difference at all. We never make any change.

95. Have you any candlesticks?—No.

96. Were there ever any that you remember?—I am not aware of any being in use.

97. Are you aware whether there are any belonging to the parish or not?—I think there are two large candlesticks belonging to the parish.

98. Have you any idea how long they have gone out of use?—I cannot tell you. I have no recollection at all.

99. I think you stated in answer to his Grace that you had no vestments of any kind excepting the surplice?—The surplice, the hood, and the scarf.

100. And the black gown?—And the black gown and cassock.

101. Will you be good enough to say whether these are used at all the public services?—At all the public services.

102. Is there any difference at any time; for instance do you use the hood in the communion service?—Certainly, I should say that on a week day, in administering the sacrament of Baptism, I do not always put on the hood.

103. The general rubric as to ornaments, directs the ornaments of the ministers to be used "at all times "of their ministration." Will you be kind enough to say whether in the cases of private baptism, or the administration of the communion to sick persons, any vestments or ornaments are used?—None at all; not when we administer in a private house.

104. What do you use for the administration of the Holy Communion to sick persons?—We have a small cup and paten of silver, which is used specially for that purpose.

105. You do not use any surplice?—No.

106. Neither for baptism nor communion?—Not in a private house.

107. When children are catechised do you catechise them in a surplice or not?—Usually in the surplice. Sometimes it occurs after I preach. I continue then to wear my black gown.

108. Will you be so good as to state what are the authorized directions upon which you rely generally for guidance as to the use in your church of the ornaments of the church and of the ministers. Is there anything besides the rubrics on which you rely?—Nothing beyond the rubrics that I know of.

109. Not the canons of 1603?—I am not aware of it. I consider that I am guided by the rubrics as modified by long practice and habit; of course I am aware what the rubric is with reference to the ornaments of the minister.

110. Would you be kind enough to say whether you consider the canons of 1603 are at all binding on you with regard to ornaments, either of the church or of the minister. For instance, the 58th canon of 1603 is entitled, "Ministers reading divine service "and administering the sacraments to wear surplices, "and graduates therewithal hoods." Do you consider that canon binding upon you?—It is difficult for me to say. I can say that I consider very many of the canons are altogether superseded in the present day. I do not consider that I am bound by every individual canon, certainly not, if you mean that.

111. My question applied to ornaments of the church and ornaments of the ministers, and to nothing else?—I should say then that I do not feel bound.

112. Do you consider yourself at liberty to introduce into your church any ornaments of the church or of the ministers which are recognized in the autho-

rized directions, even though they have fallen into disuse?—No, I should not.

113. What would be your reason for thinking that you were not at liberty to do so?—I should consider long established custom sufficient.

114. In the Preface "Concerning the service of the "Church," there is a passage which refers to the discretion of the bishop with regard to the modes of conducting divine service. Referring to that, how do you think it bears on the liberty, or not, of making any changes in what have been the old modes of conducting service? Do you think the clergyman is at liberty, without consulting the bishop, to make such changes?—I should think that in any important change which a clergyman desired to make he ought certainly to consult the bishop.

115. You think he is not free to do it without?—I think not, unless it is something which it is known the bishop has allowed generally in the diocese without admonition. You are perhaps referring to the administration of the Lord's supper.

116. Yes, it would include that?—I should consider, with regard to that, that the practice is so frequent, and the ordinary not having put any prohibition upon it, that I should feel at liberty to adopt it.

117. Now, referring to the general rubric touching "the accustomed place of the church, chapel, or chancel" to be used for the morning and evening prayer, where are these said in your church?—From the reading desk.

118. Always?—Always.

119. Do you preface the morning or evening prayer with any hymn or psalm or the like?—Never.

120. In the first rubric of the morning and evening prayers there occur these words, "read" and "say;" and in the other rubrics of the same, and of other services there are the words, "said or sung." Do you consider that those words have different meanings?—I have not studied the question.

121. And therefore it does not affect your mode of conducting the service. You are not regulated in your mode of conducting the service by any difference of meaning?—I am by the word "said" certainly; and, in other places, by the word "read" of course; therefore, I consider that the more correct mode. The other I consider rather to refer to cathedrals, and places where there are choirs.

122. What is your practice as to the use of the Athanasian creed?—We use it invariably whenever the rubric directs it.

123. Where do you say the litany from?—From the reading desk.

124. Do you say the litany immediately after morning prayer on Sundays, Wednesdays, and Fridays, or do you use it as a separate service, either in the morning, or at a later period?—I use it on the Wednesday morning as a separate service when I preach, in order not to make the service too long.

125. Do you consider yourself then free to separate the litany on the days appointed for it without reference to the Ordinary though the rubric speaks of its being used "at other times when it shall be commanded by the Ordinary"?—In the case of our own diocese the ordinary is known to allow and permit it, and to direct it to be read when he is himself present.

126. You are aware that the general practice has been to combine in one continuous service the morning prayer, the litany, and the communion service?—Yes.

127. Do you consider yourself at liberty to use them separately as if three separate services?—Not unless I have the sanction of the ordinary, either tacitly implied or expressed.

128. As you do not consider that this liberty now exists, or as you think its existence may perhaps be doubtful, do you think it would be expedient that the liberty should be clearly recognized?—I do.

129. How do you understand the expression in the rubric of the communion service "The table, at the "communion time having a fair white linen cloth "upon it"?—That that shall be placed upon the communion table before the administration of the sacrament.

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130. What I rather meant was, do you consider that the whole of the communion-table should be covered with it, or simply the surface?—I think it a matter quite indifferent.

131. Do you consider that you are at liberty to place the Lord's table where you like without the sanction of the ordinary?—I should say not, certainly.

132. The rubric directs that "the priest standing "at the north-side of the table shall say the Lord's "prayer, with the collect following." What do you understand by "the north side"?—Supposing this to be the table, I stand here. (*The witness explained the position of the north and south sides.*)

133. In fact you mean the end?—Yes; not with your back to the congregation, certainly.

134. Do you stand at the same place throughout all the communion service?—During the whole of it, but not when I am preparing the elements for consecration. I then go in front for a few moments while I uncover the elements and place them conveniently for consecration,

135. But you do not consecrate them in front?—No, I consecrate them at the north end.

136. I think you said that, with regard to the preaching in the black gown, you founded it simply upon custom, not, as far as you are aware, upon any direction?—I have not studied the question.

137. Do you preach the sermon after the Nicene creed?—After the Nicene creed.

138. Is there always a sermon when you celebrate the Holy Communion on Sundays?—Always a short sermon.

139. How often is the Holy Communion celebrated in your church?—Twice every month.

140. When the alms are collected after reading the offertory sentences are they placed on the Lord's table?—They are always.

141. At what period of the Communion service are the bread and wine for the Communion placed on the Lord's table?—Before the service begins, as a matter of convenience.

142. A rubric states that "At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation," "Dearly beloved in the Lord," &c. How do you manage for their being conveniently placed?—Those that are seated in the gallery come down into the middle aisle and the communicants are all seated in the body of the church.

143. In fact there is a pause in the service in order to effect that?—After the sermon there is a pause for the congregation to retire, and for the communicants who are not conveniently placed to place themselves where they may conveniently receive the elements.

144. Are persons who are not going to communicate compelled to leave the church, or are they at liberty to remain if they like?—They invariably leave the church. There is no injunction, but the habit is always to leave.

145. They are not told that they are forbidden to stay?—Certainly not.

146. I think that you have said already that you consider you are always bound to use the longer of the two exhortations at the time of communion?—I always use both of them, I consider myself bound to do that.

147. Do you act upon the rubric "Upon the Sundays and other holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the General Prayer (For the whole state of Christ's Church militant here in earth)"?—Always, and I use one of the short prayers at the close before the blessing. I thought you were asking me as to prayer days when there is no sermon. When there is no sermon, and no sacrament, we always use the prayer for the Church militant before the blessing.

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148. How do you interpret the rubric "it shall "suffice that the bread be such as is usual to be eaten." Do you think it prohibits you from using any other kind of bread?—I should think so.

149. (*Mr. Cardwell.*) I think you said that there was one occasion when the rumour of an intended change in the ceremonies produced an effect on the congregation of one of the churches?—Yes; so I find it here on referring to my papers. I have no recollection of it, but I find it here on record. Mr. Fell stated it to Bishop Blomfield.

150. What was that effect?—The Rev. Mr. Fell stated that when after the bishop's pastoral letter he had collected at the offertory, half his congregation had stayed away, and his churchwarden declared that he would never so collect again.

151. Is it your opinion that the parishioners of Islington generally would be sensitive upon the subject of any change?—They would be sensitive of any change; anything they are not accustomed to.

152. Can you state to the Commission what the probable effect would be of any change upon the greater or less attendance of the parishioners at the churches in Islington?—It would drive many to dissent. They would leave the church altogether.

153. You were asked about the reading of the Athanasian creed, and I think you said that you read it on every occasion on which it was enjoined by the rubric?—Invariably.

154. Has that always been the practice?—Invariably. I never remember any other.

155. Was it so in the time of your predecessors?—Always, as far as I know. It was in my father's time certainly; and I have no doubt it was the same in Dr. Strahan's time.

156. (*Mr. John Abel Smith.*) Has there been any attempt in the parish to introduce new practices, or novel practices?—Yes, there has. In one church recently built, St. Saviour's. There they have daily prayers. It has proved an utter failure; three, four, and five persons assemble, and that is all; and the founder of the church himself is utterly disappointed with the result.

157. (*Rev. Robert Gregory.*) Do you say that from your personal knowledge, or from hearsay?—I have it from one of the churchwardens of the parish.

158. (*Sir W. P. Wood.*) At what o'clock is the service?—I think it is seven or eight o'clock in the evening.

159. (*Dr. Payne Smith.*) Have you ever been requested to make any changes in your mode of conducting service at Islington?—I was requested about 20 years ago. One of the parishioners desired daily prayers. He wrote to the Bishop of London about it, and intimated that legal proceedings might be taken on the subject. In consequence of that, I had a case drawn, and submitted it to Dr. Lushington, stating what services I had at the church, and inquiring how far I was subject to any interference. His answer was entirely in my favour. I sent Dr. Lushington's opinion to the late Bishop of London, and his lordship was satisfied.

160. Since that time, which you say was 20 years ago, you have had no application?—No. I cannot say that I have not heard of something upon the subject, but no application has been made to me.

161. (*Mr. John Abel Smith.*) Are there any practices in the church to which you refer, other than those you have referred to, of a new character?—There are no vestments at St. Saviour's. They use the surplice just as we do. I know it from the churchwarden.

162. (*Dr. Twiss.*) One or two questions have been asked you which I should like to have a little further explanation upon. A canon has been read to you in reference to the use of the surplice and the hood. Do you observe that canon as a matter of practice?—I use the surplice and the hood as a matter of practice. Do you mean whether I do it because of that canon?

163. No?—I do not understand your question.

164. You were asked what your opinion was upon the question of law, and I now want to know what your practice is?—My practice is to use the surplice and the hood.

165. Then in practice you comply with that canon?—I do.

166. You were also asked whether in the administration of private baptism, and the visitation of the sick, you wore certain ornaments of the minister?—I do not.

167. Will you allow me to read to you the rubric: "The order for morning and evening prayer daily to "be said and used throughout the year. The morn- "ing and evening prayer shall be used in the accus- "tomed place of the church, chapel, or chancel, "except it shall be otherwise determined by the "ordinary of the place; and the chancels shall "remain as they have done in times past. And here "is to be noted that such ornaments of the church, "and of the ministers thereof, at all times of their "ministration shall be retained and be in use, as "were in this Church of England by the authority "of Parliament in the second year of the reign of "King Edward the Sixth." Do you conceive that that order for morning and evening prayer has any application whatever to the service, either for private baptism in a house, or for the visitation of the sick?—No, I do not.

168. In regard to the rail in your church, how many communicants may come up to it?—From 16 to 18 conveniently.

169. Does your congregation consist mainly or almost altogether of your parishioners?—Certainly; the seat-holders mainly reside in the district itself, the parochial legal district.

170. They are not strangers in fact?—They are not strangers. I do not say that in the evening we have not persons from the bordering districts, but they all come from the parish of Islington; we have only six or eight out of 900 seat-holders in my church who do not reside in the parish of Islington.

171. (*Bishop of Oxford.*) I think you said there had been a change in the mode of administering the Holy Communion; that it had been administered to each communicant individually, and that it was now administered to the whole railful?—Yes.

172. Have you ever ascertained what difference of time it took with 150 communicants to act according to the strict letter of the rubric, or not to act upon it?—No, I have not; but I do not think that the fatigue is simply connected with the time. I think there is something in the fact of going from one to another which very much increases the fatigue. Of course there must be a certain difference of time.

173. You mentioned two other points of practice. You mentioned coming before the table to prepare the elements before consecration, and that you then returned to the north side. Do you ground that return upon rubric or upon custom?—Upon rubric, I should say; but I do not know that I can refer to that.

174–5. I will read the exact words: "When the "priest standing before the table hath so ordered "the bread and wine that he may with the more "readiness and decency break the bread before the "people, and take the cup into his hands, he shall "say the prayer of consecration as followeth." Do you go back to the north end to obey any rubric or custom?—I do not see any reference to it; it is more from custom, perhaps.

176. You said that the rubric, which specially enjoins that the priest himself at a given time is to put the elements upon the table, was not observed?—I am not aware that it ever has been.

177. I think you said you did not observe the rubric from its inconvenience. What inconvenience has occurred?—The inconvenience of having to break off the service to go into the vestry to bring the elements on the table, but I would rather put it upon ancient custom.

178. (*Earl Beauchamp.*) With regard to those who attend your parish church, of what class of life are they principally ?—Chiefly tradesmen; either London tradesmen who have their private houses in Islington, or Islington tradesmen.

179. There is within your parish a very large number of persons who live by manual labour, I believe ?—Yes.

180. Can you give us any idea of the proportion of those who attend the parish church ? What accommodation have you for them ?—I have about 500 free seats out of 1,400.

181. (*Bishop of London.*) Do you count the Memorial Hall in that ?—No. There is a hall erected in memory of my father, which the Bishop of London has licensed for divine worship, immediately at hand. The seats there are free and open to any one, so that one might probably regard them as additional sittings to the parish church.

182. (*Earl Beauchamp.*) As a chapel of ease ?—Yes.

183. You have the same services there ?—Yes.

184. I understood you to say that in St. James's, Islington, there was an evening celebration of the Holy Communion ?—Yes, as well as morning.

185. But you do not consider an evening celebration of the Holy Communion to be any innovation. The services had always continued the same; you made no change in the mode of conducting it ?—You may, if you like, consider that an innovation. In my father's time he had an early sacrament at eight o'clock in the morning; but so few attended, that I have altered it to the evening, and the result has been a very much larger attendance.

186. Can you state the numbers that attended in the morning ?—From 30 to 40, and now we have 120 in the evening, many from among the working classes.

187. Was there any reason why that early service should not have been continued ?—One was substituted for the other.

188. I think you told us that it was always your habit to wear a scarf ?—I am always in the habit of wearing a scarf. The late bishop particularly enjoined it. He said that his clergy were to be considered as chaplains to himself, and he particularly enjoined that his clergy should all wear the scarf.

189. It was worn in consequence of that injunction of Bishop Blomfield ?—That is my recollection.

190. That would be a change in the ornaments of the minister within your recollection ?—It is difficult for me to say; my impression is—but I cannot speak positively on the subject—that Bishop Blomfield desired his clergy to wear the scarf.

191. (*Bishop of Gloucester.*) I wish to ask you two or three questions, and I should be obliged if you would kindly answer the first in the way in which I put it to you. Has any request or petition for an increase of the services in your church been made to you at any time ? You mentioned one instance 20 years ago. May I ask whether there has been any request or petition made to you since that time ?—I have no recollection of any, I have heard that a petition has been in course of signature, but it has never reached me.

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192. Then it would be fair to infer that there is no desire in your general congregation for any increase of Divine service upon what already exists ?—Certainly.

193. May I ask whether any change is permitted or tolerated of the lessons appointed on week days when the Apocrypha is read ?—I never make any change myself.

194. Sometimes it is done without your sanction ?—I believe it may occasionally be done without my sanction. It is possible. I do not say it has not been done. I have always been in the habit of reading it, many of the parishioners object to it, but I have adhered to it.

195. You would then answer in the affirmative the question whether it has ever so happened in your Church ?—It has happened I believe that the lessons have been changed, but I have never sanctioned it.

196. You mentioned that you did not read the offertory sentences or the prayer for the Church militant when there was no celebration of the Holy Communion ?—I do not.

197. At what time are your collections made ?—The collections are made at the doors as the congregation leave the church.

198. Suppose there were to be a Holy Communion and a collection coincident ?—We avoid that purposely in a general way.

199. (*Rev. W. G. Humphry.*) Do you consider that the use of the scarf originated in Islington with the request of the Bishop of London ?—I cannot answer the question.

200. You do not recollect ?—No, I cannot say. I dare say it was worn before. I have no recollection and no knowledge of any change of any sort. You can probably bear me out in that matter as to Bishop Blomfield.

201. I never heard of it ?—I understood he was anxious about it.

202. Is there any other ornament of the minister that is worn ?—No other but the hood.

203. You wear bands ?—Yes.

204. You consider that an ornament founded upon use and custom rather than on an interpretation of the Rubric ?—Yes.

205. Do you use the collect before the sermon ?—Always.

206. Not an extemporary prayer ?—No, very rarely. Now and then when I have been preaching to children I have, but my usual practice is a collect, followed by the Lord's Prayer.

207. Similarly at the end of the sermon ?—At the end of the sermon the usual collect.

208. Have you at any time observed any falling off in your congregation which you can attribute to your use, or non-use, or disuse of any practices ?—We keep so invariably to the same practice that there has been no occasion for it. The church is always full on Sunday whenever we assemble—sometimes crowded.

(The witness withdrew.)

THE REV. CHARLES JAMES LE GEYT, M.A., called in and examined.

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209. (*Archbishop of Canterbury.*) You are the incumbent of Saint Matthias', Stoke Newington ?—Yes.

210. How long have you been incumbent ?—Nine years.

211. Who was your predecessor ?—Mr. Mangin.

212. On entering upon your new charge did you make any changes in the service ?—None whatever. When I first entered on the charge I went on exactly as I found things.

213. For how long ?—About twelve months.

214. At the end of the twelve months, that is to say, about eight years ago, you made some changes ?—One change.

215. What change was that ?—The restoration of the use of lights on the altar.

216. Did you make any subsequent change ?—The use of vestments within the last two years.

217. Will you define what you mean by "vestments" ?—Those that are called the "eucharistic vestments," the chasuble for the celebrating clergyman, and the dalmatic and tunicle for the deacon and sub-deacon.

218. On the introduction of these changes did you find any remonstrance on the part of your parishioners ?—None whatever. On the contrary, the vestments were purchased by them, and presented to me with the request that I would use them.

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219. You think it was with the consent of the whole congregation?—I have no doubt of it, with the exception of very few.

220. Do you think your congregation was affected by the introduction of lights which took place six years before?—The first introduction of lights was previous to my incumbency. I hardly know the particulars. When I came they were clamorous for them, but from circumstances which occurred I delayed the adoption of them for twelve months. Long before I adopted them they were asking for them.

221. Do you say they were introduced before you came?—Yes, and for some time they had been disused.

222. What was the population of your district?—It now is nearly 10,000; it commenced with only 2,000 fifteen years ago.

223. There are two other churches, I believe, in the parish besides your own, are there not?—Yes, in the mother parish.

224. Have they adopted the same customs?—No, they have not.

225. Is your congregation, as far as you can judge, exclusively from your own district?—Certainly not exclusively from my own district.

226. Is it principally?—I should think not.

227. Then there are a good number of strangers?—Yes, a great number of strangers and a fair proportion of residents, but from the nature of the parishioners I could not expect it to be exclusively from them. They are a class of people that go to no place of worship at all, a large number of them.

228. How many does your church hold?—900.

229. Out of 10,000 I should hope you might get 900 from your own district. From those within your own district you do not think you have remonstrances?—I have never had a remonstrance of any kind or sort during my incumbency, on the subject of these observances, from anybody. On the contrary the pressure upon me has always been in the other direction.

230. As far as you can judge, what is the effect upon the people of your district of this use of vestments and lights?—The attendance in the church is extremely good, and the number of communicants constantly increasing.

231. What is the number of communicants at present?—Every Sunday we have about 160 or 170 communicants, and on the great festivals about 400, as Easter and Whitsunday.

232. Are the rest of the congregation desired to remain while the Holy Communion is administered;—Not desired to remain; a great many of them do as a matter of fact.

233. Are they encouraged to do so?—We explain to them that they may do so if they like. I have not urged them to remain.

234. You have advised it?—In some cases I have advised it.

235. On what ground do you advise it?—On the ground that I find no reason for their being told to withdraw, and that it is well for them to be present at the celebration of the great act of worship in the church. They could not communicate every time we have the Communion. It would be too frequent for them to do so, and we do not see why we should order them to withdraw. We find no provision for it.

236. (*Bishop of London.*) How many curates have you?—Two.

237. You have a large choir I suppose?—A large choir.

238. Do the persons who assist in the choir take part in parochial duty generally and assist you in other ways?—Some of them do. They are all amateurs and volunteers. Some do and some do not.

239. Do you find that these services have interested them very much?—Very greatly indeed.

240. And induced them to take a great deal of interest in the general work of the parish?—Yes, and to go through a great deal of self-denial to carry them on. They are men of business in the City.

241. Do these persons attend every day?—Some few men of business attend every day. I have a few who come every morning before they go to the City.

242. At what hour?—Eight o'clock, to sing at the morning prayers.

243. There is no payment?—No.

244. Probably to the boys there is some?—No payment to them at all.

245. Where do the boys come from?—They come from the parish mostly, and from families residing in the neighbourhood. Within two or three years their class has been raised merely by chance—boys of a higher class have come into the choir.

246. You said that lights were used. You do not mean for the purpose of giving light?—No.

247. They are used as symbolical?—As symbolical.

248. Besides that, is incense used?—Yes.

249. How long is it since that was first introduced?—Two years last Easter.

250. Was that on the request of the congregation?—At the same time that the vestments were adopted.

251. And the vestments were adopted at the request of the congregation?—Yes.

252. Were they a present from the congregation?—A present from the congregation entirely.

253. Where did the pattern of them come from? Who made them? I do not ask for the name of the manufacturer, but where did the pattern of them come from? How did you know what vestments to get?—From the old English patterns of vestments, I believe from old authorities.

254. From pictures?—From pictures and from brasses and various other sources. We found many persons perfectly well acquainted with the way of making them.

255. Perhaps they had been in the habit of making them for other people?—It must have been so—we were not the first.

256. When they first began in the Church of England were they not used anywhere else?—I imagine they must have got them from these old sources,—pictures, brasses, and vestments still remaining.

257. Are they the same as those used in the Church of Rome?—Not quite the same shape as those used in the modern Church of Rome, but the old Catholic shape.

258. Slightly differing?—Slightly differing.

259. Who swings the incense?—In the first instance we used the incense according to the use prescribed, I believe, throughout the Church of Rome, and in the Church of England before it was disused;—the priest using it.

260. Does the priest use it now?—No. I gave that up last winter in conjunction with other churches. It is merely brought in and burnt now. I have given up "censing persons and things," as it is called.

261. That was in consequence of the decision of Convocation?—Yes; and it was believed to be your Lordship's wish also. Several clergymen determined to do so.

262. Are there certain persons employed in the celebration of the Lord's Supper, or in the adjuncts of it, who are not clergymen?—Only in that way, to bring in incense, and assist in that kind of way.

263. Are they dressed in any particular way?—In surplice and cassock, as the choir. They are mostly choir members in fact.

264. Are there any processions?—In this kind of way; before service on great occasions we come in at a door at the bottom of the church and sing a hymn going up to the chancel.

265. Is there any one preceding?—A boy carrying a cross.

266. Was the cross a present too?—I found that in the parish when I came.

267. Do you consider that to be one of the ornaments of the church?—I think so. We have every reason to believe it was found in all the old inventories.

268. It is looked upon as an ornament in the technical sense of the term?—I think so.

269. Not merely an adornment, but a thing to be used in the celebration of divine service?—Yes.

270. Is there one on the Communion table?—On the ledge behind the Communion table.

271. A moveable cross?—Yes.

272. Is that looked upon as an ornament of divine worship?—I believe so.

273. You use it as such?—We use it as such.

274. It is not merely an adornment of the church, but it has to do with celebration of divine worship?—I take it as one of the ornaments.

275. In the technical sense of the word?—Yes.

276. How often is the Holy Communion administered?—Every morning.

277. How many communicants are there generally?—The average of daily communicants is about six or eight.

278. And on Sundays?—Three times on Sundays; twice in the early morning, and once at 11 o'clock.

279. What is the number of communicants at those times?—About 50 or 60 at each of the earlier ones, and about the same number at the mid-day one.

280. With regard to the scarves or stoles, they are of various colours, I suppose, and different kinds?—Yes.

281. Can you give me any account of the various colours that are used?—There are four different colours.

282. Which are they?—The green is the usual colour when there is no festival season going on.

283. That is worn over the surplice?—Exactly the same way as the ordinary black scarves.

284. And at other times?—Red is used on certain days, also white, and violet in Lent and at funerals.

285. Do you consider that they are pointed out in the rubrics or in the canons?—I believe that they all come under the term "ornaments." When we investigate the ornaments we find they were of this nature, garments of different colours and forms.

286. With regard to the persons who attend, many of them of course do live in the neigbourhood?—A great number are residents and ratepayers.

287. A great number are residents and ratepayers in the district?—Yes.

288. Are there any who come from a distance?—Some few always come from a distance; and there are some regular communicants who reside at some distance from the church.

289. Were the persons who requested you to introduce these changes members of the choir, or who?—No, not particularly so. The members of the choir were included in the requisition. They were all communicants.

290. Of course there is a vestry held for the election of churchwardens every year?—Yes.

291. Of what sort of persons does that vestry consist?—Ratepayers in the parish, and tradesmen.

292. Do any come to it except those in the habit of worshipping in the church?—Occasionally we have had a few.

293. Have they ever expressed any opinion on the subject of these things?—No. At the last two meetings, the only two meetings at which I have had any, not worshippers, they expressed no opinion on the ceremonial; they merely gave their votes.

294. Do you suppose the vestry is a fair representation of the parishioners?—Being so very small it is scarcely fair, because few people come, but it is open of course to them.

295. Do the poor come in considerable numbers to your church?—Very fair numbers.

296. What numbers, do you suppose?—It is very difficult to say, from the way in which they dress. I can scarcely estimate the numbers, but I think on Sundays I have always about 200 working people in church.

297. How many does the church hold?—Nine hundred.

298. And the population is about 9,000?—Ten thousand.

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299. Is it your opinion, as it is certainly the opinion of many clergymen, that these services actually attract the ignorant poor; that they are the means of bringing them to church when they otherwise would stay away?—I have every reason to think so, from the nine years experience I have had.

300. Have you any fact you could mention?—Yes; I could mention several cases of persons who have looked in at the church on Sunday evening, and have come again and again until they have put themselves under the clergy for instruction, and become communicants. I could point to several poor families where that has been the case.

301. (*Dean of Westminster.*) With regard to these ornaments, do you use them because they were enjoined by authority of Parliament in the second year of King Edward VI., or for any other reason?—That was my authority for using them. I used them because I was asked to do so, and they were presented; and the authority on which I justified my use of them was that you have mentioned.

302. Not the general usage of the church?—No; that rubric.

303. With regard to the colours and pattern of these vestments, do you consider you have proof that they are the colours and the pattern that were used in the second year of the reign of King Edward VI.?—We imagine that we have as near proof as possible, if not actual proof.

304. From the circumstances you mentioned to the Bishop of London, the brasses, and so on?—Yes; and from ancient vestments actually remaining; and also from written records of the vestments in use.

305. The colours which are now used you consider to be exactly the same as the colours used in the second year of the reign of Edward VI.?—That I am unable to say; because there have been the Sarum use, and the Roman use, and various uses with regard to the colour. I do not profess to be sufficiently skilled in all these details to answer accurately.

306. But if they are not of the same colour and pattern as those used in the second year of the reign of King Edward VI. what is the authority on which you use them?—I think in the reign of Edward VI. there were various colours. The use was not determined, and there is great difficulty in ascertaining it.

307. You have the opportunity, you think, of ascertaining what these various colours were?—I should think hardly precisely. I am afraid I am not able to reply to that, from insufficient knowledge on the matter.

308. The patterns you consider exact by what were used in the reign of Edward VI.?—I believe there is no doubt at all about the patterns. There is a great difference of opinion about the use of colours in what is called the Sarum use and the Roman use; which I do not profess to understand thoroughly.

309. At the time of the celebration of the Holy Communion, does the Lord's table stand in the body of the church?—It stands in the chancel; removed about two feet from the chancel wall, the east wall.

310. Not in the body of the church?—I suppose not.

311. Do you before the communion read the whole of the exhortation inviting the communicants to come?—Which of the exhortations do you mean?

312. The exhortation immediately before the invitation to draw near?—The long exhortation beginning "Dearly beloved in the Lord"?

313. Yes.—We do not use that every Sunday; only at times.

314. On what ground?—Because it seemed, at the weekly communion, to be unnecessary to use so long an exhortation, and we found there was authority in the early days of the Church of England for the use of the short exhortation only.

315. (*Mr. Walpole.*) What is that authority?—In the Prayer Book of Edward VI. In the case of weekly communion it allowed the use of the shorter exhortation only.

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316. (*Dean of Westminster.*) Which do you call the shorter exhortation?—The one beginning "Ye "that do truly and earnestly repent you of your "sins."

317. Do you use that which announces the celebration of the Holy Communion?—I use this four times a year in full, before the great feasts.

318. At the time of the celebration of the Holy Eucharist what are the gestures you use with regard to the sacramental elements?—At what part?

319. At the time of the consecration?—With regard to the sacramental elements, the only gesture used is in kneeling before the altar at the time of the consecration, and in taking the paten and chalice into the hand.

320. Is the cup or the paten lifted up?—Before the last winter we were in the habit of raising the paten and the chalice to about a level with the head; but since last winter, I, with other clergymen in London gave up that practice on the same ground on which we gave up the use of "censing persons "and things;" and now we merely take the paten and chalice into the hand, without so lifting them up.

321. Do the communicants or the celebrating clergy use any other posture in receiving except kneeling?—I have never seen any.

322. (*Bishop of London.*) No prostration?—No; I have not seen any.

323. (*Sir R. J. Phillimore.*) Would you object to saying what the amount you receive from the offertory is? If you have any objection I will not press it?—I have not the least objection. I have 200*l.* a year.

324. (*Bishop of London.*) Do you mean that is the whole of the offertory, or what you receive?—What I receive personally. The whole of the offertory is 1,000*l.* a year.

325. (*Sir R. J. Phillimore.*) I did not mean personally?—The offertory yields 1,000*l.* a year.

326. Is that increased or diminished since you have been in the parish?—It has rather increased within the last few years.

327. Is your church open all day?—With the exception of two hours in the middle of the day for the servants to go home to their dinners.

328. Do you know whether it is ever frequented by persons for the purpose of private worship?—Yes; particularly in such times as Lent and Advent; there are persons in the church frequently.

329. Going in and out?—Yes. On Good Friday the church was never empty from seven in the morning to eight at night.

330. Have you seen them saying their prayers?—Yes; going into their seats or reading books of devotion.

331. Do you administer the Holy Communion to each individual communicant, or to a rail at a time?—To each individual.

332. I understand you to say that the use of the incense now is not censing persons and things, but it is brought in in some way. Will you explain that?—The incense is put into a censer held by one of the assistants, one of the boys, and simply allowed to burn itself out.

333. At what time?—It is used at four different times during the service.

334. What are those times?—At the beginning of the service, at the gospel, at the offering of the alms, and the elements, before the prayer for the Church militant, and at the time of the consecration.

335. I do not know whether I heard you rightly. What is your usual attendance at church on Sundays?—The church is quite full. I conclude with 800 or 900 persons every Sunday.

336. Your church is as full as it can hold?—Quite; and in the evening overflowing.

337. Has there been an increase or decrease?—A decided increase. I suppose owing to the population having so much increased the last few years.

338. As I understand, you discontinued the practice of censing persons and things, and you discontinued the elevation of the paten and cup, partly in obedience to the wish of Convocation, and partly in obedience to the wish of your ordinary?—And to the opinion of the nine lawyers who were consulted. I expressed this at the time in a public statement I made.

339. That is to say, since you thought it was not according to law you desisted?—Quite so; and as we thought a wish had been expressed by the Bishop.

340. I think the Bishop of London asked you about the lights on the altar being symbolical. What do you mean by that? Symbolical of what?—I take the meaning of the word in the Injunctions of Edward VI. as symbolising Christ as the very Light of the World.

341. You think your authority for using the lights is the Injunction of Edward VI?—I can scarcely take that to be the authority. I believe that these Injunctions explain the use of them at that time.

342. I think I understood you to say to the Dean of Westminster that your use of the ornaments rests upon this rubric: "And here it is to be noted, that such "ornaments of the church, and of the ministers "thereof, at all times of their ministration shall be "retained and be in use as were in this Church of "England by the authority of parliament in the "second year of the reign of king Edward the "Sixth"?—Yes.

343. That was the authority on which you ground your right to use the ornaments?—Yes, including the lights.

344. (*Rev. T. W. Perry.*) You mentioned some ornaments of your church, the lights, for example, on the Communion table. Have you any ornaments at the altar besides?—Only the cross; and occasionally vases of flowers are placed on the ledge at the back of the altar.

345. Have you any different kinds of coverings of the altar?—Yes.

346. How many different kinds?—Four different colours.

347. What are the colours?—Red, green, white, and violet. Black is used sometimes on Good Friday.

348. Do you think you have any authority for using those different colours?—I believe our authority for using the different colours is the practice of the whole of the Western Church. It is so very doubtful what the practice of the Sarum use was.

349. Do you believe you have any recent authority for using them; any recent legal decisions?—Of course in the decision of the Knightsbridge case, which referred to a certain period, we thought that seemed to settle the question.

350. Are you aware whether in the Knightsbridge case the same colours were used as you are using now?—I thought so.

351. If so, would you think that that was your warrant for using them now?—I believe so; I believe that to be the case.

352. The decision of the Privy Council in Liddell v. Westerton was in these words: "Next, as to the "embroidered cloths, it is said that the canon orders "a covering of silk, or of some other proper material; "but that it does not mention, and therefore by implication excludes, more than one covering. Their "Lordships are unable to adopt this construction. An "order that a table shall always be covered with a "cloth, surely does not imply that it shall always be "covered with the same cloth, or with a cloth of the "same colour or texture. The object of this canon "seems to be to secure a cloth of a sufficiently hand-"some description, not to guard against too much "splendour. In practice, as was justly observed at "the bar, black cloths are in many churches used "during Lent, and on the death of the Sovereign, "and some other occasions; and there seems nothing "objectionable in the practice. Whether the cloths "so used are suitable or not, is a matter to be left to "the discretion of the ordinary." Are you aware whether there are any colours that were in use, either for altar cloths or for vestments in the Church of England? Are there any inventories or records of any sort that mention the colours?—A great many

inventories which seem to show the use of the four colours for altar cloths, and another use also.

353. Then, with regard to the ornaments of the ministers, you have mentioned some; I think you mentioned a chasuble and tunicles. Who uses the tunicle?—The tunicle is used by the sub-deacon, and the dalmatic by the deacon.

354. In other words, the epistoler and gospeller?—Yes.

355. Are there any other vestments used besides these at the time of the celebration of the Holy Communion?—The vestment beneath, called the alb.

356. Is the surplice ever used beneath?—Not at celebration.

357. Is there anything used for fastening the alb?—A girdle round the waist.

358. Is there any other vestment of any kind? Is there what is called a maniple?—The maniple is used on the arm.

359. What is your authority for using any of these?—We find they are all included in the Inventories, and in the directions for the ornaments of the ministers, at the period to which we referred, in the old service books.

360. It is suggested that the Commissioners may not know what is meant by the Inventories. Will you be kind enough to tell us what you understand by them?—These Inventories are the old authoritative records of the ecclesiastical property of different churches.

361. Have you any idea of the date when they were first made?—I believe it was about 1552.

362. (*Mr. Walpole.*) Are there any inventories since the year 1552 which mention these vestments?—I really cannot remember what is the latest date I have seen; I believe some to be much later than that.

363. (*Rev. T. W. Perry.*) Will you be good enough to say what vestment you use in the morning prayer, in the evening prayer, and in the litany?—The plain surplice.

364. Any stole?—The surplice with the stole.

365. At all three of the services?—At all three of the services.

366. With regard to the evening prayer, do you ever use any lights then?—Yes; at evening service frequently we use lights.

367. Do you use anything else,—incense?—Yes; on certain occasions we use incense at the singing of the Magnificat.

368. Do you use any other vestment at the evening service besides a surplice?—A cope, sometimes.

369. When is that used?— From the beginning of the service. One of the clergymen wears it during the service, especially at the Magnificat. If one clergyman only were there, he would put it on at that time.

370. In the ministration of private baptism, or of private communion, or in the visitation of the sick, do you ever use any vestments?—I always use a surplice on those occasions.

371. A surplice only, or a surplice and stole?—A surplice and stole.

372. And for the administration of the Holy Communion have you any proper vessels?—Yes.

373. Will you tell the Commissioners what are the authorized directions upon which you rely for the use of whatever ornaments you employ?—Reference to the old service books, to the records of what was in use at the period to which the rubric refers us.

374. I mean *authorized* directions; such as would be considered to be binding at the present day?—That rubric, I should say, almost entirely.

375. Do you rely at all on the canons of 1603?—Yes, of course.

376. Do you think there is any authority in any of the previous canons? Have you any reason to think that the pre-reformation canons are now of any authority? Do you refer to them in any way?—I am almost afraid to answer that question; I am not well up, I must confess, in the historical details.

377. As far as you know, you do not found your practice upon any such authority as that?—On those I have mentioned.

378. But not on any pre-reformation canons?—No.

379. From what you have already told the Commissioners, do you consider yourself at liberty to introduce into your church ornaments of the church or ministers which were recognized in those directions, though they have been out of use for a long time?—I think so.

380. What rule or what principle would guide you in re-introducing those things; would it be your own wish of conforming to the law, or the wish of your congregation; or what would be the motive?—I should be actuated by a double motive: first, my own desire to conform to the law of the Church, and my own conviction of the importance of it; secondly, and greatly, by the wish of my people. I have been more weighed by the latter, from circumstances.

381. It is suggested that you should be asked whether you consider the introduction of these vestments for the altar, or vestments for the ministers in time of service, to be *essential* to the service?—I can hardly say "essential," but of great importance. I mean not so essential that I could desire to force them upon an unwilling congregation, certainly not, but of great importance.

382. Remembering the direction in the Preface "Concerning the service of the Church," about reference to the bishop and archbishop in cases of doubt, how would you apply that with regard to what you think is your supposed right of re-introducing anything? Do you think you need ask the bishop of the diocese beforehand, or should you feel at liberty to do it without?—I have never thought it was necessary, except in case of dispute or opposition, that reference should be had to him.

383. To revert to the question just asked, it is suggested to inquire on what ground you think it is of great importance to re-introduce those things?—First, for the edification of the people, and for the setting forth of the truths taught by the services more plainly and clearly.

384. There is a rubric, you remember, which speaks of "the accustomed place of the church, chapel, or "chancel" where the morning and evening prayer is to be said?—Yes.

385. Where do you say morning and evening prayer?—From the chancel.

386. That is the usual place in your church?—Yes.

387. Do you think the expression, "accustomed place" in the rubric, means to refer to an existing custom, or to what was the old custom at the time the rubric was prepared?—I take it to mean the place in which it was formerly said.

388. You think that that expression, "the chancels "shall remain as they have done in times past," is meant to support that view?—I think so; that they were to remain as they were before the Reformation.

389. Have you any hymn or anthem at the beginning of morning or evening prayer?—Not at the beginning of morning and evening prayer.

390. Do you found your mode of conducting the service, whether in reading or singing, or whatever it may be, upon any language in the rubric?—The rubrics are constantly directing that the service shall be "said or sung."

391. You think that those words have different meanings?—I can hardly say that clearly; there has been so much dispute as to whether they have different meanings.

392. I do not ask you to pledge yourself to any opinion, but what do you think?—My impression is that they always refer to one use, a musical recitation.

393. Perhaps I need hardly ask you whether you always use the Athanasian creed at the times appointed?—Always.

394. Where do you say the litany?—From the desk at the chancel steps.

395. When you say that, do you mean inside the chancel, or outside?—At the bottom of the steps.

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396. What is your authority for using a litany desk?—Instead of saying it from the usual place?

397. Yes?—We find it used in so many cathedrals, for instance, and in college chapels.

398. Are you aware of any old directions in any of the earlier Prayer Books as to where it should be used?—My impression is that there was; I cannot tell you where, precisely, now.

399. Do you think that that direction in the Commination service, as to "the place where they are "accustomed to say the litany," may refer to it?—It seems to infer that there was a special place for the litany.

400. Do you say the litany always after the morning prayer on Sundays, Wednesdays, and Fridays, or do you ever use it as a separate service?—As a separate service.

401. I was going to ask you whether you ever say the litany in the afternoon or the evening?—We say it on Sunday afternoons.

402. Do you think you have any authority to say it then?—The Prayer Book does not seem to prescribe that the litany shall follow "immediately after" the morning prayer, provided that it is said "after the "morning prayer."

403. Do you not think the direction before the litany implies that you are bound to ask the Bishop first?—I never thought so.

404. Do you consider you are at liberty to separate the morning prayer and the litany and the communion service, and to say them as separate services?—Yes.

405. What is your practice with regard to covering the altar with a linen cloth? Do you cover it all over?—The whole of the altar is covered with a linen cloth.

406. The front, I mean?—No; the whole of the table is covered; the flat surface on the top.

407. Should you think that you had any liberty to remove the altar out of the accustomed place for the convenience of communicants?—Not the least. I should fancy not.

408. Do you think you would need the Bishop's sanction for that?—I should have thought so.

409. Is there anything in the Prayer Book which leads you to think so?—I should take it from the direction that "the chancel shall remain as in times "past," and the evidence being clearly that the altar was at the east end.

410. There is a rubric directing the priest to stand at the north side of the table to say the Lord's Prayer and the collect at the beginning of the Communion service; what do you understand by the "north side"?—The northern part of the table.

411. The northern part of the front?—Yes.

412. (*Earl of Harrowby.*) The northern part of the west end?—Not the "end."

413. The northern part of the west side?—Yes, of the west side.

414. (*Rev. T. W. Perry.*) That is to say, you would be standing with your back to the people?—I should be standing with my back to the people.

415. Have you any idea at all how that expression, "standing at the north side of the table," originated?—From the different position of the altar, I have always understood it to be.

416. Did you ever turn your attention to the position of the priest under the first Prayer Book of of Edward VI., when he began the service?—Yes; he was ordered to stand "in the midst of the altar."

417. Do you recollect that the second Prayer Book Edward VI. had this order changed? Instead of beginning with the "Gloria in Excelsis," the priest was ordered to begin with the Lord's Prayer and the collect following; and it was then, I think, that this change in the rubric first took place, ordering the priest to go to the north side?—Yes.

418. Do you think that that might have arisen from the alteration of the service altogether?—I think so.

419. Have you any idea whether there was any use to begin at the south side when he got to the altar?—I have never heard of the practice.

420. In what vestment do you preach the sermon in the morning?—In the surplice always.

421. Supposing you were the celebrant, or that the epistoler and gospeller had got the vestments you spoke of, would they preach in them?—I believe they would preach in those. I have never had occasion to settle the question from the order of my services.

422. Do you always preach in the morning after the Nicene creed?—No, we do not; rarely. We preach before the communion service, immediately after the morning prayer.

423. Is that a recent alteration?—Within the last two years.

424. Had you any particular reason for making that change?—Partly from the length of the services and the inconvenience of it, and partly from the fact that it was more convenient in consequence of wearing vestments.

425. Do you think you have any authority to change the place of the sermon?—I thought we had authority to preach after morning prayer, and that we were not commanded to have a sermon in the communion service, by the rubric.

426. There is an expression in the communion service after the Nicene creed, "Then shall follow the sermon;" do you think that only means that if there is a sermon it shall be then, or do you think it means that you need not have a sermon at all then?—I thought it must mean the first of the two; otherwise it would order a sermon at every celebration, and we should have three every Sunday.

427. Are you aware whether, in any other church, it has been at all the custom to omit the sermon in the communion service?—I believe there are several churches in England at the present time in which that practice is followed.

428. Is it a very old practice?—I believe so; I cannot say.

429. That you only mention from hearsay?—Yes.

430. How often is the communion celebrated in your church?—Every day.

431. Are the alms that are collected duly presented, according to the rubric, on the Lord's table?—Yes.

432. At what part of the service is the bread and wine for the sacrament placed on the Lord's table?—After the collection of the offertory; immediately before the prayer for the Church militant.

433. Where are they up to that time?—On the credence table.

434. Do you consider that the credence table is a recognized ornament of the church?—I believe so.

435. Have you any idea whether there is any decision on the subject?—I believe so, clearly.

436. In Liddell *v.* Westerton?—Yes.

437. I merely wished to ask what was your authority?—It would be that.

438. There is a rubric which says "At the time of "the celebration of the communion, the communicants "being conveniently placed for the receiving of the "holy sacrament, the priest shall say this exhorta-"tion," "Dearly beloved in the Lord," and so on. What do you do as to arranging the communicants? Do you make any pause for that purpose?—No.

439. You simply go straight on with the service?—We simply go straight on with the service.

440. Any person goes out who likes?—Quite so.

441. And those who wish to remain do so?—Exactly.

442. Do you find any inconvenience or confusion arising from that?—Not the least.

443. I thing you said that you did not always read the longer exhortation?—Exactly.

444. Should you think you are not bound to do so?—I should think we are not bound to do so.

445. What is your view with regard to the direction, "When the priest, standing before the table, hath so "ordered the bread and wine," and so on? Do you

change your position at that time?—Yes; I come to the centre from the north side.

446. Do you remain there the rest of the service?—We remain there. There is no direction to return, that I can find.

447.—How do you interpret the rubric, "It shall "suffice that the bread be such as is usual to be eaten?" Do you think you may use any other kind of bread than that?—I believe it to mean that you may use other kind of bread, but that that is sufficient where the other cannot be had or is not provided.

448. The Bishop of London asked you a question with regard to the altar cross, whether you considered it an ornament in the sense of a thing used for the service; would you be kind enough to tell us whether you make any actual use of it in the service?—None whatever. It simply stands there as an ornament.

449. And it is perpetually there?—It is perpetually there.

450. What rule guides you in the change of the colours of the vestments and altar cloths?—We change them according to certain seasons.

451. What guides you to the change?—We take what is called the Western use; the Roman use more particularly.

452. Have you any idea whether there was any other custom?—Unquestionably the Sarum use; a great variety of colours.

453. What do you understand by the Western use?—I should have said the Roman use more properly.

454. You said you administered to every communicant separately?—Yes.

455. Do you ever find that at all tedious to the people or wearisome to yourself?—I think not. I never thought of entertaining the question. I never felt it so.

456. It is suggested that there is another use, besides the Western use;—the Eastern or the Greek use? Did you ever refer to that at all in your mode of using the vestments or colours?—No. I cannot say I have. I do not think it has anything to do with us.

457. Do you view it as a guide?—I think not.

458. Do you ever have incense in processions?—We carry the censer in processions.

459. You were referring to the Injunctions of 1547, touching the two lights being symbolical, and I think you said that you did not found your practice upon those Injunctions; but can you tell me whether you have any idea of their being recognised or not as law in the first Prayer Book of Edward VI.?—I thought the Injunctions were somewhat doubtful. There was a question as to their subsequently having being repealed, so that I should not rest my practice upon that so much as upon the rubric, and the judgment referring to the practice in the time of Edward VI.

460. At what time in the evening service is incense used?—At the Magnificat.

461. (*Earl of Harrowby.*) Are any crossings used in your church?—By the ministers?

462. Yes?—They are sometimes. There is no rule that they should be so.

463. (*Mr. Cardwell.*) Is there any other church in your district of 10,000 persons?—No, there is not at present.

464. (*Rev. R. Gregory.*) You said the alms amounted to 1,000*l.* a year?—Yes.

465. Are there any wealthy persons in your parish who contribute large sums?—Very few; scarcely any wealthy persons.

466. What proportion of the 1,000*l.* a year comes in copper?—A very large proportion. I can scarcely tell you the statistics, but a very large proportion.

467. (*Dr. R. Payne Smith.*) There are one or two points in your evidence which I do not quite understand. You spoke of kneeling to the elements?—No, at the consecration.

468. What part of the service is it? Is it merely in the prayer in which the rubric orders that the celebrant shall kneel,—the prayer before you rise up to pronounce the words of consecration?—No; after that.

469. In the course of the consecration prayer?—Yes.

470. In what part of the consecration prayer?—After the pronouncing of the words of consecration.

471. Do you, when you take the bread and wine from the credence table, kneel in putting them on the table?—No.

472. The only time when you kneel is in the course of the prayer of consecration?—Yes.

473. Have you any particular reason for preferring the Roman use to the Sarum use as regards the colours?—Only from the great difficulty of arriving accurately at the details of the Sarum use. We should be very glad if we could, but it is so very difficult to get at the details of the Sarum use on many points.

474. (*Rev. H. Venn.*) With respect to the vestments, which I think you called the cope and the chasuble, which you wear in administering the sacrament ——?—Not the cope, but the chasuble only, in administering the sacrament.

475. Is that chasuble of one colour?—Of four colours, according to the time of year at which it is used; just as the season may be.

476. Is that an expensive vestment?—It may be very cheap, or it may be enormously costly. It entirely depends on the material of which it is made. Ordinarily it is not very costly.

477. But it is capable of having precious stones in it?—Yes.

478. Have you any idea what is the most expensive one you have heard of in use?—About 40*l.* or 50*l.* I have heard of some, but have not seen them, much more expensive. I meant actually in use.

479. Your church is a new church, I think, is it not?—It has been built about 15 years.

480. What is the parish church?—S. Mary's, Stoke Newington.

481. Then your church commenced upon this system?—Almost exactly.

482. All the congregation has been gathered for the last 15 years upon this system?—Yes.

483. Has it drawn many from the other churches and from the parish church?—We certainly have some. I can scarcely say whether it has drawn many. I should say some few, but I can hardly tell. We have certainly parishioners of the mother church, among our regular attendants.

484. The service was commenced by your predecessors on this system, and therefore all who joined this church came in fact because they preferred this system?—Yes.

485. And some from the parish church attend?—Yes.

486. I do not know whether you have mentioned whether you mingle water with the wine?—Yes, I do.

487. When does that take place?—Before placing the bread and wine on the holy table. When it is taken from the credence table and before it is placed on the holy table, a little water is mixed with the wine.

488. In the presence of the congregation?—Yes.

489. Is the whole of the service intoned?—Yes.

490. Not the lessons?—No; the lessons and those parts for instruction of the people are read, but the prayers are intoned after the manner of cathedral services.

491. I do not know whether it is fair to ask whether you find that Romanists attend your worship?—No, very rarely indeed. Occasionally I have heard of such a thing; but I do not know of any well authenticated instance.

492. Have many of your congregation left you to go over to Rome?—No, clearly not. I can say not more than five or six persons in the last nine years, who were regular members of the congregation.

493. But you are unable to speak to a large number, because they come as strangers?—Of course they may. I am speaking of communicants, not those we know nothing of.

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494. (*Mr. J. Abel Smith.*) In whose gift is the district church?—Alternately in the crown and the bishop.

495. From whom did you receive the presentation?—From Lord Derby.

496. You were good enough to state that you understood certain things to be implied by the lighted candles; could you also state what doctrine or meaning you attach to the vestments?—The vestments I take to mean a distinctive dress for the priest at the time of celebrating the Holy Communion.

497. Not as implying any particular opinion or doctrine?—I can hardly say that. I should say it would imply doctrine.

498. What doctrine?—I should certainly think the use of the chasuble would imply the belief in the doctrine of sacrifice,—Eucharistic sacrifice,—that being the object of a distinctive dress.

499. Will you explain to me what you mean by that, for I do not quite understand how you connect that with the sacrifice?—It has been thought that the priest offering this sacrifice at the Holy Communion should have a distinctive dress to mark him off from the rest of the ministers, as being the principal priest in office, offering the sacrifice at the time.

500. Have you anything analogous to or resembling the elevation of the Host? Do you bring the elements forward to the front of the altar and lift them up?—No, not at all.

501. You said that you considered yourself at liberty to make certain changes without reference to the ordinary. Do you consider yourself bound to obey the injunctions of the ordinary if he forbids any practice in the Church?—Ordinarily, I should certainly say "Yes." It must depend, if I may venture to say so, on the kind of prohibition that it was. If it appeared to be contrary to a permission of the Church, or an order of the Church, it would raise a question; for instance, in such matters as lights upon the altar.

502. (*Mr. Walpole.*) As a matter of fact, did you ask the consent of the ordinary, or apply to the ordinary, before these alterations were made?—No.

503. (*Mr. Beresford Hope.*) Do I gather from your last answer to Mr. J. Abel Smith that you mean you think you are bound to disobey the ordinary if in your judgment he sets himself above the law?—If it is clear that it is contrary to the law.

504. You just now said to Mr. Abel Smith that you considered these vestments symbolical of sacrifice. Are we to gather from that, that you mean a carnal sacrifice?—Certainly not.

505. "A sacrifice of praise and thanksgiving"?—More than that.

506. How much more?—A commemorative sacrifice as representing continually and "showing forth "the Lord's death."

507. Anything in the sense of sacrifice under the Jewish law?—A representative sacrifice.

508. A representative sacrifice?—Yes.

509. Mr. Venn just asked you whether among your congregation you had any who came from the services of the mother church of Stoke Newington. In order to understand the drift of that, I must ask you very briefly (for I do not want to travel into hearsay) what the character of the services at the mother church is? Are they very plain, and of an unadorned sort, or of rather an adorned sort?—They have been plain and unadorned. They have lately been more adorned. They have choral services now, whereas they were quite plain, read services.

510. And frequent communions?—I cannot say how frequent. I think not very frequent.

511. They do not come from the point of absolute extreme difference?—No; not quite that.

512. Have you any mission chapels in your parish?—I am sorry to say we have not.

513. You stated the number of communicants on ordinary Sundays. What is the average number of communicants on great days like Easter or Whitsunday, or Christmas?—Close upon 400.

514. Do you mean all the three celebrations taken together?—Yes; all three taken together.

515. What are the hours of the early communions?—Seven and eight o'clock.

516. And the other?—Eleven o'clock.

517. What are your afternoon services on Sunday?—At half-past three the litany is sung, the children are catechised, and baptisms are administered.

518. Have you any evening service?—Evening prayers and sermon at seven o'clock.

519. What services have you in the week days besides the daily communion?—Morning prayer and evening prayer.

520. Every day?—Yes, and the litany on Wednesday and Friday.

521. What are your holy day services?—We have two celebrations of the communion on holy days; morning prayer and evening prayer, with a sermon.

522. What number of communicants have you on those days?—On ordinary holy days about 50 to 60.

523. Have you noticed a difference in the social condition of the worshippers at the different hours?—Yes.

524. What is your experience as to that?—The poor mostly come early.

525. On Sunday?—Yes.

526. Do they come to the early communion?—Yes; they like the early communion better. They come to it more frequently.

527. The 11 o'clock service is composed of the better-to-do class?—Yes.

528. And the evening service?—The evening services are largely attended by the poorer class.

529. Do you apply that to the seven o'clock or to the half-past three o'clock service?—To the seven o'clock service.

530. What is the character of the congregation at the half-past three o'clock service?—Children and servants very greatly. Because of the simple instruction and the catechising they come in great numbers.

531. Have you observed the number of communicants from the very poor class increase or decrease?—I have observed them increase very much within the last few years.

532. Do they like these novel vestments or not?—I find they do always.

533. Do you find any difference as to liking or disliking in the different classes of society?—Yes; it is, perhaps, hardly fair for me to say so in the character of my church, but I believe we find more difficulty with the partially educated class.

534. The middle class?—Yes.

535. Then you conceive that a very adorned form of worship attracts most the highest and lowest strata of society?—I think so.

536. And the middle or lower middle class dislike it most?—I think so. I have generally found that to be the case.

537. I gather from what you said that dislike had not with you amounted to positive opposition?—Never the least in the world. That made me say it was scarcely fair for me to say that; so many of that class, the middle class, have attended my church regularly.

538. Have you taken pains to ascertain what church, if any, those church people in your parish go to, who do not belong to your congregation?—Yes, I have taken pains to ascertain that. I find that most of them go to dissenting chapels. The church people go either to neighbouring parishes, West Hackney or St. Mary's, where they have a partial choral service.

539. What is the character of the service in West Hackney?—Partially choral.

540–1. Is that Mr. Norris's church?—Mr. Lamb's.

542. Have you found that any go to what are called "low church" churches?—Yes, some few do. We have one close to us.

543. Has that drawn much from your parish?—No, none at all that I have seen.

544. Have you drawn from them?—I am told that our church has done so. We are very close to them.

Adjourned to Monday next at 12 o'clock.

Jerusalem Chamber, Westminster, Monday, June 24th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The ARCHBISHOP of CANTERBURY in the Chair.

Rev. George Cosby White, M.A., called in and examined.

Rev. G. C. White, M.A.

24 June 1867.

545. (*Archbishop of Canterbury.*) You are the perpetual curate of St. Barnabas, Pimlico?—I am.

546. How long have you been so?—Since last September.

547. Who was your predecessor?—My predecessor was Mr. Liddell; but I was his locum tenens there, and had been so for 10 years.

548. You were a stipendiary curate before?—Yes.

549. And now you are perpetual curate? You are the incumbent?—Yes.

550. How many services have you in the week, beginning with Sunday?—On Sunday our services are as follows; celebration of the Holy Communion at seven; a second celebration at eight; a service for our school children and other children, consisting of morning prayer and a short sermon, at half-past nine; morning prayer and litany at half-past 10, followed by a third celebration with sermon; an afternoon service at half-past three, with catechising or baptisms; and a second evening service with sermon at seven. Occasionally we have litany and sermon at a quarter to nine p.m. in Advent and Lent; but the list I have given is the permanent list of services.

551. What are your week-day services?—Our week-day services are, on ordinary days, a celebration of the Holy Communion at seven; morning prayer at eight; litany on Wednesday and Friday at noon; and evensong at eight. There is a second celebration on Thursday at 10 a.m.; on holy days there are celebrations of the Holy Communion at 7, 8.45, and 11. Sermons are preached at the eve service, and in the course of the 11 o'clock celebration. There is also a sermon every Friday evening, and additional services in Advent and Lent, which vary from year to year according to circumstances.

552. At your Sunday celebrations of the Holy Communion respectively, about what number attend?—The average last year on ordinary Sundays—that is, excluding great festivals—was about 160 every Sunday.

553. Including all the three celebrations?—All the three celebrations. I think I am rather understating than overstating the number attending; I think the average was 165.

554. At which time are there the greater number of communicants?—There are rather more at the two early celebrations than there are at the late celebration.

555. What vestments do you wear on week days when the Holy Communion is not celebrated?—Surplice, stole, and hood.

556. Any particular colour of stole?—Coloured stoles.

557. How many colours?—Four colours.

558. How are they settled and arranged?—The colour of the stole corresponds with the colour of the altar cloth.

559. How is the colour of the altar cloth arranged?—A white altar cloth is used at the great festivals, a green one at ordinary times, a purple one in Lent and Advent, and a red one on the days of the martyrs.

560. Will you describe your dress, and if I may say so, your attitudes, if there are any peculiar ones, during the celebration of the Holy Communion?—We use the same dress exactly during the celebration of the Holy Communion as at matins and evensong,—surplice, hood, and stole. We make no difference whatever.

561. You have not adopted what are called the vestments?—No.

562. Have you anything particular to remark with regard to gestures?—I have nothing particular to remark.

563. You do not think that there is anything at all peculiar in your gestures?—I do not think so.

564. (*Bishop of London.*) I forget whether you were in charge of S. Barnabas's at the time of the Liddell *v.* Westerton judgment?—I was.

565. Several changes took place in consequence of that judgment; have things continued much as they were since then?—I think the introduction of the coloured stoles is the only alteration. The furniture of the church remains precisely what it was.

566. The lights are not lighted, are they?—Yes; the lights are lighted.

567. Have they always been?—They have almost always been lighted. The necessities of the church required it; but I light them now always and on principle.

568. Not for the purposes of light?—Not for the purposes of light.

569. That matter did not come into discussion in the appeal in the Liddell *v.* Westerton case?—No, it did not.

570. Would you tell us what are the ornaments of the church? I mean thereby, ornaments in the technical sense of the word. What is on the Communion table? Is there anything but the chalice, the paten, and so on?—No; nothing at all.

571. There is no moveable cross on it?—No.

572. In fact your service, with the exception of the lights and the coloured stoles, may be called a simple choral service?—I should call it so.

573-4. It differs, in fact, hardly appreciably from that at St. Paul's, Knightsbridge?—No, hardly appreciably; I should think that the coloured stoles are perhaps the only appreciable difference.

575. Are there flowers on the Communion table?—Yes.

576. They are not in flower pots, are they?—No. They have been in use ever since I have been at the church.

577. You do not consider them as ornaments of the church in the technical sense of the word?—No.

578. There are merely there for decoration?—Exactly.

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579. The church is generally quite full?—The church is overcrowded.

580. Of course it could not be fuller if you had the vestments?—It would be quite impossible that it should be fuller. I have done all I can to relieve the pressure by means of additional services, but we have got to the full length of our tether now in that respect.

581. Have you any request to adopt the vestments?—From private individuals I have, again and again.

582. But not from any body of the parishioners assembled in vestry?—No.

583. You have a vestry, I suppose?—Yes.

584. And that is quite satisfied with the present state of things?—I have never had any complaint at all.

585. (*Dean of Westminster.*) On what ground do you wear these differently coloured stoles?—On the same ground on which we use differently coloured altar cloths.

586. On what ground do you use differently coloured altar cloths?—Our use of the differently coloured altar cloths was justified by the Privy Council. They are (with one exception) the very altar cloths which were approved by the Privy Council.

587. You do it because the Privy Council sanctioned them?—The altar cloths were one of the questions submitted to the Privy Council for their decision; the Privy Council approved of these altar cloths, and I have, of course, continued to use them.

588. On what ground do you not adopt the chasuble, alb, and other vestments?—I have several reasons. (*To the Archbishop of Canterbury.*) Unless your Grace thinks it necessary, I would decline to answer that question, if I may be allowed to do so, in all submission.

589. (*Bishop of London.*) In answer to one question by the Dean of Westminster, you stated that you adopted the differently coloured stoles under the decision of the Privy Council; but these things, according to that decision of the Privy Council, were for the discretion of the ordinary. I understand your view to be this; that as the Privy Council was the court of appeal from the ordinary's court, the decision of the Privy Council was really the decision of the ordinary?—Exactly.

590. (*Rev. T. W. Perry.*) I think you say that the cross on your altar is not a moveable cross?—It is not on the altar at all.

591. Will you explain how it is placed?—It is on the sill of the east window.

592. Have you a shelf, or as is it is sometimes incorrectly called a super-altar, on the Lord's table?—We have that which was legalised by the Privy Council.

593. Do the candlesticks stand on that or on the altar table itself?—They stand upon that.

594. You think that the position of the cross is justified by the decision of the Privy Council?—The Privy Council did not order the cross to be removed from the church; they ordered it to be removed from the place which it then occupied.

595. Have you introduced any other coloured altar cloths since the judgment of the Privy Council?—I have replaced a purple one, which was worn out, by a new one.

596. Do you think that that judgment prevents you from introducing any other colours, or that it would be a liberty beyond the judgment to do so?—I have never considered that question.

597. Will you tell us whether in private baptism or in private communions you use any vestments?—I always use my surplice on both occasions.

598. Would you say why you do that? What is your rule for doing it?—I think the words "at all "times of their ministration" probably cover it. I have always considered that those words cover such cases as the ministration of baptism privately, and the administration of the Holy Communion to the sick.

599. Do you reserve the sacrament for sick persons under any circumstances?—No, I do not.

600. Have you ever found any difficulty arising out of its not being reserved; for instance, has it ever occurred in your experience that when you have been preparing to administer to a sick person, the person has died before you have completed your preparation, and so you have not been able to administer the sacrament?—I do not remember any such case.

601. Will you tell us how you place the linen cloth upon the Lord's table; does it cover the whole of it or only the surface of it?—I do not quite understand your question.

602. Does the linen cloth at the time of the celebration of the Holy Communion cover the whole of the table, and hang down in front, or merely cover the surface of it?—It covers the top and the sides.

603. (*Earl of Harrowby.*) But not the front?—Not the front.

604. (*Rev. T. W. Perry.*) You mean by the sides what would be commonly called the ends; you do not mean the front; it does not fall in front of the altar?—It does not fall in front.

605. It lies upon the top?—Yes.

606. On what would be commonly called the two ends?—Yes.

607. What is your position in celebrating the Holy Communion?—At what portion of the office?

608. At the beginning of the office where do you stand?—In front of the altar.

609. At which part?—To the north.

610. At the northern part of the front?—Yes.

611. Do you remain there throughout the office, or do you change your position?—If I am alone and read the epistle, I move to the epistle side, and read the epistle from that side.

612. If you were assisted by others; for instance, if you had assistance in the gospel, what should you do then?—I should do what the rubric directs me to do.

613. Will you refer to that part of the rubric?—"When the priest, standing before the table hath so "ordered the bread and wine."

614. You go then to the centre of the Lord's table before consecration?—Yes.

615. Do you consecrate in the front?—Yes.

616. Do you remain there throughout the rest of the service, or do you change your place again?—I remain there throughout, till the end of the service.

617. When you distribute the remains of the Sacrament to any persons who come to receive it, in what position are they?—Kneeling.

618. Who is responsible for the cleansing of the vessels after the end of the Communion service; is it done by the clerk or sacristan?—By the clergyman who may be celebrating the Holy Communion.

619. Is that done at the time?—Yes.

620. Is it done in the vestry or in the church?—In the church.

621. Would you be good enough to describe in what way it is done?—It is done by pouring wine and water into the chalice, which is consumed by the celebrant.

622. (*Rev. Robert Gregory.*) How many persons does St. Barnabas's church hold?—I have heard it variously stated, but I believe, according to the ordinary rules of measurement, it is supposed to contain from about 500 to 600 people.

623. What is the population of the district?—The population of the district at this moment I believe to be verging upon 6,000, because we have just had 750 added to it by a large lodging house that has been built.

624. What number of clergymen are there in the parish ministering?—Five.

625. What is the amount of your offertory every year?—The gross amount averages, I should say, about 1,300*l.*—from 1,200*l.* to 1,300*l.*

626. What is the largest number of communicants you have had on Easter Day?—We had 734 last Easter Day.

627. At the consecration of St. Barnabas's were not there vestment riots?—No.

628. Were not there disturbances outside St. Barnabas's?—Great disturbances; not at the time of the consecration, but shortly after.

629. Was not it in consequence of the vestments then used?—No.

630. What vestments were used?—Surplice, stole, and hood.

631. Nothing else at all at that time?—Nothing else at all at that time.

632. You say it was not the use of these vestments that created the disturbance, what was it?—I was not formally connected with the church, and therefore I will not pretend to say.

633. (*Dr. Payne Smith.*) As to the colours, purple, I suppose, is that which in other churches is called violet?—Yes.

634. That is the Western sequence of colours?—Yes.

635. The judgment, as one reads it, in Liddell *v.* Westerton, only authorizes altar cloths; it does not authorize any sequence of colours?—No, it does not.

636. Only a change of altar cloths?—Only a change of altar cloths.

637. (*Rev. H. Venn.*) May I ask you whether, as to the offertory which you speak of, you have other collections in your church after the sermons, or are all the collections in your church made by means of the offertory?—They are all made by means of the offertory.

638. May I ask to what the offertory is devoted?—The offertory is devoted to the maintenance of four clergy, the ordinary expenses of divine service, the sustentation of the charities of the parish, and to various other extra-parochial objects, such as church societies. The relief of the poor is, of course, one object.

639. Therefore, as I understand you, all the parochial collections are made through the offertory?—They are made through the offertory.

640. Do you use the mixed chalice in your church?—Yes.

641. At what time do you mix it?—When the elements are brought and placed on the altar.

642. Is there a cruet for water on the Lord's table?—Upon the credence table.

643. The mixture takes place before it is brought, or is that cruet-stand brought as one of the ornaments of the church on the Lord's table? I understood you to say that the mixture takes place at the Lord's table?—Yes; the wine and the water are brought in two separate vessels. The wine is poured into the chalice and then the water is added to it.

644. Is the mixture made on the Communion-table; or where?—The chalice is in the hand of the person celebrating the Holy Communion when the wine is poured into it and when the water is poured into it.

645. (*Earl of Harrowby.*) It is neither the one nor the other?—It is neither the one nor the other. I wish to be perfectly distinct. I do not know whether I have made myself clear.

646. (*Rev. W. G. Humphry.*) It is after the wine has been removed to the Lord's table that this is done?—The wine is not removed to the Lord's table at all. The water and the wine are brought to the person celebrating the Holy Communion; the wine is poured first into the chalice, and the water is poured in afterwards.

647. (*Archbishop of Canterbury.*) What takes place is at the Communion table, but not on the Communion table?—It takes place at the Communion table. The person celebrating the Holy Communion does not leave the Lord's table.

648. (*Rev. H. Venn.*) Upon what rubric or ordinance of the Church do you use the mixed chalice?—It has been the usage of the Church at all times.

649. Pre-Reformation times?—Pre-Reformation times. So far as I know, in a great number of places in England, ever since the Reformation. I have never known any other use during the 20 years I have been in holy orders.

650. I think as the great object of our inquiry is to ascertain variations, perhaps you will allow me to ask you whether you use incense?—No, I do not.

651. Are there in your church confessional boxes?—There are not.

652. Is it common bread or wafer bread that you use as the element?—Pure wheaten bread.

653. (*Mr. Walpole.*) Is there any break in your service after the sermon, and between that and the time of administering the Holy Communion, so as to allow those persons to go out who do not intend to remain?—Those persons are at full liberty to go out who do not wish to remain.

654. But is there any pause in the service?—There is a short pause immediately after the prayer for the Church militant.

655. Is that pause long enough to allow persons to go out, without disturbing the service that is going to be commenced?—We endeavour to avoid disturbance as much as possible.

656. I mean, as a matter of fact, are persons who do not intend to remain, generally out of the church before you proceed?—I desire that they should all be clear of the church before the confession begins.

657. With regard to the congregations in your church, are they principally derived from persons within your own ecclesiastical district?—Of 600 people, whose names were entered in a book at Easter, as intending to communicate on Easter day, I should say not more than 60 would have been found to live more than three quarters of a mile from the church. I do not mean to say that they all come from my own district, but that they come from within a circle of about three-quarters of a mile around the church, many of them of course from the parish of St. Paul's, to which St. Barnabas was a chapel-of-ease.

658. But independently of those who communicate, is the general body of your congregation composed of persons who come from your own ecclesiastical district, or are they strangers?—I think there are very few strangers. I do not mean to say that they all come from the immediate district, but I think it is a distinctly local congregation. I think that if you take a radius of about three-quarters of a mile there are very few people outside that.

659. They are within your local neighbourhood, but they may be in a different ecclesiastical district?—They may be in a different ecclesiastical district?

660. (*Sir W. Page Wood.*) Do you know the population of your district?—I cannot say quite certainly because of certain changes which have taken place recently. We have had an addition of a large lodging house for 750 persons; but I should think the population of my district is very nearly 6,000 now.

661. With reference to the custom of mixing water with the wine, have you ever celebrated, or been present yourself in other churches during the time of the administration of the Holy Communion where the water has not been mixed, or do you represent it as universal wherever you have been present?—I have moved about very little indeed, but I should think that certainly in by very much the larger number of churches that I have known anything about, it has been the custom.

662. Would you absent yourself from the Communion where the water was not mixed?—I do not think I should ask such a question before I went to a church.

663. Do you deliver the Holy Communion into the hands of those who are communicating?—It is the rule of the Church. I have always requested the clergy to do so. There are certain cases of infirm persons, in which an exception is made, but it is the rule of the Church, and it is my direction to the clergy who assist me, so to do.

664. Does any elevation take place after the consecration?—No.

665, (*Mr. J. Abel Smith.*) With regard to the classes of which your congregation is composed, does it belong to the upper classes or the middle or the lower classes? Have you any idea what proportion of the poor attend?—There is a very large proportion of poor; our list of communicants, which we keep pretty carefully, would show you that we have a very large number indeed of poor communicants.

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666. Your general congregations then have a large mixture of poor?—A very large mixture of poor.

667. Are they your own poor?—Our own poor.

668. Do you think your services have tended to attract the poor?—I think they have, very decidedly.

669. Do you think that they come really for religious objects, or that they are induced by charity, or anything of that kind?—We have not so much to give as to be able to bribe them in any way, and I do not think, from my experience of the London poor, that they are open to that sort of thing.

670. (*Mr. Beresford Hope.*) Have you any mission chapels, or school chapels, or other places where you hold services in your parish?—No; we have not.

671. St. Barnabas's then is the only place of worship available for your congregation?—It is.

672. Have you heard any complaints in your parish that the only legal place of worship they have got is a church where they must always find a choral service?—I have never heard any such objection made.

673. You are inclined to think that your parishioners (I am not talking of the congregation who go there from predilection but of your legal parishioners) find no grievance in having to attend a choral service?—I think not.

674. You just said in answer to Mr. John Abel Smith that you had a large proportion of the poor; have you ever tested the different social characteristics of the different services?—Yes; on Sunday morning the earliest celebration is attended very largely by the poor.

675. Could you tell us the proportionate numbers at the three celebrations, roughly?—It varies a little with winter and summer. I am almost afraid to trust myself to give it you.

676. Do you draw a broad distinction between the services? Do few go to the early and many to the late, or *vice versâ;* or are the numbers equally distributed?—The numbers at the two early celebrations on Sunday preponderate slightly over the number at the late celebration; and on the great festivals, very decidedly. For instance at Easter, out of 734 communicants, 556 communicated at early celebrations. I happen to remember that, and can state it as a fact.

677. Do you think that the fact of a service being short induces the poor to come there; that they can do so with less social or domestic inconvenience?—Quite so. No doubt it does. They are able to get back and cook their Sunday dinner afterwards.

678. It is your opinion therefore that the division of services attracts people to church who would otherwise not be able to go?—No doubt.

679. I understand you to say that at the mid-day communion, the upper classes chiefly attend?—Yes; and a few aged people.

680. Have you much fluctuation of attendance between your Sunday morning service and the commencement of the Communion service; or do, generally speaking, the same congregation come in for the previous service and stay to the Communion?—It is difficult to say; the church is so very much crowded. There is a little going in and out between the services. We make a pause in order that people may do so if they will.

681. I think you stated that your afternoon services are two repetitions of the evening service?—Yes.

682. What are the different social characteristics of the two?—Three fourths of the afternoon congregation are children. The service is specially intended for our schools. Perhaps three fourths is a little too much to say; two thirds, perhaps.

683. Is the congregation at the evening service from the upper or the lower class?—From the lower and middle class.

684. What is the average number of communicants at the early week day communion?—Twelve; it was last year twelve and a fraction.

685. To what class of life do they belong?—All classes.

686. They are not merely the inmates of St. Barnabas's College?—Certainly not.

687. What attendance at Communion have you at the later Communion on Saints' days?—An average of 28.

688. Have you observed anything of the social characteristics of the attendants at the common daily services—morning and evening prayer?—The attendance at evening prayer at 8 o'clock is much larger than at matins; and the congregation is almost entirely composed of the poor and middle-class people.

689. What number do you think you have at that service?—I should think the average at the evening service on week days is from 100 to 150.

690. It is smaller at the morning service?—Very considerably smaller.

691. Suppose you were to give up the daily service would it create a sensation?—A very great sensation I should hope and think.

692. It would not be taken apathetically?—It would be a very great loss I have no doubt.

693. And it would be felt over a considerable area of society as a loss?—Well, no; I do not think it would be felt as that much beyond our own immediate district.

694. I meant your own district?—Yes, it would.

695. It would be felt through your district?—Yes.

696. What is the age of your communicants generally; are they old or young?—They are of all ages.

697. I suppose you have prepared confirmation classes?—I have people under preparation for confirmation, almost all the year round.

698. After they are confirmed do you find that you keep them in hand, and that they become tolerably regular communicants?—I think they do.

699. Do you think you would have them so well in hand if you did not give them so many opportunities of communicating?—No.

700. Do you conceive that it is necessary or desirable for a clergyman to multiply occasions for Communion in order to keep his hold over his congregation and keep them Christians?—Most desirable.

701. You do not, therefore, look upon your multiplied communions as a mere ceremonial advantage?—Each increase that has been made in the number of celebrations has tended to increase the number of communicants. I would multiply the number of celebrations now if I could do so; but there is not the time to do it.

702. Every one of them has brought its practical gain?—Every one of them has brought its practical gain.

703. Excepting in Lent and Advent, and these early celebrations, have you any short occasional week day services in the way of litanies?—We have the litany on Wednesday and Friday.

704. With or without sermon?—Without sermon.

705. How is it attended?—Rather largely.

706. As largely as the 8 o'clock service?—The school children come on Friday; and I should think on Friday there are very often 250 people in the church.

707. Of what class of life are they?—Of the better class.

708. Do you ever find that persons of the lower middle class or working men snatch the time from their hours of recreation or meal time?—No.

709. Do families sit together, or are the sexes separated?—The sexes are separated.

710. Do you consider that desirable?—I consider it is of the greatest importance in a free church.

711. To prevent scandal and annoyance?—To prevent scandal and annoyance.

712. Have you ever tried the other system?—No.

713. Still, it is your experience that it is desirable?—Yes.

714. Are the seats in any way appropriated in your church?—In no way.

715. I do not mean "let," but appropriated?—No.

716. First come, first served?—First come, first served.

717. Do they come early for the purpose?—Yes they do, an hour before service time on Sunday evening. The church is always open.

718. Do you think that the entire non-appropriation of sittings is or is not desirable?—I consider that where the church accommodation is inadequate to the wants of the population, which is the case in our neighbourhood, it is essential.

719. You said to Mr. Perry that your cross was not on the Lord's table, but on a ledge; are we to gather that the flowers are similarly placed?—The flowers are placed on the super-altar.

720. Not on the table itself?—No.

721. There is nothing on the table except the communion vessels?—No.

722. In short, you conceive that your appointments at St. Barnabas's, with the exception of the coloured stoles, are exactly those which were legalised by the Privy Council in the case of Liddell *v.* Westerton?—Yes; because no alteration has been made.

723. Neither in going beyond or below?—They are just what they were. I mean to say the church is exactly what it was after that judgment was carried out.

724. (*Earl of Harrowby.*) What guides you in the choice of colours? What authority have you for vestments and for altar cloths?—For stoles, do you mean?

725. Yes?—I said that the stoles followed the same rule as the altar cloths.

726. What guides you as to the altar cloths?—The custom of the Western Church.

727. Where or how do you find that recorded? As I understand, supposing some one should prefer another colour, you would say, "No; it is not the custom of the Western Church." What is your authority for that? What is the custom of the Western Church to which you refer?—The custom of the Western Church is to use these four colours.

728. Where do you find that recorded? What is your guide if anybody disputed the point? What should you refer to?—I suppose there are many old authorities to which they might be referred.

729. Is that authority the authority for the use of those colours in other churches than the Church of England, or the authority for the use in the Church of England?—I suppose that is the very question which was urged very strongly when those altar cloths were the subject of litigation.

730. What is the book you refer to, or what is the custom you refer to as guiding you in the choice of colours?—The universal custom of the Western Church, the custom that prevails throughout the whole of the Western Church.

731. What do you mean by the Western Church? The Church of Rome, and the churches in communion with it.

732. Then you hold yourself to be in communion with the Church of Rome?—No, I do not.

733. Then what is it that guides you, as you say that you follow the custom of the Western Church, and that the Western Church means the Church of Rome and the churches in communion with it? Unless we are in communion with the Church of Rome, what is it that brings you to adopt those colours?—I found those colours in use. (*To the Archbishop.*) I should be very glad to defend the principle if your Grace thinks it well I should do so. I went to St. Barnabas's at the time these very altar cloths were the subjects of litigation. They having been legalized, I suppose that is a sufficient justification for my use of them, or rather my continuing to use them. I am quite ready, if your Grace thinks fit, to enter into a defence of the use of altar cloths.

734. As far as I understand, the effect of that judgment is not to say that they are the right colours, but that they are not illegal. There is no judgment of the Privy Council that these four colours are the colours that ought to be used; they only say there is nothing so very much against them that we should order them to be removed; and it is in the discretion of the ordinary to say whether they are the right colours or not. Is not that the effect of the judgment? I want to know what dictates the choice of those particular colours more than any others? You said the custom of the Western Church?—If your Grace thinks fit that I should enter into a defence of it, I am ready to do so; but I respectfully submit that my justification of the use of these altar cloths is a sufficient one, when I say that the question was submitted to the Privy Council, and that their use was not declared by the Privy Council to be illegal. I should give that answer to anybody who asked me why I used them.

735. (*Mr. Beresford Hope.*) May I put the case thus: without analysing what the colours are, they run in four classes, in compliance with the spirit of the Prayer Book,—the first class, for the greatest days; the second, for the lesser holy days; the third, for ordinary days; and the fourth, for times of mourning, like Lent and Advent?—Yes; I mentioned that before.

736. (*Earl of Harrowby.*) Have you a vestry?—Yes.

737. How is it constituted? Are all the members of it ratepayers?—They are all ratepayers.

738. And it meets at regular times?—On Easter Tuesday, for the election of churchwardens, which is the only business it has to transact.

739. Have you had the election of a churchwarden since the constitution of the district?—Yes.

740. Have you had any expression of opinion upon the occasion?—None whatever.

741. In regard to the offertory, have the churchwardens a share in the distribution, or how is it distributed?—There has never been any difficulty at all about it. The churchwardens have been perfectly of accord.

742. I mean, does it in any way practically pass through their hands?—They sign all cheques.

743. (*Bishop of London.*) Since the district was constituted?—Before that time all cheques were signed by the churchwardens of the mother church; but now the money is paid into the bank every Monday, and no payments are made at all except by cheques signed by the incumbent and both of the churchwardens.

744. (*Earl of Harrowby.*) I think you said the custom of mixing the chalice has been constant, as far as you have known it, ever since you have been connected with the church?—Yes.

745. In what churches 20 years ago was this the practice?—It was done in the church in which I was ordained 20 years ago.

746. Which is that?—The parish church of Wantage. I have not been in very many churches. It was also used in the parish of Chiselhurst in Kent; those are the only two other churches in which I have served as a curate.

747. Do you exhort the people to stay to witness the celebration of the Sacrament when they do not partake of it?—Do you mean, do I exhort them publicly or privately?

748. Privately.—Under certain circumstances I do.

749. You think it advisable that they should?—With certain limitations I do—very great limitations.

750. In individual cases you advise it?—In individual cases.

751. Are there processions in your church?—We sing hymns in procession on the great festivals.

752. You enter the church singing hymns?—We enter the church singing hymns.

753. (*Sir Joseph Napier.*) As to the coverings or cloths you spoke of, were they used for covering the stone structure that was removed?—Yes.

754. That was removed on account of its being an altar fixed?—It was removed by order of the Privy Council.

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755. For the reasons given in the judgment?—For the reasons given in the judgment.

756. The cloths, I believe, were those that are ordered by the canon?—Yes.

757. The 82nd canon is: "Whereas we have no "doubt but that in all churches within the realm "of England convenient and decent tables are pro- "vided and placed for the celebration of the Holy "Communion, we appoint that the same tables shall "from time to time be kept and repaired in a suf- "ficient and seemly manner and covered in time "of divine service with a carpet of silk or other "decent stuff thought meet by the ordinary of the "place if any question be made of it, and with a fair "linen cloth at the time of the ministration"?—Yes.

758. I suppose that it is under that canon that these cloths are continued now?—I suppose so.

759. If any question should be raised about colour or quality that was to be disposed of by the bishop?—Yes.

760. Is there any canon similar to that with regard to the stole?—No.

761. I suppose you take these matters as to the manner of conducting the services of the Church to be part of the common order of the Church?—Part of the common order of the Church.

762. And every particular is ascertained from some common authority accessible to all the ministers?—Yes.

763. Is there any other deviation in your church from the prescribed rubric in the Book of Common Prayer with regard to the celebration of the Holy Communion than the mixing of the water?—I do not admit that to be a deviation from the rubric. I do not wish to imply that I regard it as a deviation from the rubric.

764. I want to know whether there is any deviation from the mode of celebrating the Holy Communion prescribed in the Book of Common Prayer, with the exception of using the water?—As I said, I do not regard that as a deviation from the mode prescribed in the Book of Common Prayer. I should be very sorry to do anything which I did not believe to be thoroughly and entirely justified by the Book of Common Prayer.

765. It may be so; but where is there anything in the Book of Common Prayer as to the use of the water?—I think that the usage of the Church in all times, the immemorial usage of the Church, is quite distinct upon that head, and that water has always been used with the wine.

766. What I meant by my question is this: besides that which is expressly prescribed in the Book of Common Prayer is there any other deviation in your celebration of the Holy Communion except the use of the water?—I am not aware that there is.

767. I should perhaps use the word "addition" instead of deviation?—I am not aware that there is.

768. You do not think it necessary, as I understand you, to have any different dress; in that you follow the 58th canon?—We use the same dress exactly for morning and evening prayer and for the celebration of the Holy Communion.

769. You exactly follow the 58th canon with the exception that you add the stole to the dress there prescribed; the canon directing that the surplice and hood shall be used at all times?—Yes.

770. You have no other addition than the stole?—No.

771. (*Lord Portman.*) I do not think I understand how your list of communicants is obtained?—It has been my custom for the last ten years, before the Easter Communion, to ask all persons who intend to communicate in the church, to write their names and addresses in a book kept for that purpose in the vestry, or to send them in to one of the clergy.

772. Does that apply to the Communion through the whole year?—No, it does not.

773. The list in fact is a list of those who communicate at Easter?—At Easter only.

774. I think I understood you to say that you had never attended in any church, as far as you know, where the water had not been mixed with the wine. Is that so?—Never "attended" in any church, I did not say. I thought the question was "ministered" in any church. I meant I had not "ministered." If I said "attended" it should be corrected, because I cannot pretend to say what has happened in churches with which I was not connected.

775. (*Earl of Harrowby.*) You are not aware that you have partaken of the Communion except where the wine has been mixed with water?—No.

776. (*Rev. W. G. Humphry.*) Do you use the stole in the Office of Baptism?—Yes.

777. Do you make any change of it in the course of that service?—No.

778. Do you use the sign of the cross in that service in any other way than that prescribed in the Prayer Book; for instance, do you sign the water with the sign of the cross?—Always.

779. At the benediction of the water?—Yes, always.

780. And in the consecration prayer in the Holy Communion do you use the sign of the cross?—Yes.

781. Do you use any form of benediction of your stole or other vestment?—No.

782. Do you use any bowing or prostration in the creed or in any other service, other than at the name of the Lord Jesus?—I always bow my head at the words "and was made man."

783. And you encourage your congregation to do so?—I have never given any directions to anybody on the subject.

784. Do they follow your example in that matter?—I dare say many do; but as I do not see what happens, I cannot tell you.

785. Is that the only time at which you make any prostration or bowing?—I simply bow my head moderately at those words. It does not amount to anything like prostration.

786. At the Doxology you do?—Always. I was taught to do so by the old people at Wantage in the church in which I first ministered. I learned the custom there. The old men and women in the parish did so habitually.

787. Do you make any bow in passing before the altar?—Yes.

788. Always when you cross from one side to the other side?—No, not when I cross, but in approaching the altar, or in going away from it.

789. Do you use any prayer or litany in the course of the church service other than is prescribed in the Book of Common Prayer?—Not any.

790. In your early celebrations do you use the whole of the Communion service?—The whole of the Communion service.

791. (*Mr. Hubbard.*) After the Prayer for the Church militant there comes an address beginning "Dearly beloved," and prefaced to that is the rubric to the effect that "At the time of the celebration "of the Communion, the communicants being con- "veniently placed for the receiving of the Holy "Sacrament, the priest shall say this exhortation." Do you make any pause between the Prayer for the Church militant and that address, so as to enable communicants to be conveniently placed?—Yes, we do.

792. I understood you to say that with regard to the elements, the bread which you use is pure wheaten bread. Will you tell me whether in the course of the consecration prayer you recite it as a whole or whether you break it up into sections?—I recite it as a whole.

793. You introduce no actions or words other than those prescribed by the rubric attached to the consecration prayer?—No.

794. (*Bishop of Gloucester.*) You mentioned that on Easter Day the number of communicants was as many as 700?—Very nearly 750.

795. What do you conceive to be the number at the greatest of the three celebrations?—There were

four celebrations on Easter Day. The largest number was at five o'clock in the morning, when there were 267.

796. Did you then, 267 persons being present, administer singly and separately to each one?—Most assuredly.

797. By how many clergymen were you assisted on that occasion?—I am doubtful whether it was two or four. We generally endeavour to have four, but I do not think we had more than two or three on that morning.

798. If I said then there were not more than three present besides yourself that would be correct?—Yes.

799. At the commencement of the sermon do you use any prayer, or any form of words, preceding it?—We always use the invocation of the Holy Trinity.

800. You stated that you used the whole Communion service at each one of your three celebrations on Sunday?—Yes.

801. Do you always use the address beginning "Dearly beloved in the Lord"?—Only at the last of the three celebrations. We use the longer of those two exhortations at the late celebration—at the two early ones it is omitted.

802. With regard to the mixed chalice, what amount of water do you put into the cup?—A very small quantity.

803. So that the object is to conserve a custom rather than for any other purpose?—That is the object; the strongest point to urge in favour of it is the unquestionable fact that our Blessed Lord himself used a mixed cup.

804. You have mentioned what you believe to be the custom where your observation has been directed, but you have not yet answered the question as to the rubrical authority. There being no direction in the Prayer Book it seems fair to ask you on what authority do you adopt that which is not so mentioned in our present Prayer Book?—"Quod semper, quod ubique, quod ab omnibus traditum est," would be my answer to that.

805. Are you aware that that has been considered by what we may term responsible legal authority to be more than doubtful?—I heard with great surprise, for the first time in my life the other day, that it was more than doubtful. I do not think before that I thought very much about it. I was taught to do so as a deacon, and as I say I have never faltered in my practice since.

806. There had not come under your consideration the case submitted on behalf of a certain society called the "English Church Union"* to nine lawyers?—Yes; that is what I am now referring to.

807. It is only within a short time that you have become cognizant of the opinions there given?—I knew nothing about it till that case. I had gone on not questioning the thing at all, and was surprised to find that there was any doubt at all as to the legality of the custom.

808. Do you use any hymns in the Communion service?—Yes.

809. Will you mention the place where you introduce the hymns?—We sing a hymn sometimes before the commencement of the Communion office after the morning prayer or litany, as the case may be, and we sing a hymn immediately after the consecration.

810. Immediately after the consecration and before the recipiency of the celebrant?—No; while the celebrant is receiving.

811. At what time is the sermon preached, at the time specified in the rubric, or any part of the morning service?—At the time specified in the rubric, after the Nicene Creed.

812. Do you ever terminate the service on week days at the third collect; that is, omitting all that follows when there is no anthem?—On litany days we do.

813. (*Earl Beauchamp.*) With reference to the mixed chalice, you say it has been used continuously in the Church of England from very early times; can you mention the names of any who are known to have used it?—I heard of a parish the other day, the name of which I have forgotten, where the custom has been an unbroken one.

814. Are you aware that Bishop Andrewes invariably practised it?—No doubt, and Bishop Cosin also.

815. With regard to the colours used for the altar cloths, you used the expression that "the Privy Council judgment had legalised them;" is it your opinion that the Privy Council judgment gave any legality to the use of those coverings which were not in use before?—It would perhaps be more correct to say that it affirmed their legality. The legality of their use was called in question and the Privy Council decided that they were not illegal.

816. They were not legalised in that sense?—No.

817. With regard to the colours used in the stoles and the altar cloths, as far as you know, they are those in use in the Church of England in the second year of King Edward the Sixth?—Yes.

818. Is it within your knowledge that the rubric in force at that time was this "That at Easter the "ministers of the altar were to use white vestments"?—No.

819. What is the date of those canons to which you were referred?—1603.

820. The rubric in the Book of Common Prayer referring to the ornaments of the church and of the minister in its present shape, is of the date of 1662, therefore that would override the canons in your judgment?—Yes.

821. Therefore that canon of 1603 is no guide whatever to what was in use in the Church of England in the second year of King Edward the Sixth?—Certainly not.

822. Have you ever been presented by any of your parishioners for not wearing legal vestments, or vestments which they might hold to be legal?—I have not.

823. Do you take any fees for baptisms?—Never.

824. (*Bishop of Oxford.*) You spoke of having found a great gain in the number of communicants from every added celebration?—Yes.

825. Has that led you to adopt evening communions?—No.

826. Will you state why it has not?—Because I am perfectly certain that the poor are quite ready to come in the morning if opportunity is offered to them. The number of poor people who come habitually to the Holy Communion in our church is quite a sufficient answer to anybody who says that they are unwilling to come and cannot come.

827. You have mentioned that you wear a stole; do you wear a scarf?—No.

828. What is the difference between your stole and a narrow scarf?—I do not know that there is any difference.

829. Are scarves generally worn by the clergy in the churches around your church, and in the churches you frequent?—I think stoles are worn in most of the churches round me; certainly in all those in which I am in the habit of ministering to help friends from time to time.

830. Do you, at the end of the gospel, in your church, say "Thanks be to God for His Holy Gospel"?—I say "Thanks be to Thee, O Lord."

831. Do you know any rubric that warrants the interposition of these words?—No.

832. Do you use any words before the gospel?—"Glory be to Thee, O Lord."

833. Does that rest on any rubric?—Not that I am aware of.

834. Do you use the Exhortation provided in the Prayer Book every week when you give notice of Holy Communion?—No, we do not.

835. Do you use it at any time of the year?—At certain fixed times of the year; before all the great festivals.

836. When you so use it, at what period of the service do you use it?—After the Nicene Creed, before the sermon.

* *Vide* Appendix K.

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837. Have you any warrant from the rubric for using it there?—The rubric which specifies that all other notices are to be given at that time.

838. Are you not aware that there is a special rubric ordering you to do it after the sermon?—I do not remember at this moment.

839. Do you ground the putting of it into that place of the service on custom, or on what do you ground it?—I think I ground it on the rubric as to the notices.

840. Do you think it can be justified as a notice when it is an exhortation, and another place is appointed for it?—No; it cannot be justified.

841. Do you use the longer exhortation immediately before the Communion in the celebration?—Every Sunday.

842. The one preceding "Ye that do truly, &c."?—Yes.

843. Do you do that at every celebration?—No; as I mentioned before, not at the two early celebrations.

844. On what grounds do you consider yourself at liberty to omit it?—That ordinarily the people present at these celebrations are regular communicants, and very many of them would hear it at a later celebration; and also perhaps a little for the sake of shortening the service.

845. You do not consider the rubric for its universal use imperative?—I forget at this moment what it is, but I know that there is some dispensing power.

846. (*Archbishop of Armagh.*) In the Liturgy of 1549 there is this rubric as to water being put into the wine, "puitting ye wine into the chalice or els "in some faire or convenient cup prepared for that "use (if the chalice will not serve) puitting thereto "a little pure and cleane water." That rubric was dropped and in its place there is this: "When there is "a Communion, the priest shall then place upon the "table so much bread and wine as he shall think "sufficient." What do you understand by the omission of all mention of water in all subsequent rubrics? Does not that, in your opinion, amount to a prohibition of the use of water?—I think not.

847. Why then was it left out of all subsequent rubrics, and wine alone mentioned?—I think I have said all that I can say upon that subject; I am not an antiquarian.

848. (*Earl Beauchamp.*) The rubric of 1549, which you have before you, with regard to mixing water with the wine in the chalice, was omitted in the second book of King Edward, in 1552?—Yes.

849. And is omitted in the book of 1559?—Yes.

850. And in the book of 1604?—Yes.

851. But in the year 1662 the present rubric was inserted?—Yes.

852. (*Bishop of London.*) When you introduced the lighting of the candles, did you do it upon conviction of the legality of doing so?—Certainly.

853. On what was that grounded?—Because the Privy Council distinctly gave the force of law to the injunctions of Edward the Sixth.

854. I think you will find that is a mistake; it is to the rubric; but, however, that was your view of it, that they gave the force of law to the injunctions of Edward the Sixth?—Yes.

855. (*Dr. Twiss.*) Is it then your view that the judgment of the Privy Council gave the force of law entirely to the injunctions of Edward the Sixth?—Yes, I think so.

856. (*Rev. T. W. Perry.*) With reference to the mixed chalice, his Grace the Archbishop of Armagh asked you what you made of the fact that that rubric directing it in the first Prayer Book of Edward the Sixth was omitted in all subsequent prayer-books, what I would ask you is this, do you think that the fact of the omission of it amounts to a prohibition of the old usage?—I do not.

857. I think one answer of yours was a little misunderstood. You said that you grounded your practice of the mixed chalice partly on the fact of your having found it in the church when you came, and partly on the general custom of the church?—No, I meant to say in the churches in which I had ministered.

858. I thought you made a remark also about the universal practice of the Church?—Of the universal Church.

859. I wished to clear up that point before asking you this question. When you said the general or universal custom of the Church, you did not mean the general custom of the Church of England?—No, but the custom of the Church Catholic.

860. Would you be good enough to say whether you separate your services at all into morning prayer, Communion service, and litany, or whether you use them continuously as one service?—We make a distinct separation after the litany and before the Communion office begins.

861. Do you use any lights on the altar at evensong?—No.

862. When do you publish the banns of marriage?—After the Nicene Creed.

863. Not after the second lesson?—No.

864. You mentioned that a pause was made to allow of non-communicants retiring if they wished; may I ask whether they may remain if they desire to do so?—Yes.

865. You do not put any difficulty in the way of their doing it?—Certainly not.

866. (*Bishop of Oxford.*) Are you aware that the rubric as to which you have been questioned (that is, one rubric in the Liturgy of 1549), which orders the mixing of water with the wine, after the water has been so mixed with the wine, proceeds: "and setting "both the bread and wine upon the altar;" therefore, after water has been so mixed with the wine, it speaks of "the bread and wine"?—Yes, I should have referred to that; it is of course one of the most obvious points of defence of the practice that could be alleged.

The Rev. C. J. Le Geyt, M.A., recalled and further examined.

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867. (*Earl of Harrowby.*) I think you said that your parish consisted of 10,000 people?—Yes.

868. And that your church would hold about 900 people?—About that.

869. You have different services, of course?—Yes.

870. And therefore, of course, more than 900 people in the course of the day will attend?—Yes.

871. I think you said that 200 of the poor attended?—I should say about 200.

872. What is the character of the major part of the inhabitants of your parish?—Principally the middle and lower middle class and the poor.

873. I think you said a considerable proportion of your congregation came from without?—Yes.

874. Can you state at all what proportion?—It is quite impossible for me to say, there are so many of whom I can have no knowledge, and who would not allow me to know them in any way.

875. Is it a very fluctuating body, or is there a fixed body which you look upon as your permanent congregation?—A fixed body, whose faces, as to the majority of them, one knows very well.

876. Where do those whom you look upon as your fixed congregation reside?—I can hardly say; a great many in the near neighbourhood, but a great many in the outlying parishes.

877. Your congregation can hardly be called a parochial congregation?—Not distinctly parochial.

878. You have two churchwardens?—Yes.

879. One is of your own choice?—Yes.

880. And one is chosen by the vestry ?—Yes.

881. Is he chosen annually by a considerable number of people assembling ?—By about twenty or thirty persons.

882. Those persons, of course, are ratepayers of the parish ?—They are.

883. Have you ever had any difference of opinion among that body ?—Do you mean on the question of the churchwardenship, or the ceremonies of the church ?

884. On either the churchwardenship or on any other questions ?—There was a slight question this year as to the election of churchwarden, but irrespective of ecclesiastical matters altogether.

885. Local questions ?—Local questions.

886. I think you stated that you had a considerable offertory; can you tell in what proportion the offertory comes from within your own parish ?—In a very considerable proportion, for the wealthier portion of the congregation have been parishioners.

887. Who manages the distribution of the funds so collected; what is your course of proceeding ?—As a matter of fact, the money is in the hands of the senior churchwarden, by consent of the incumbent and the other churchwarden; it has been so from the beginning, simply for the sake of convenience.

888. Is the local congregation increasing or not ?—I think so decidedly.

889. How is it as to the occupation of seats; is there any assignment of seats ?—None whatever.

890. Everybody takes what first comes ?—Yes.

891. Do they come much before the time with a view to secure sittings ?—Yes, a long time before.

892. Is there any separation of the sexes ?—Yes, in the middle of the church; we find that necessary in a free and open church.

893. Has there been any complaint that strangers coming in prevented those of the parish from finding a seat ?—Only at very great seasons, such as Easter and Christmas, when there has been a great crowd; at no other times.

894. Were you the first person to introduce vestments in your parish ?—I was.

895. What guided you in the selection of the vestments ?—Do you mean in the kind of vestments to be used ?

896. Yes.—The use of the Church at the Reformation, and, as far as we could ascertain, as I mentioned before, the English use, especially the ancient Gothic vestments.

897. I think you said the Sarum use had been abandoned for that of the Western Church ?—The details of the Sarum use were so very obscure that we were almost obliged to take the Roman use.

898. Is there any recognised authority by which a clergyman wishing to act according to the rules of his Church can be guided authoritatively in knowing what vestments to use and what not to use ?—He would be able to ascertain without much difficulty what was in use at the time referred to in that rubric. His great difficulty, perhaps, would be about colour; he would find various colours used, but he would have no difficulty about the kind of vestment.

899. It would be left open to him to take some interpretation of the use of Sarum, or to take that which is common in the Church of Rome ? — I imagine so. I do not know what authority is to decide the question.

900. There is no book of authority to guide a clergymen in the Church of England, if he uses vestments, to ascertain what vestments he ought to use ? —As to colour there is none that I know of.

901. Therefore you conceive every clergyman, in regard to the colour of the vestments, has it left to his own discretion ?—At present it is so, as to which use he adopts.

902. You have adopted certain usages, I think, in deference to what you consider to be the instructions of the rubric of Charles the Second. You look upon that as your authority for using certain things which were not in use in the time of Queen Elizabeth and Charles the First ?—I hardly know to what your Lordship refers.

903. In regard to vestments, for instance, the vestments were not used before the rubric of 1662, and they are expressly prohibited by the canon ?—For a time they were prohibited.

904. You use them in deference to that rubric of 1662 ?—Yes, the rubric takes you back to the period before that.

905. You use them in deference to the rubric of 1662, and the supposed revival of the practice in the first Prayer Book of Edward the Sixth ?—Yes.

906. Do you rest any part of your action upon pre-Reformation usage, which you imagine to have been in existence before the first book of Edward the Sixth ?—Only so far as I believe it has been ruled (I cannot give the exact judgment) that pre-Reformation canons are of authority now, for instance Archbishop Reynolds's canons in, I think, the twelfth century; but I am not sufficiently skilled in these authorities to say, only so far as this, I believe these pre-Reformation canons have authority as defining what is to be used. They seem to be referred to by the subsequent enactments.

907. Do you hold the rubric of Charles the Second to be authoritative and compulsory, or to be optional ? —I am not sure that I clearly understand you when you say the rubric of Charles the Second.

908. I mean the rubric in the Act of Uniformity ? —The ornament rubric ?

909. Yes.—I conceive it was intended to be compulsory.

910. And therefore, as a matter of conscience, you think you ought to obey it ?—Yes.

911. And you act in consequence of that ?—I do.

912. You conceive that ought to be compulsory over the whole Church ?—Except under such circumstances as I mentioned before, it would of course be extremely inadvisable to compel the use of it under certain circumstances, but I believe that to be the intention of the Church of England; I should be sorry to say that I thought every clergyman was compelled to do so.

913. But the language is compulsory and there are penalties affixed ?—I thought so; I thought the churchwardens could present you for neglect.

914. Are there penalties affixed to the neglect of that Act of Uniformity ?—I have always thought so.

915. If it were not so you would be inclined, perhaps, to defer to the opinion of your bishop on certain points, but you consider that your liberty of action is controlled by that rubric ?—I think so.

916. There are certain things that you did abandon in consequence of the wish of the bishop ?—Those are minor points.

917. These questions of the vestments you considered to be major and essential points ?—Quite so. My feeling was that my parishioners and communicants claiming these things as their right, and pointing to this rubric as their authority, I was bound to give these things to them.

918. Was it the petition of your parishioners or of your congregation ?—Of the congregation; the communicants, I am speaking of.

919. Has the bishop forbidden any other things than the censing of persons and things and the raising of the elements ?—I think not,—not that I am aware of.

920. You imagine that you have complied with all that he has required of you ?—The bishop never gave any express directions on the subject. I believe, in his charge, he implied a wish which was in harmony with the opinion of the Convocation Committee.

921. You consider that in abandoning those two usages you have complied with his opinion ?—I thought so.

922. (*Sir Joseph Napier.*) As I understand you, you for some years followed the general usage of the Church ?—Up to within the last two years.

923. You conducted the ministrations "as this Church and realm has received the same" ?—I hardly

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know how to answer that question. I conducted it in the way in which I found the majority of churches did.

924. I think you said you restored the lights?—When I went I restored the lights that had been used previously.

925. They had been used and disused for a time?—Yes.

926. And then you restored them?—Yes.

927. At that time you introduced the incense?—Not at that time, but some years subsequently,—within the last two years.

928. At the same time with the vestments?—Yes.

929. I think, with regard to some of the matters, you have found that you had come to an erroneous conclusion?—I can hardly say that I have been satisfied of that, but there seemed such a very strong opinion on the subject that we felt it our duty to bend to that opinion.

930. I take it for granted that unless in a case where you are clear against the bishop you would conform to his wishes, unless you are clearly satisfied that you ought to put your own construction?—Yes.

931. Have you read the directions of the address of the archbishops and a great number of the bishops about the year 1851* ?—I do not think I have; I do not remember reading it.

932. In regard to the Holy Communion, have you any manual independent of the Prayer Book or the Catechism that you use for the instruction or guidance of the persons who attend the Communion?—None whatever, except those usual little books that everybody buys for their private devotions.

933. Are there any in addition to those which you generally use in the way of a general catechism or primer?—No, nothing special.

934. Do you retain the lights still?—Yes.

935. I suppose you are aware that some of the counsel who were consulted by the Church Union were of opinion that they were not legal?—Yes.

936. But you differ from them?—Yes.

937. I think you said that the opinion of convocation had influenced you?—Yes.

938. Are you aware of the opinion which they expressed about the matter?—At this moment I forget what the precise opinion of Convocation was upon the particular point of lights.

939. Do you remember that they stated they considered it was a sufficient compliance with the law of the Church to conform to the 58th canon, with regard to the dress, to use the surplice?—Yes, I remember that.

940. You do not think that that opinion was overruled?—I thought it was not necessary to act upon it in the present stage of the question. Of course we were unwilling to yield anything, believing our ground to be sure, and where there was strong evidence that we ought not to yield, we did not do so.

941. I see you refer to the Knightsbridge case and to the decision there. In reference to that rubric in the present Prayer Book do you take the words "the "authority of Parliament" to refer to all the antecedent matters that were previously authorized by Parliament; or do you take it as it is limited by the decision in the Knightsbridge case to what is prescribed by the Act 2nd and 3rd Edward VI., or rather, prescribed by the Prayer Book?—I have taken it as applying to all.

942. You differ from the Judicial Committee?—I suppose I must appear to do so in that case.

943. In some matters you have acted in accordance with the opinion of the Judicial Committee in that case?—Yes.

944. And in others you have not?—In others I suppose I have not.

945. What would be the sources of authority from which a person wishing to conform to the rules of the Church would get all these directions?—In regard to these observances?

946. Yes?—From the old service books of the Church, which were the authorities before and at the Reformation.

947. All the services that had been published before the time of Edward VI.?—Yes, those that were in the Church before the Reformation.

948. Then you do not think that the Prayer Book with the canons and rubrics would be sufficient guidance to a clergyman performing his duty?—I think not; it never has been so in the history of the Church. There never has been one book only.

949. You say you have a procession with a boy carrying a cross, and that is used in the service as one of the ornaments of the church?—Yes.

950. In that also you differ from the Judicial Committee?—I was not aware that they had held that a cross carried in procession was illegal.

951. As used in the service?—I was not aware of it.

952. It is not used merely as a decoration, but simply as part of the service?—It is simply carried before the procession.

953. I think, with regard to the Exhortation, you said your ground of shortening it was on account of finding a short form in an early Prayer Book?—My ground of shortening it was that the frequency of Communion makes it unnecessary to use that long exhortation. It was exhorting people who did not seem to need it.

954. You think you were authorized to do so by what?—By the first Prayer Book of Edward VI., which seemed to contemplate the same circumstances.

955. Do you think that that Prayer Book is part of the authorized formularies of the Church at present?—No, we must go by our present Prayer Book, of course, but the first Prayer Book of Edward VI. may be a guide to one, in certain matters where there is doubt.

956. You take these matters of dress and ornament to be more part of the common order of the Church?—Yes.

957. And that the Church having power to decree rites and ceremonies, whatever is the law of the Church you are quite willing to adhere to?—Yes, whatever is decided by the proper authority.

958. If the law were settled you would feel no difficulty in point of conscience?—I believe none whatever.

959. (*Sir W. P. Wood.*) I think you said on Thursday last that you considered these vestments that you use highly important, but you did not consider them essential?—Exactly.

960. You have, perhaps, celebrated at other churches without using them?—Frequently.

961. Do you place the Holy Communion into the hands of the communicants as directed by the rubric?—I do.

962. Invariably?—Invariably.

963. (*Archbishop of Canterbury.*) In the selection of the colours for the vestments that you use are you guided by any description of the colours in the inventories of the church goods in old times?—I have not been personally guided by them; I have only been confirmed in it by them; I adopted what is called the Roman use of the four colours.

964. In your answer to Sir Joseph Napier did you mean that a procession is a part of the service?—No, not literally a part of the service; it is merely in the coming in that the procession takes place. It is before the service commences.

965. You do not consider the procession a part of the service?—I think not.

966. You spoke of the Cross as being used in the celebration of divine service?—Yes, I see the difficulty. The procession generally can scarcely be called part of the service. It either comes before or after. I take the service to commence with the words of the opening portion.

967. Strictly speaking it is no part of the divine service?—No.

968. Have you any confessionals in your church?—No, none.

* *Vide* Appendix A.

969. (*Dr. Twiss.*) You have just alluded to the inventories. Is there any inventory of the date of the second year of Edward the Sixth?—I believe nearly all the inventories to be about the date of 1552. I am not sure; I have not seen many.

970. There is no inventory of that date?—I have not seen any; I cannot say of certainty.

971. The Carlton Ride inventories are 1552, I think?—Yes.

972. You stated, in regard to deferring to the injunctions of the ordinary, that as to lights upon the altar that would be a question upon which you could not defer to him?—I conceive that to be the case.

973. You say you re-introduced them?—Yes.

974. Upon what authority do you rely?—Upon that rubric, in that they were part of the ornaments in use in the church in the second year of Edward VI.

975. I presume you looked into that question?—I did, as far as I was able.

976. I see you state you do not rely on the injunctions of Edward VI.?—Not entirely; not as authorities.

977. You merely say as explanatory of the use?—Yes.

978. Now, taking the rubric prefixed to the Prayer Book of 1662, how do you arrive at the conclusion that the use of lights is authorized by authority of Parliament?—On this ground, that whatever was used publicly at that period must have been by authority of Parliament, or I thought it would not have been used.

979. You say "must have been"?—I concluded that it was so; that the use of the Church at that period was by authority of Parliament.

980. Do you consider that everything that was in use in the Church prior to the first Act of Uniformity of Edward VI. was in use by authority of Parliament?—I should say everything in use at that period was. I should confine myself to that,—the period to which we are referred.

981. Do you mean directly, or by inference?—I am not sure that I rightly understand your question.

982. When you say it was "by authority of Parliament," do you refer at all to the fact that the statute of Edward VI. did not require the new Prayer Book to be used before the Feast of Pentecost, and therefore it indirectly authorized the use of lights?—Yes.

983. That is your conclusion?—Yes. But I think I ought to say that I really have never been able to go so thoroughly into these matters. Other men have gone into them very minutely. I have not followed all the arguments. I have not had time to do it; certainly not during the week since I was summoned here; so that I do not feel quite competent to answer these questions.

984. (*Lord Portman.*) I think you did not state this fact, whether you used bread or wafer in the Holy Communion?—Bread always.

985. You did not state by what rubric or by what authority you mixed water with the wine?—There is no definite rubric in the Prayer Book for mixing the water and wine; I take it as one of the old customs that we are allowed to use.

986. You mentioned the number of vestments which you were in the habit of using. I have here a list of vestments which has been sent to me by a Mr. Rodwell. I am rather curious to know whether one of the vestments mentioned by him is in use by you, it is called, I think, an "amice." Do you use the amice?—Yes.

987. What do you suppose it to mean?—Symbolically, you mean?

988. Yes?—The symbolism is various. Some old writers suppose it to have been symbolical of the crown of thorns. It used to be placed first on the head, and then, as now, it is worn round the neck.

989. It is a small square piece of linen?—Yes.

990. Should you think it would be right to say that it was in memory of the rag of linen with which the Jews blindfolded our Blessed Lord?—That is one of the old symbolical meanings put forth. There are several.

991. And of the napkins which the angels folded in the tomb?—Yes, that is another.

992. Have you affixed any meaning to the position in which you stand when you read the epistle, the south end of the altar, and then passing to read the gospel at the other end?—There is a symbolical meaning attached to the change from one side to the other.

993. Would it be right to say, in your opinion, that it is to set forth the removal of the gospel from the Jews and its proclamation to the Gentiles?—Yes; that is one of the meanings. All these ceremonies have various old symbolical meanings, which may be held or not.

994. Will you inform us what is your practice in the case of some of the consecrated elements not being consumed by the communicants?—I consider the priest should consume them himself, ordinarily, except in case of great quantity.

995. In your practice have you ever cases of that sort, where a large quantity is left?—We then follow the rubric exactly, call a communicant up and give it to him.

996. Do you make any use of the first rubric in the Order of the Administration of the Lord's Supper, the words being these: "So many as intend to be "partakers of the Holy Communion, shall signify "their names to the curate at least some time the "day before"?—No, I cannot say that I do.

997. There are two words used by you (I rather think they were used by Mr. Perry) which I do not find in the Prayer Book; I should like to know what is meant by them. What do you mean by the word "gospeller"?—The person who reads the gospel.

998. Do you find that name in the Prayer Book or the Bible?—No; not in the Bible or in the Prayer Book that I know of.

999. By "epistoler" you mean the person who reads the epistle?—Yes.

1000. Not being the "priest" mentioned?—I scarcely see the bearing of that question.

1001. The priest is one person, the gospeller is some one else, and the epistoler is some one else. Is that so?—Yes.

1002. There are three parties?—Yes.

1003. In answer to questions 425 and 426, with reference to preaching the sermon, you say: "I "thought it must mean the first of the two, other-"wise it would order a sermon at every celebration, "and we should have three on every Sunday"?—It is awkwardly expressed. I meant we should then have three sermons, at seven, eight, and eleven in the morning, besides the ordinary sermons, which would be an inconvenience.

1004. Your reason for altering the time of the sermon, you say, was partly from the fact that it was more convenient in consequence of wearing vestments?—Yes, partly.

1005. That is the justification in your opinion?—It is one reason, but not an important one.

1006. (*Rev. W. G. Humphry.*) With reference to the rubric of 1549, where it is said that the priest is to wear "a white alb plain with a vestment or cope," do you consider that those words, "vestment or cope," apply to two different things?—Yes, I believe so.

1007. What do you understand by "vestment"?—The chasuble.

1008. Do you wear the chasuble or the cope?—The chasuble, at the Communion.

1009. Have you ever seen, or do you know of any picture representing the dress of a ministering priest in the Holy Communion between 1549 and 1662?—I do not know that I have ever seen a picture representing it.

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1010. You know of brasses, perhaps?—Brasses I am quite sure of. It is clear from brasses.

1011. You have said that you adopted these ornaments for the edification of your people?—Yes.

1012. Did you teach or explain to the people the symbolical meaning of them?—Yes.

1013. The chasuble and the amice, I think, you have already explained?—Yes.

1014. What would be the meaning of the cope as distinct from that of the chasuble?—I never heard any symbolical meaning of the cope. It is simply taken as an ornamental vestment, not for use at Communion; but to be used at other times, in processions and so on, as a handsome vestment. I never heard of any symbolical meaning attaching to it.

1015. I think you stated that it is used in the evening service, especially at the Magnificat?—Yes, at certain times.

1016. Why is it used especially at the Magnificat?—The Magnificat being specially the song of the Incarnation, the thanksgiving for our Lord's Incarnation, was always treated with special honour in the Church.

1017. What is the symbolical meaning of incense?—It is various. The commonest symbolism of it is the ascent of prayer. There are, however, a great many symbolical meanings attached to it.

1018. What is your authority for the symbolical meanings?—I take chiefly the instance in the Book of Revelation, the incense there signifying our Lord's intercession.

1019. For the symbolical meanings of these things, generally, what is your authority?—The works of ancient writers of all kinds.

1020. And you from time to time explain these matters to your people?—Yes.

1021. And you think they understand them?—I think they can scarcely fail to do so.

1022. You use the stole in baptism?—Yes.

1023. Do you change it in the course of the service?—No, we do not change it.

1024. Do you use the sign of the cross in the benediction of the water of baptism?—Yes.

1025. You make it over the water?—Yes.

1026. Do you use the sign of the cross in the prayer for the consecration of the elements in the Holy Eucharist?—Yes.

1027. Do you use it at any other times?—Not of necessity, I have seen it used at various times. I think I use it occasionally, as at the blessing at the end of the service, but it is not of necessity.

1028. Do you use it at the commencement of your sermon?—We have not done so.

1029. Do you use any bowings or prostration other than those at the name of the Lord Jesus; in the Creed, for instance?—Bowing the head at the mention of the Incarnation.

1030. And the Doxology?—At the Doxology always.

1031. Do your people follow your example in that respect?—Yes; the congregation always do so.

1032. Do you encourage or teach them to do so?—I have said nothing about it except incidentally.

1033. Is there any actual prostration of persons in your congregation? Do they throw themselves on their knees at these times?—I have seen persons kneel in the Creed—some few persons.

1034. Do you use oil for any purposes?—No.

1035. Do you use any form of benediction of the vestments?—No.

1036. In the Visitation of the Sick do you use vestments? Do you use the surplice and the hood?—In the Communion of the Sick, not in the Visitation.

1037. Not in going through the office of the Visitation of the Sick?—No.

1038. (*Mr. Hubbard.*) When your people are reciting the psalms in the morning and evening services, do you announce the day of the month or the number of the psalm?—No, we do not.

1039. You let them find it out for themselves?—Yes.

1040. Do you find, with respect to those who are not used to it, that it leads to some confusion in not having the day of the month or the psalm hinted to them?—I think it does cause inconvenience sometimes to individuals, but then they get accustomed to the use.

1041. I would refer you now to the rubric prefixed to the exhortation in the Communion service which generally follows after the Prayer for the Church militant,—"At the time of the celebration of the "communion, the communicants being conveniently "placed for the receiving of the Holy Sacrament, "the priest shall say this exhortation." Do you make any pause between the Prayer for the Church militant and the reading of that address?—None.

1042. How do you carry out the injunction that they shall be conveniently placed?—I never understood it to mean that there was to be a change of posture at that time.

1043. What do you understand it to mean?—I really do not understand the full meaning of it. I always thought it to refer to some old custom, the catechumens, for instance, leaving the church at a certain period, and, in cathedrals, the custom at certain period of the Communion office for the communicants to draw nearer. It is the custom in some parish churches now,—one I know in Oxfordshire,—for the communicants all to come up into the chancel, from the immense size of the church.

1044. In both these instances you have referred to, the consequence is a separation between the communicants and the non-communicants?—Yes, I suppose it would be.

1045. Supposing that your benches are well filled, as your church no doubt is, and that on a bench those in the centre intend to communicate and those at the ends do not, is there not some inconvenience in there not being a separation between the communicants and the non-communicants?—There is that inconvenience. They have to stand up to allow the communicants to pass by.

1046. You proceed so immediately from the prayer to the exhortation, that there is no time for the non-communicants to withdraw without making some amount of interruption to the exhortation?—We make no pause at all.

1047. Referring to the rubrics at the end of the Communion service with regard to the bread which is to be used, the rubrics enjoin that "The bread and "wine for the Communion shall be provided by the "curate and the churchwardens at the charges of the "parish," also "To take away all occasion of dissen-"tion, and superstition, which any person hath or "might have concerning the bread and wine, it shall "suffice that the bread be such as is usual to be eaten; "but the best and purest wheat bread that con-"veniently may be gotten;" and a third rubric is: "If any of the bread and wine remain unconsecrated, "the curate shall have it to his own use." Do you comply with all those rubrics?—I think we do, except the last one. I cannot say I have ever taken care to secure the bread and wine that may have remained in the vestry unconsecrated.

1048. In answer to a question which was put to you upon your former attendance here, you stated that the rubric, "it shall suffice that the bread be such "as is usual to be eaten," in your opinion meant that you *may* use other kind of bread than that. But the usual bread is sufficient as a compliance with the rubric?—Yes.

1049. I understood you to say that what you use is not wafer or wafer bread?—We use the ordinary bread.

1050. The usual bread is of a kind which could be applied by the curate to his own use if he was so minded?—Yes.

1051. In the consecration prayer do you recite it as a whole from beginning to end, or do you break it up into sections?—Only by the act of consecration. I mean by the necessary actions. In no other way.

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1052. That is to say, you interrupt it only so far as it is necessary to comply with the rubric?—I think so. I do not know of any other interruption, if I understand you rightly.

1053. Do you, for instance, make any pause after the consecration of the bread?—Only, as I said on Thursday, I kneel then just for a moment.

1054. That forms an interruption in the course of the consecration prayer?—Yes, for a moment.

1055. By "kneeling" you do not mean a mere inclination but an actual kneeling?—An actual kneeling; but only for a moment.

1056. Do you find any direction for that interruption in the prayer?—Not in the rubrics in the Prayer Book.

1057. What is your precedent for that practice?—The use of the Church at the time to which we refer for so many points in the services which the Prayer Book does not tell us of.

1058. Where do you find that use laid down?—In the old service books at the time of Edward VI., and of course previous to that time.

1059. In fact, the precedent or justification of that break in the service is an ante-Reformation sanction?—I should think so; but post-Reformation use clearly.

1060. Can you get any evidence of post-Reformation use?—I think I could if I were allowed time. I know men who can. I believe there is no doubt about it.

1061. (*Bishop of Gloucester and Bristol.*) In regard to the mixed chalice, you mentioned in your answer to Mr. Venn that you used the mixed chalice?—Yes.

1062. What do you understand the mixed chalice to mean?—Simply the mixing of the wine with water at the time of communion.

1063. I mean what symbolical meaning do you attach to it?—There again, there are various symbolical meanings. It may mean the two sacraments, and the water and blood flowing from our Lord's side.

1064. Upon what rubrical authority do you justify or base this usage of the mixture?—On the same on which I base other usages. I mentioned to Mr. Hubbard just now, that there were certain usages authorized at a certain period which have not been forbidden.

1065. You do not then in any way justify that by any rubric, or the omission of any rubric in our present prayer book, as compared with other prayer books, but you base it wholly upon pre-Reformation authority?—No; I cannot say that, because it *has been* a custom of the Church of England, which has been left out simply, not prohibited. I am afraid I can hardly give the date for the authority.

1066. Do you then infer that what has been specified and omitted, the omission notwithstanding, is permissive?—I think in some cases it is; omission does not amount to a prohibition. That is my opinion merely.

1067. I will put the question again; Do you infer that what has been specified and omitted is permissible, that omission notwithstanding?—I should hardly feel able to give an answer which would embrace all such cases. I think it must depend upon the particular cases very much.

1068. To narrow it I will say I am putting the question not *generaliter*, but specifically with regard to the mixed chalice?—I should think that in such a case as that the omission was no prohibition.

1069. Have you read the case that was submitted by several archbishops and bishops of our Church to four distinguished lawyers?—Recently; yes, I have seen it.

1070. Are you aware that it is the judgment of those four lawyers that the ceremonial mixing of water with the wine appeared to them illegal?—Yes.

1071. Have you also seen a case submitted by a certain association called "The English Church Union"?—Yes.

1072. Are you aware of the state of the opinion with regard to the mixed chalice?—Yes.

1073. Should you infer, from that record of opinion, that there was no doubt on the subject?—No; I should not infer that there was no doubt upon it. It has been the very doubt that has been one's authority, to a certain extent, in continuing the practice. I mean there have been such strong legal opinions in direct opposition to those you have mentioned.

1074. You would consider that three opinions stating it to be lawful would have such weight with you as to justify your continuance of the practice?—I think so.

1075. You stated that you had no place for confession in your church; do you receive confession prior to the Holy Communion being received?—If persons come to me for the purpose.

1076. You do not then encourage it?—I hardly know what your lordship means by that question. I simply state what is directed by the Church, and explain that to the communicants. If they need it I am ready to receive them.

1077. I will add to the word "encourage", "in "your public ministrations"?—In preaching, for instance?

1078. Yes?—I have always taken that line of preaching, following the directions of the Prayer Book entirely, on that point.

1079. You mentioned in your answers to Mr. Hubbard that you used a cope in your church; was I correct in understanding you to say it was simply when the Magnificat was chanted?—Or in going into service on great occasions, great festivals. The cope was used in processions chiefly, in ancient times.

1080. Would it be correct, from your point of view, to say that the chasuble had a sacrificial signification, but the cope was rather ornamental and processional?—I thought so, but I may be mistaken.

1081. Do you use any hymns during the Communion service?—We only use the "Agnus Dei," "O Lamb of God, that takest away the sins of the world," after the consecration.

1082. The point of the introduction of the hymn would be after the act of consecration?—After the act of consecration.

1083. While you yourself are receiving?—Yes.

1084. You mentioned that communicants and non-communicants were mixed together in the general congregation?—Yes.

1085. Do they adopt the same posture so that it would be difficult to recognize who were and who were not about to receive?—Generally speaking, I think they do. I do not know of any difference in their posture.

1086. The non-communicants do not then usually remain as mere sitters by?—Not sitters by, certainly.

1087. (*Earl Beauchamp.*) With regard to the question of the mixed chalice, you have told us it was in use throughout the Church; by that you do not mean *merely* the Church of Rome or the Eastern Church?—No.

1088. Is it within your knowledge that it is practised in Scotland?—I believe so; always.

1089. Has it always been the custom?—I cannot tell you how long, but I believe it is generally practised in Scotland.

1090. In regard to the question about colours and the vestments, are we to assume that you wish, in using the Roman sequence of colours, to imitate the Church of Rome as closely as possible, or that there being in your opinion some doubt as to the precise nature of the colours used in the Church of England in the second year of Edward VI., you used the Roman order as most nearly giving effect to the rubric of the Church of England?—That was my idea.

1091. You have also told us that you affixed doctrinal significance to the use of the chasuble?—Yes.

1092. Do you draw any distinction between the doctrine of the Church of England and the doctrine

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of the Church of Rome as signified by the use of the chasuble?—My answer to that would be that I believe both the Church of Rome and the Church of England contemplate a sacrifice in the Holy Eucharist; and without going into any points of distinction, so far the symbolism would be the same, that the priest is sacrificing in each case.

1093. Only so far as they agree?—Only so far as they agree.

1094. With regard to the authority for the use of these things in the Church of England in the second year of Edward VI., is the Act of Henry VIII. within your knowledge?—Yes; the 25th Henry VIII. legalizes it.

1095. That gave the authority of Parliament to all old canons till further order was taken?—Yes.

1096. You have told us that your offertory yields you about 1,000*l.* a year?—Yes.

1097. Are there not parochial subscriptions in the parish?—Yes, a school fund and clubs for the relief of the poor.

1098. You do not find that large sum which you receive at the offertory diminishes in any way your parochial subscriptions?—Not the least in the world.

1099. (*Bishop of Oxford.*) You mentioned that on the greater festivals you had 400 communicants at a time occasionally?—Yes, in the course of the day, at the three communions.

1100. What is the maximum number attending one?—200.

1101. How do you distribute the elements to those 200, repeating the words separately to each one and putting the elements into their hands, or repeating the words once for all?—The first of these usages,—separately to each one.

1102. Do you find that that use prolongs the service prodigiously, and is very fatiguing and exhausting to the congregation?—I have not found it prove fatiguing or exhausting. It necessarily must be long, but I have never thought myself allowed to do anything else.

1103. Do you use the exhortation provided in the Prayer Book, the longer exhortation whenever you celebrate the Holy Communion?—The one beginning "Dearly beloved in the Lord"?

1104. Yes?—No, we do not, as a rule.

1105. What is your warrant for omitting that?—Only the practice, or permission in the first book of Edward VI., which I thought contemplated a similar state of circumstances to our frequent communions.

1106. Are you aware that some years back the matter was considered by the bishops and a resolution agreed to by them?—No, I did not remember that.

1107. Who is your churchwarden?—At the present moment Mr. Brett is one and Mr. Robert Porter the other.

1108. How long has Mr. Brett been churchwarden?—For six or seven years, I think.

1109. Mr. Brett had much to do, had he not, with the building of the church?—Yes, he had.

1110. You mentioned that you had adopted these vestments mainly because they were given you by your parishioners, and it was their wish?—It was so.

1111. Do you include your churchwarden, Mr. Brett, amongst these?—Yes; both the churchwardens presented the vestments to me and told me they expressed the wish of the congregation that I should wear them.

1112. Has the same general approval followed the other alterations or restorations that you have made in the services?—Since the introduction of the vestments?

1113. Yes?—I can hardly tell your Lordship, because I have not had occasion to refer to the churchwardens upon such points, as they are minor points; for instance, the use of incense at the Magnificat. They have had nothing to do with it. I have never sought an expression of their opinion.

1114. You have had no remonstrances on any point?—No remonstrances at all.

1115. Do you use the other exhortation at the giving notice of the Communion?—The longer one, four times a year.

1116. At what period of the service do you use it?—After the Nicene Creed.

1117. What is your warrant for using them at that time; are you aware that the rubric prescribes a different time?—No; I was not aware of that.

1118. You stated that the use of lights had been dropped by your predecessor?—Yes.

1119. Was there any remonstrance made to him at the time by the parishioners against the dropping? A very strong remonstrance, I believe.

1120. You do not know of your own knowledge?—I know there was a remonstrance. I do not know the details of it.

1121. Do you know whether it was signed by a large number of the parishioners?—I fully believe that it was, from my recollection of it, nine years ago.

1122. Do I understand you to say that you restored them at the request of the parishioners?—Yes.

1123. (*Earl Stanhope.*) You were asked (*v. No.* 366) on this very point of lights, "with regard to the evening "prayer, do you ever use any lights," and you said, "Yes, at evening services frequently we use lights;" will you have the goodness to explain the word "frequently"?—I did not quite understand the bearing of the question; because of course we must use lights ordinarily at evening service, except in the bright days of summer.

1124. Am I to understand by the word "frequently" that in the bright days of summer you discontinue the lights?—Not exactly so, we never discontinue them entirely, as a matter of fact.

1125. The drift of my question was to learn whether you used candles only for the purpose of affording light, or symbolically?—I do not know whether that was the bearing of the question the other day. I do not know that we use them symbolically. We use them for the increase of beauty and brightness. On festivals we light more candles than on ordinary Sundays.

1126. You desire to distinguish festivals by having more lights than on common occasions?—Yes.

1127. (*Mr. J. Abel Smith.*) Have you more than two on the Communion table?—No; only two on the Communion table. These are not lighted at all in the evening.

1128. (*Archbishop of Armagh*). What authority have you for adopting the rubrics or usages of the pre-Reformation services?—Mainly the difficulty of knowing what to do in certain cases; the Prayer Book not prescribing details of divine worship one is obliged to turn somewhere to know what to do.

1129. Do you consider yourself at liberty to follow all or any of the usages of the Church in England before the Reformation when it was in communion with the Church of Rome, at your discretion?—No; that would be going a great deal too far.

1130. Where would you draw the line of distinction?—There would be some clearly prohibited, or the prohibition clearly implied by the teaching of the Prayer Book and the rubrics of the Prayer Book; but where they would not seem to be in any way prohibited, and where simply matters of convenience, we have adopted them.

1131. Being left out of our Prayer Book and not adopted in it, does not that amount to a prohibition?—That was the question the Bishop of Gloucester was asking me. I thought not.

1132. In the Act of Charles II. for the uniformity of public prayer it is stated in the preamble the object of the Act is, "that nothing conduceth more "to settlement of the peace of this nation, or to the "honour of our religion and the propagation thereof "than universal agreement in the public worship "of Almighty God; and to the intent that every "person within this realm may certainly know the "rule to which he is to conform in public worship, "and the administration of the sacraments and other "rites and ceremonies of the Church of England, "and the manner how." Now, is it not directly opposed to the spirit of that portion of the Act of Uniformity to introduce the usages that were

rejected and abolished at the Reformation?—We thought no more so than that each individual clergyman should introduce his own usages, which he does now, so that you hardly find the same usages in two churches throughout the kingdom. That has been one great difficulty; the utter absence of uniformity in all these details.

1133. (*Archbishop of Canterbury.*) You said that there are two candlesticks only on the Communion table usually?—Never more than two.

1134. Under any circumstances?—Never under any circumstances.

1135. You spoke of a great many more lights. Where are those lights?—They are placed in various portions of the chancel at festival times, some on a ledge, some hanging from the roof. Some are merely brought in and taken away afterwards.

1136. On the Communion table you never have more than two?—On the Communion table we never have more than two.

1137. Do you hold that an ornament or practice which was prescribed in the book of 1549 and omitted in the subsequent books is not now prohibited unless contrary to the rubrics of the book of 1662 or the canons of 1603?—All I felt able to say just now in answer to a similar question was, I could hardly give a general reply. I think it must depend on the usage in question. One can see so clearly that a certain usage was intended to be prohibited that one would never think of restoring it, but other things the English Church seems to show she has not prohibited though she has dropped them out.

1138. How long did the Communion service itself occupy when you had 260 communicants?—About an hour and a half.

1139. You had the morning service before that?—We had the morning service before that. There were three assisting me on that occasion.

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1140. You have stated in your answer to Lord Harrowby that there were many of your congregation of whom you had no knowledge. Does this mean that there are so many strangers in your congregation each service?—No; I meant that there are a great many attendants who come I know not whence. I know them by sight but I cannot trace them any way. I believe it is the case in all London churches. I may come to know them in case of illness, or any need of a clergyman, but in no other way can I get at them.

1141. You do not mean to say that you are aware of a good number of persons in your congregation who were not in your district?—Yes, that I mean to say. I said so. I am sure there are a great many not in the district.

1142. Is your vestry a select vestry or appointed by the congregation?—The ratepayers are members of our vestry. It is not appointed by the congregation.

1143. Are any collections made in your church except through the offertory?—Merely by means of the alms boxes at the door; nothing else.

1144. (*Mr. Beresford Hope.*) Is that money put into the offertory afterwards?—Not always presented at the altar.

1145. (*Sir R. J. Phillimore.*) Are you aware of the third part of the 30th canon which says it was far from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, and Germany?—Yes, I am aware of that.

The witness withdrew.

The Rev. Benjamin Webb, M.A., called in and examined.

Rev. B. Webb, M.A.

1146. (*Archbishop of Canterbury.*) You are the incumbent of St. Andrew's, Wells Street?—I am.

1147. How long have you been so?—Five years.

1148. Who was your predecessor?—Mr. Murray.

1149. I am not aware whether you use "the vestments?"—No, I do not wear vestments.

1150. What is the size of your church?—It holds 1,250 people.

1151. And how many are there in your district?—Between 5,000 and 6,000.

1152. Do you think your congregation are principally from your own district?—No, not principally.

1153. Then a good number of persons in your own district are virtually prevented from going to church at present?—My district contains a great number of shopkeepers who do not reside, and a great number of foreigners; but a considerable number of the poor come. I do not think anyone is excluded. It is a free church, and the people come as they like.

1154. Do you think all those who come to church can find seats?—Those who come in good time can.

1155. (*Mr. J. Abel Smith.*) It is generally full?—It is always full.

1156. (*Archbishop of Canterbury.*) What are your services on Sundays?—There is an early Communion at 8; and at 9, quite lately, I have set up a morning service and Communion for people who could not get in at 11 o'clock, rather a shorter service; and at 11, I have a full service with Communion again. Then at ½ past 3, and again at 7 in the evening. I have three Communions in the day.

1157. At the great festivals, what is the average number of communicants on the three occasions?—Between 500 and 600 at all three celebrations, I think; but it is difficult to count when they get so numerous as that.

1158. What is the number on ordinary Sundays?—Yesterday there were about 140, I should think, at all three.

1159. On week days what are your services?—We have service every morning and every evening, at 10 and at 5; and celebration of Communion on all Wednesdays, and sometimes on Friday in addition.

1160. During the celebration of the Holy Communion do any of the non-communicants remain in your church?—A certain number do, just as people like: there is no rule about it.

1161. Do you advise it?—No, I believe I never have advised it, but I do not think I have ever been asked.

1162. You would not feel yourself justified in refusing?—No, I should not.

1163. With respect to the offertory, when is that used in your church?—At every service on Sundays, but not on week days.

1164. What is the average sum in the year?—It is a growing sum. I can tell you last year's offertory. That was about 2,500*l.*

1165. How is that spent?—All the expenses of the church and parish are paid out of it.

1166. With regard to curates; does it pay any of the curates?—They are paid entirely out of the offertory.

1167. How many curates have you?—I have two paid ones and one not paid.

1168. (*Archbishop of Armagh.*) There has been no change in your services since I preached there a year or two ago?—No change.

1169. (*Earl Stanhope.*) Do you use lights in your church?—They are not lighted. I have candles on the altar; but they are only lighted when it is dark in the church and when wanted.

1170. At the celebration of the Holy Communion are the elements lifted up?—No; there is no elevation in the technical sense.

1171. There is no change in the customary service on that occasion?—I hardly know how to answer that question.

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1172. Is there any act of reverence besides kneeling?—No.

1173. Nor, as I understood you, any lifting up of the Holy Sacrament?—No; there is no exhibition of the Holy Sacrament.

1174. Do you repeat the appointed words in delivering the element to each communicant?—Yes.

1175. Have you found it inconvenient in consequence of the large number?—It would be more convenient if the words were shorter, no doubt; but I think there is no option.

1176. What is the greatest length of service that you have had in administering the Holy Communion, independent of the morning service?—We never have less than four clergymen to administer, so that I think we are never later than two o'clock on a great festival.

1177. Commencing at 11?—Commencing at 11.

1178. (*Bishop of Oxford.*) You are aware of the rubric at the beginning of morning and evening prayer, which says, "And here it is to be noted, that "such ornaments of the Church, and of the ministers "thereof, at all times of their ministration, shall be "retained, and be in use, as were in this Church of "England by the authority of Parliament in the "second year of the reign of King Edward VI." ?—Yes.

1179. Your attention has been called to that?—Yes.

1180. We have been told in this room that in the opinion of many clergymen that rubric permits if it does not enjoin the use of what you are no doubt familiar with as the vestments?—Yes.

1181. I wish to ask you whether you so understand that rubric?—I do.

1182. What is the ground upon which, so understanding it, you feel at liberty not to use those vestments?—I have no excuse except that I do not wish to do it, considering that my congregation have no desire for it, so far as I know. It is a matter of christian charity, expediency, and prudence only with me.

1183. You feel that as they have been long obsolete, you are in conscience allowed to act upon christian wisdom and prudence as to restoring them?—I hope I am.

1184. Would the same, in your judgment, apply to the use of incense?—I doubt whether incense is contemplated under that rubric.

1185. Would the same apply to lighting the lights at all times, at the time of the celebration of the Holy Communion?—It does apply to that, in my judgment.

1186. Are you in the habit of mixing water with the wine at the celebration?—I am.

1187. Would you state to us any rubric on which you justify that practice?—There is no existing rubric to justify that practice, I admit.

1188. Would you justify it on the ground that Bishop Andrewes and the like practised it, and apparently thought that they were not violating any rubric then?—That is my own reason for mixing it certainly.

1189. Do you at the celebration of every Communion use the longer as well as the shorter exhortation to the communicants?—I do not.

1190. Would you tell us any ground upon which you think yourself at liberty to omit the longer?—The absolute necessity of shortening the service, nothing more.

1191. You mentioned having had Communions at different hours of the day?—Yes.

1192. Have you, amongst others, had them in the evening?—Never.

1193. Will you state to the Commissioners any reason why you have not?—It seems abhorrent to my mind altogether. I believe the whole tradition of the Church is against it.

1194. Do you at any time use the exhortation to the parishioners concerning receiving the Holy Communion? There are two, one cautioning them and one exhorting them? Do you use those at any time of the year?—No, I do not.

1195. Not at all?—Not at all.

1196. (*Earl Beauchamp.*) With regard to evening Communion, you conceive there is no reason why all classes, poor as well as rich, should not receive the Communion early in the morning if they are so minded?—I am sure the poor can, if minded to do so, if you have an early Communion for them.

1197. If the time of the service is not too long, and it is a proper time of the day?—That is my opinion.

1198. What district is assigned to your church; what is the population?—Between 5,000 and 6,000.

1199. Are they of the higher or poorer class?—Almost all poor.

1200. Do you find that the poor attend your services to any large extent?—A considerable extent, and a growing extent.

1201. Is there any reason for the growing extent of their attendance?—I think the parish is being worked a little more diligently—that is the only reason, I think.

1202. To what services do they chiefly come?—They come to the early Communion on Sundays, and on Sunday evenings, more generally than any other time.

1203. Will you state the amount you receive from the offertory collections in the course of the year?—About 2,500*l.*

1204. In addition to that, are there any subscriptions for parochial purposes, schools, and the like?—Yes, very large.

1205. They are well supported?—About 4,000*l.* was our whole income last year, putting subscriptions with people's names in, in addition to the anonymous gifts of the offertory.

1206. Have you any reason to believe that your mode of conducting divine service is unsatisfactory to the congregation or the parishioners?—No, I have every reason to think it is satisfactory.

1207. You never received any remonstrance?—Never once.

1208. (*Bishop of Gloucester and Bristol.*) You mentioned that you do not use vestments in your church. Have you ever been requested by any members of your congregation to use them?—Two or three times I have, I think.

1209. Has it assumed the nature of a formal petition in writing, such as that you would feel some weight might be attached to it?—No.

1210. Do you use coloured stoles or the plain black stoles?—We use the plain black stole always.

1211. In preaching the sermon, do you use any prayer at the commencement of it?—No.

1212. Do you use an ascription of glory to the Holy Trinity?—Yes, I do.

1213. Do you use any hymns during the Communion service?—Anthems we use, but not hymns.

1214. During the Communion service?—During the Communion service.

1215. Will you say at what parts in the service?—While the people are communicating.

1216. (*Mr. Hubbard.*) Do you give out the day and the number of the psalm in morning and evening service?—No.

1217. Supposing that a person happens not to recollect the day of the month, is he not in some difficulty to find out his place?—I never heard of that being a difficulty. They could ask their neighbours.

1218. Do you give out the chapter or book of the lessons which you read?—Yes.

1219. Can you give any reason for giving the information in one instance in which they are only listening, and not giving it in the other in which they have to take part?—There are two reasons. In the first place, the rubric orders you to give out the lessons, when it does not order you to give out the day of the month: and next, a daily service is contemplated; and I suppose the Church imagines that people would come daily to church, and would know what day of the month it was.

1220. In preparing for the celebration of the Holy Communion what bread do you use; is it leavened bread or unleavened bread, or is it what is called wafers?—It is common bread pressed under a great weight for the occasion.

1221. So as to prevent its crumbling, and be more fit for its purpose?—Yes.

1222. But it is bread which is available for ordinary use?—Yes.

1223. In reciting the consecration prayer, do you recite it as a whole, or do you make any pause in it?—No perceptible pause.

1224. You do not, after the consecration of the bread, make a pause sufficiently long to enable you to kneel?—No, I do not. *Rev. B. Webb, M.A.* 24 June 1867.

1225. If you order an anthem to be performed during the time that the people are communicating, is not there some danger that the words with which you address them may be lost owing to the sound of the music and the singing of the anthem?—To a stranger to the church it might be so, but not, I think, to those who habitually attend the church.

1226. Do you think there is no danger of their losing the effect of your address to them by the effect of the music of the anthem?—I think not.

Adjourned to Thursday next at One o'clock.

Jerusalem Chamber, Westminster, Thursday, June 27th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The ARCHBISHOP of CANTERBURY in the Chair.

Rev. Benjamin Webb, M.A., recalled, examination continued. *Rev. B. Webb, M.A.* 27 June 1867.

1227. (*Rev. W. G. Humphry.*) I wish to ask you one more question as to the celebration of the Holy Communion; is it your custom to deliver the Communion in both kinds into the hands of the communicants—the cup, as well as the bread?—Yes, if they wish to take it; but if they do not wish to take the cup, I do not insist upon it.

1228. Do you in preaching, always wear the surplice and hood?—Yes.

1229. Morning and evening?—Morning and evening.

1230. To what do you refer as your authority for so doing?—There is no authority for any other preaching vestment that I know of. I know of no rules on the matter.

1231. Will you refer to the 58th canon, in which the minister is to wear the surplice when ministering the sacraments and other rites of the church?—I do not know very much about the canons; I do not think that that would be my own reason for wearing the surplice; but simply that, wearing a surplice ordinarily, I know of no rule for putting on a black gown to preach in, and so I keep on my surplice.

1232. I think I understood from your answer to the Bishop of Oxford that you consider that the rubric referring us to the second year of the reign of King Edward VI. justifies you in using what are called the vestments, if you thought proper on other grounds?—That is my opinion.

1233. You do not think that the 58th canon, which enjoins the minister to wear a surplice and hood "in administering the Sacraments and other rites of the Church," excludes the use of those vestments in preaching?—I should think not: because I imagine the rubric is a later authority, having been re-enacted in 1662.

1234. I presume you always wear the stole?—Always.

1235. What would be your authority for so doing?—I imagine that to be one of the vestments which one is bound to wear under the first rubric: and as it is a matter of custom to wear it, I have always worn it without question or dispute on the matter.

1236. You consider that it stands on the same authority as the chasuble and cope and other vestments?—That is my opinion on the matter.

1237. (*Dean of Ely.*) I have not heard the previous part of your examination, and therefore I have really very little to ask at present. There is, however, just one point on which I should like to ask a question. With regard to your interpretation of the meaning of the "north side of the table" what is your practice at St. Andrews?—At the time of the Communion?

1238. At the time of the Communion.—The northern part of the west side.

1239. In consecrating where do you stand?—In the middle, according to the rubric.

1240. You arrange the elements and then say the consecration prayer in the centre of the west side?—Yes, I do.

1241. (*Sir J. Napier.*) In your evidence I see you first refer to lights. You do not light them when they are placed on the Communion table?—I do not light them at the time of Communion unless it should be a dark morning.

1242. Afterwards, in the subsequent part, you mentioned that you think the lights come within the rubric about the ornaments?—I do think so.

1243. Do you give that rubric a more extended construction than the Judicial Committee of the Privy Council give it in the Westerton case?—I hardly know what their limits were, at the moment.

1244. Their limits were that it was confined to the ornaments that were prescribed by the first Prayer Book of Edward VI.?—We do not go beyond that: I think that is the limit.

1245. Are the lights prescribed in the first Prayer Book?—They are prescribed in the Injunctions, if I remember, and I think that the Injunctions are two years earlier than the Prayer Book—1547.

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1246. You confine it to what is prescribed in the first Prayer Book?—And the Injunctions of course. I do not suppose that the Prayer Book got rid of the Injunctions—the Injunctions of 1547.

1247. You mentioned you had given your attention to the rubric, and the rubric refers back to the time of Edward VI. I wish to know whether you confine it to what is prescribed in the first Prayer Book, or whether you go behind the first Prayer Book?—Do you mean to ask me whether I think that this rubric that "such ornaments of the church and of the "ministers thereof, at all times of their ministration "shall be retained, and be in use, as were in this "Church of England, by the authority of Parliament "in the second year of the reign of King Edward "the Sixth," only means things that were specified in the book of 1549?

1248. Yes?—Yes, I think so; that is my meaning.

1249. You observe in that rubric the word "re-"tained" is introduced for the first time. It is not in the previous rubric?—It is in the rubric of 1662, you mean for the first time?

1250. Yes?—Yes, that is so.

1251. What precise force would you give to the word "retained" as there introduced?—I do not know what force to give the word as introduced there under those circumstances.

1252. Supposing that any of the vestments had at that time been prohibited, do you think the word "retained" would be properly applicable to those vestments?—I think it might. I do not think it would have been the best word to use; but I think it would have covered the presumed intention.

1253. Do you think, in speaking of matters that had been prohibited and disused as unlawful, the word "retained" would be a proper word to use?—The question would arise whether they had been prohibited in a thoroughly satisfactory manner and with proper authority.

1254. I am supposing them to have been unlawful, both disused, in fact and unlawful at the time that rubric was framed. Do you think then that the word "retained" would be a proper word, and would be applicable to those unlawful vestments?—Do you mean unlawful in the year 1662?

1255. Yes, before the making of the rubric?—I think the question would rather be what would have made them unlawful.

1256. You say you doubt whether incense is contemplated under the rubric?—I have my doubts on that point.

1257. Is that merely because it is not prescribed by the Prayer Book of Edward VI.?—Yes, that is the reason.

1258. With regard to the mixed chalice, I see you seem to put it mainly on the ground of the authority of some eminent persons, such as Bishop Andrewes; one witness mentioned that Bishop Cosin also practised it; is that your opinion?—It is my opinion.

1259. Can you refer me to any authority for that?—Not at the moment. It is difficult to answer such questions as that without books to refer to.

1260. It is your opinion that Bishop Cosin practised it?—It is my opinion.

1261. You do not think that would come within the rubric?—In what sense?

1262. Using it in the service as an article in the service—mixing the wine with the water?—You mean the fact of it not being in the rubric?

1263. Do you simply justify your opinion on the authority of those one or two cases?—I know, of course, that there is no rubric ordering the mixed chalice now; but it was my notion that there was no infringement of the rubric by retaining a practice of such great antiquity.

1264. Do you think it was the intention of the authorized Book of Common Prayer to allow additions to be made according to the learning or judgment of the particular clergyman?—I do not know.

1265. Do you think it is competent for a clergyman of his own choice to add to the rites and ceremonies prescribed in the Book of Common Prayer?—No, not generally; but with reference to this point I imagine that multitudes of clergymen were in the habit of mixing the chalice, and that the omission of the rubric would not much affect their practice.

1266. A great many do not?—I say nothing about imposing that rule upon others. I have no wish to do so.

1267. If the object was to have uniformity in those matters that would be a breach of uniformity?—Yes, it would, of course.

1268. (*Mr. Beresford Hope.*) Sir Joseph Napier has called your attention to the words "shall be retained and be in use." Has it ever struck you that the tense of the verb on which "retained" depends is the future, "shall" indicating that 'retain" does not point to antecedent use, but to that which is to be for the future?—That has crossed my mind and I think there is a great deal to be said upon it.

1269. Has it ever struck you whether the introduction of the words "shall be retained" is intended rather to strengthen than to diminish the force of the words "be in use"?—I think that is very probable.

1270. That, in short, the reformers of the Prayer Book in 1661 meant to make the ceremonial of the Church of England more ample than it was in the years between 1549 and 1662?—I feel convinced that that was their intention.

1271. The Prayer Book at that time was revised by certain divines like Bishop Cosin; would their own antecedent practice lead us to believe they would be more favourable to the use of these vestments?—Undoubtedly; it leads to the notion that they would be more favourable.

1272. Is there any instance on record, in your recollection, of any of them having used such vestments?—Cosin was in the habit, we know, of using them at Durham.

1273. What vestments?—A cope, it is said.

1274. Is there any record of his having used the chasuble?—I think not.

1275. The alb or tunicle?—I imagine that the alb goes with the cope. If a man wear a cope or a chasuble I presume he would wear an alb underneath it.

1276. You can state in evidence that there is documentary evidence that Bishop Cosin, who was the moving spirit of this revision, used the cope in Durham?—Yes, there is certainly evidence to that effect.

1277. Is there evidence that he used it after the revision?—I believe there is that also.

1278. His using the cope after 1662 is my question?—It is said copes were retained in use in Durham till Bishop Warburton's time, and I suppose there is no doubt of the fact.

1279. (*Earl of Harrowby.*) In the cathedral?—Yes.

1280. (*Mr. Beresford Hope.*) I believe Durham is the cathedral of which Dr. Cosin was prebendary before the restoration and bishop afterwards?—It is so.

1281. Therefore you assume that the special retention of copes after 1662 in the cathedral of which Bishop Cosin was prelate throws some light on the meaning of this rubric?—I should say so.

1282. You stated in answer to the Dean of Ely that you stood at the prayer of consecration in front of the Lord's table, according to the rubric; with what rubric do you consider you comply, in so doing?—The rubric immediately before the prayer of consecration; "When the priest standing before the table" and so on.

1283. You consider "before the table" means at the broad part of the table and not at the end?—I do so consider it.

1284. Is it from the literal construction of the words, or from the literal construction of the words coupled with historic evidence, that you so take it?—It is both from the literal construction of the words and from the historical evidence.

1285. You consider that there is historical evidence that clergymen of the Church of England have con-

tinuously interpreted those words in that sense?—I think so.

1286. And without judging the liberty of other clergymen, you conceive they have taken a right judgment in so doing?—That is my view.

1287. Has it ever occurred to you that these words "standing before the table" were first introduced into the Prayer Book in 1662—whereas in the rubric of 1549 we have the words "turning still to the altar," and that in the intervening Prayer Books no similar words occurred, while in 1662 the correlative words "standing before the table" appear for the first time?—I have noticed that.

1288. How do you interpret the introduction of those words for the first time?—I think it shows the intention of the authorities at that time to mark the position of the priest where it is described in the rubric viz. "standing before the table," so as to remove any doubt on the matter.

1289. You stated, in answer to the Bishop of Oxford, that though you considered the rubric taken literally to prescribe the vestments, you conceive their long disuse justifies you on grounds of christian prudence in not personally reviving them?—That is what I said.

1290. Are you of opinion then that on grounds of christian prudence it would be harmless or desirable to forbid them, and bring back therefore the use of the Church of England to what it is in your church?—I think it would be a most fatal step if the licence that is still allowed by the rubric were restricted.

1291. In what way fatal, if the licence that is very little made use of were restricted?—I think it would be a very great grievance to many minds; I think that persons now, both clergy and laity, in great numbers, are satisfied with not acting up to the full meaning of the rubric, but that they would think it would be a great injury and a great alteration in the position of the Church of England if such a rubric were now removed from the Prayer Book.

1292. Have any of your congregation expressed to you an opinion adverse to the alteration of that rubric?—Yes, those with whom I have talked and taken counsel, I think, agree with me in thinking it would be a matter much to be deplored if any alteration were made in the rubric, though they do not press me to use the vestments.

1293. On the ground of its altering the formal status of the Church of England?—On that ground.

1294. With respect to the primitive Church, and to the Eastern Church with which his Grace has been in communication?—More with respect to the primitive Church, so far as any of my people have spoken to me.

1295. Your service is what is commonly called the cathedral service?—Yes, it is.

1296. You find that generally popular?—It is very popular indeed.

1297. You have a congregation of various classes of society?—Of all classes.

1298. The intellectual as well as the poor?—Yes, of all classes, lawyers, physicians, and other educated persons as well as the poor.

1299. St. Andrew's church has a large proportion of the educated and intellectual classes in its congregation?—It has.

1300. Are they attracted to St. Andrew's church by the character of your services?—Undoubtedly.

1301. You think they would not be so attracted by a plain service?—I am sure they would not.

1302. And you think therefore that the amount of ornament there is in your service tends to their spiritual good?—I think so.

1303. Have you found that the amount of ornament in your service leads them to popery?—No, I think not.

1304. Does it deter them from popery?—Certainly, it has that effect in some cases.

1305. Is it repellent to persons who have tendencies to dissent or the contrary?—Such cases as have come before me of persons working up from dissent require such a service as mine and would not be satisfied with anything lower.

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1306. What phases of dissent?—Unitarianism is what I have been most thrown in with.

1307. You have been considerably thrown in with Unitarianism?—Yes, in a good many instances.

1308. I suppose explicit and implicit Unitarianism?—Yes, more explicitly than implicitly.

1309. And you conceive that this ornate service is more likely to win the Unitarian frame of mind to the truth than a more plain and unadorned one?—I do not know that I should say that: but such Unitarians as have come to me have been under the influence of strong religious feelings and a sort of reaction from their own system; and such a system as we offer at St. Andrew's seems to me to meet their wants.

1310. Have you ever come across persons who having been perverted to the Church of Rome have returned to our Church?—Yes, I have had examples of that.

1311. What has been the effect of your service on that tone of mind?—I should say such persons feel that we approach to the primitive ideal, with anything short of which they would not be satisfied.

1312. Are they persons who have returned from the Church of Rome from weariness at its ceremonial, or from other and deeper reasons?—Not from weariness of its ceremonial but from deeper reasons.

1313. Persons who have returned from the Church of Rome under the influence of those deeper reasons are satisfied, and are retained in the Church of England by that modicum of service which you give them?—They are satisfied with that phase of doctrine which I suppose our service represents.

1314. Have you ever come across persons who are still in the Church of Rome but dissatisfied with it?—I have.

1315. What is your experience of them?—I have had to receive foreigners to Communion in the English Church after full consideration.

1316. Then you can say that your system of worship, as you believe, works against and not for popery?—It works against popery, no doubt.

1317. In the persons of individuals?—In the persons of individuals, and generally.

1318. Do the poor and uneducated like your service, or would they like a more plain one?—I have every reason to think they like it.

1319. They come chiefly to your evening service?—They do.

1320. Is your church large enough to hold the congregation that you have got?—No, it is not.

1321. You have adopted the expedient of giving more services?—Yes, I have added a second morning service.

1322. Which is well attended?—It is hopefully attended; it is at an inconvenient hour, but a great many come.

1323. Has it thinned your later morning service?—Not at all.

1324. When you have come to the extreme tether of your services, what do you propose to do?—We are now trying to enlarge the church.

1325. Seriously trying to enlarge the church?—We have taken serious steps.

1326. Suppose those steps are successful, do you believe your services would be sufficiently attractive to different minds to fill the enlarged church?—I have no doubt of it.

1327. (*Mr. J. Abel Smith.*) Have you any confession?—Not as a formal system; but where persons come and require it I hold myself not at liberty to refuse to receive them.

1328. Is there any peculiar form of absolution?—No, I have no peculiar form; only the form in the Prayer Book.

1329. (*Dean of Westminster.*) The form for the visitation of the sick?—I use that in extreme cases.

1330. (*Dean of Lincoln.*) Do you use a litany of any form, or any other service which is not found in

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the Book of Common Prayer or prescribed by authority ?—No, not any.

1331. You say that you use water with the wine in the administration of the Sacrament ?—Yes.

1332. Do you consider that mixture to be essential to the validity of the Sacrament ?—No.

1333. Our reformers insist on a distinct reading of the service as opposed to the rapid recitation of the Romish clergy ; do you think that distinct reading to be profitable and necessary ?—I think it most essential.

1334. Is it the custom of your church to sing psalms at the time when the people are communicating ?—We sing anthems.

1335 Is that prescribed by any rubric ?—No, it is not prescribed by any existing rubric.

1336. I observe, in answer to a question, you have stated that there is no prayer before the sermon ?—There is not.

1337. How do you reconcile that with the 55th canon ?—No doubt it is not to be reconciled with literal obedience to the canons.

1338. Have you any solution of the difficulty by which you feel you can omit it ?—No : only I imagine that the bidding prayer is not acceptable to the people ; in my case, especially, we are obliged to be very particular about not lengthening the service, and so we have got a custom of having no prayer before the sermon.

1339. Do you ever act upon the first direction in the Communion service—"So many as intend to be partakers of the Holy Communion shall signify their names to the curate, at least some time the day before" ?—No, I do not.

1340. And you do not always read the exhortation ?—No.

1341. (*Mr. Walpole*) Your attention was called on the last occasion to the two exhortations or invitations at the time of Holy Communion, for the congregation to attend, and I think you said that you used the shorter form and not the longer one ?—I never omit the short one, beginning "Ye that do truly and earnestly repent," but as I said, I omit the longer one.

1342. Upon what authority do you omit the longer one ?—I do not know that there is any authority, but where the Communion is administered every Sunday, as it is with us, those exhortations seem to be of less importance.

1343. Will you look at the two rubrics. Do they not seem to require that each of these exhortations should be read ? The first says—"At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the priest shall say this exhortation" Is not that a command ?—It is very stringent.

1344. The next goes on to say, with an adverb of time,—"Then" (that is after that prayer has been read) "shall the priest say to them that come to receive the Holy Communion, "Ye that do truly and earnestly repent you of your sins," and so on ?—It is very true. I found the custom existing in my church when I succeeded to it, and did not alter it.

1345. It was merely the continuance of a custom you found ?—That is so.

1346. I only wished to know whether you thought there was any specific authority for the omission ?—No, I do not think there is.

1347. (*Rev. H. Venn.*) In your last examination you stated that the last year's offertory was about 2,500*l.*, and then you added that all the expenses of the church and parish are paid out of it ?—Yes.

1348. To what expenses of the parish did you allude ?—Schools, the relief of the poor, and every possible expense.

1349. Then there are no collections made in your parish excepting at the offertory ?—No. I expressly said last time that there was about 1,500*l.* subscribed in addition to the offertory. In respect to expenses, I said the total sum received was about 4,000*l.*, of which 2,500*l.* was received from anonymous gifts, and about 1,500*l.* from persons who subscribe, with their names, to institutions.

1350. Therefore the offertory goes to diminishing the expenses of the schools ?—A certain proportion does.

1351. And is the choir paid out of that ?—Yes, every expense is paid. There is no other source of income.

1352. Will you state the amount your choir costs you ?—I think about a 1,000*l.* a year.

1353. Then I presume they are altogether professional singers ?—They are.

1354. Can the congregation join in those services ?—Well, they do join a great deal :—too much sometimes.

1355. Then the object is they should not join ?—No, there is psalmody and hymnody in which they are expected and desired to join ; and there is ornate music in which they had better not join.

1356. I think I have seen sometimes advertisements of certain musical performances in your church ?—I think not.

1357. I am not sure that it was your church ?—You have never seen it of my church. I have never advertised a musical service.

1358. You were mentioning in answer to another question, that at the preaching of the sermon, though you use no prayer at the commencement of it, you use an ascription of glory to the Holy Trinity ?—That is our custom.

1359. Do you then turn to the Communion table ?—No, I do not.

1360. Do you use crossings ?—I do not.

1361. You said in answer to a question put to you on the last occasion, that you had no "new" vestments. I want to understand what you mean by the word "new"?—I did answer the Archbishop that I did not wear vestments, but I think his Grace said *the* vestments, not *new* vestments, if I remember rightly.

1362. The practical question I wish to come to is, do you use the stole ?—I use the stole.

1363. You do not consider the stole a vestment ?—I imagine that everything a clergyman wears during his ministration is a vestment. The surplice I take to be a vestment in the general sense.

1364. (*Bishop of London.*) By the stole you mean a black scarf ?—Yes, I think the stole and the scarf are identical ; that is my theory.

1365. (*Rev. H. Venn.*) I think you mentioned that your population is 5,000 or 6,000 ?—Yes.

1366. Have you any other church within the district ?—No, I have not.

1367. Is your district a separate parish ?—It is a Peel district.

1368. Have you burials in your district ?—Occasionally a body is brought to the church, but not as a rule, because we have no cemetery.

1369. When they are brought what is the ceremony that you use ; is there any deviation from the Prayer Book ; do you use lights on those occasions ?—No, I have never had occasion to use them.

1370. Is there any recitation when the body is brought and placed in the church other than that which is prescribed in the Prayer Book ?—No.

1371. (*Dr. Payne Smith.*) What do you mean by the "northern part of the west side of the altar." Do you mean the northern corner ?—No, I mean towards the northern corner.

1372. You divide the altar front, according to the "Directorium," into five parts ?—I do not know what the "Directorium" says. I imagine there is a middle, a northern, and a southern part.

1373. It has been a good deal debated as to what exactly is meant by the "north side." I want to know whether you are satisfied generally with standing in the position you have described ?—I do not think it means the north "end."

1374. (*Rev. R. Gregory.*) You say that you adopt a cathedral service. If the use of the cathedral church of the diocese were made the standard, would your church conform to the use then existing in the diocese ?—I really hardly know what the ritual at St. Paul's Cathedral is.

1372. I will put the question in this way; does your ritual conform to the cathedral service of your own diocese?—I supposed that cathedral service in the sense intended by the questioner, meant a musical service, and did not affect matters of ritual at all.

1376. Are you aware of any substantial difference between your use and the use of the cathedral of St. Paul?—I should say not, chorally:—but as to what the ritual may be, as to the questions upon which I have been examined, as to how they are understood by the cathedral dignitaries, I have no idea; for of late years I have not attended the services at the cathedral.

1377. (*Mr. Cardwell.*) How is your congregation composed as regards parishioners and persons who are non-parishioners?—I have already said I have a majority of non-parishioners; but a great many parishioners of different classes do attend, and none are excluded.

1378. The attendance is very large, is it not?—Very large.

1379. Do people come early in order to obtain seats?—They do.

1380. And are seats reserved for the parishioners?—No; there are hardly any reserved seats. Some of the congregation have, I believe, a sort of right to two or three seats, but there is no reservation strictly so called.

1381. The whole population is what?—Between 5,000 and 6,000.

1382. Is there a sufficient supply of church accommodation for the whole population of the district?—My district is peculiarly situated, as I have already explained. There are a great many foreigners, non-resident tradesmen, and so forth. I do not know what accommodation would be actually wanted for my parishioners if the congregation was exclusively confined to them, but certainly the church is not large enough for its present needs.

1383. That is, it is not large enough to include all the persons who come to it, the majority of them being from a distance?—That is true.

1384. If you were limited to the inhabitants of the district or parish, different arrangements necessarily would have to be made from those which are actually in force; I mean as to obtaining seats, and so on?—My church was, I believe, consecrated as a free church; I have no option in the matter. My churchwardens are not certain that they have power to assign seats. We are helpless in the matter.

1385. Your church, I believe, is the first of those which, under the act of 1843, were commonly called the "Peel District Churches"?—It is.

1386. It was intended, therefore, for the benefit of the poor population of the district in which it is placed?—No doubt.

1387. That intention is so far frustrated that the larger part of the congregation actually come from a distance?—No; that assumes that the poor would come in sufficient numbers to fill it.

1388. I am assuming nothing. I am only asking as a fact whether of the number of persons who do come the greater proportion are persons who come from a distance?—That is true. There is a full church, and more non-parishioners than parishioners; but you cannot go on to draw the conclusion that any parishioners are excluded.

1389. I have not drawn any conclusion yet. In so far as the object of establishing a Peel district in that place was to bring the poor inhabitants of that place to the church, it is only so far accomplished as to refer to a minority of the present congregation?—That is, of course, true.

1390. Supposing that the object for which Peel districts were created was that which was to be exclusively pursued in your church, it would be necessary to make different arrangements from those which exist at the present moment with regard to the allocation of seats and so forth?—A further question would arise. I said just now the church was consecrated as a free church, whatever that may mean. It has been a matter of great inconvenience to myself and the churchwardens, but we doubt whether we have the right to assign seats; and it is a very great difficulty.

1391. (*Dr. Twiss.*) Can you at all explain what is meant by its being consecrated as a free church?—In the schedule returned to the Church Building Commissioners at the time of consecration, there was an alteration to the effect that the church should not contain so many free seats, but that all the seats should be free. It was altered at the last moment; it was to be a free church, whatever that may mean. I do not know exactly what it means.

1392. (*Mr. Cardwell.*) The form of service you have described in your former answers is an attraction to those persons who come from a distance?—No doubt it is.

1393. Are you at all acquainted with the state of opinion among the parishioners, so as to be able to say whether if the object were exclusively or chiefly to draw the parishioners it would be desirable to have exactly that kind of service?—All the resident parishioners of whom I know anything are perfectly satisfied with the services of the church, and take an interest in them. It is possible that non-resident tradesmen out of Oxford-street (though I do not know it) might prefer something else, but they do not live in the parish, while the poor and such as do live in the parish, and do come, are very well satisfied.

1394. But what do you say as to those who live in the parish and do not come?—Everyone who knows a London parish knows how difficult it is to make acquaintance with such people. I am learning my people more and more, but it must be a work of years.

1395. You are not able to say whether a service more conformable to what is more usual in other churches in the neighbourhood would bring more or fewer of the parishioners?—I think it would bring fewer. That is my opinion; but of course it is a difficult matter to prove such a thing as that.

1396. You have no reason to think that those who do not now come are in any degree deterred from coming by the circumstance that the service is somewhat different?—No, I have no reason to think that.

1397. (*Rev. T. W. Perry.*) Your attention was called by Mr. Beresford Hope to the rubric just before the consecration: "When the priest, standing before "the table, hath so ordered the bread and wine;" have you ever considered whether the word "standing" is the emphatic word and not the word "before"?—I thought them both of about equal emphasis, both "standing" and "before."

1398. You are not able to say from anything you have read, that the word "standing" was introduced to prevent kneeling, and that it was not introduced with the object of bringing the priest before the altar but assumed that he was there already?—No doubt it assumes that he is there already, because the previous rubric says "kneeling "down at the Lord's table;" therefore, I suppose you are right, and that it meant emphatically that he was to stand and not to kneel.

1399. Your attention was called to the 55th canon, and you were asked how you accounted for the variation between the canon and your practice as to the prayer before the sermon. Do you think the 55th canon refers at all to parochial churches?—I really am so ignorant of the canons that I do not know how to answer that question.

1400. (*Archbishop of Canterbury.*) Have you formed an opinion?—I have not.

1401. (*Rev. T. W. Perry.*) Sir Joseph Napier drew your attention to the decision of the Privy Council as to the ornaments of the Church, and I think you stated to him that you were content with what was prescribed in the Prayer Book of 1549 as referred to by the Prayer Book of 1662?—Yes, I think I am content with that.

1402. Would you say that you think the present Prayer Book prohibits everything that is not prescribed?—No, I should not say that.

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1403. You said, I think, that you do not use lights at the celebration of the Holy Communion?—No, I do not.

1404. Do you use them at evensong?—Yes, they are lighted.

1405. Always, whether in summer or winter, without regard to light?—No, they are not lighted when the church is light, as at this time of the year.

1406. Do you know whether either of your predecessors had the candles lighted at the celebration of Holy Communion or at evensong?—I do not know; I am not aware of having made any change.

1407. Referring to question 1169, do you consider that the lighting of candles when it is not dark is prohibited, and is that your reason for not lighting them?—I imagine that the result of the judgment in the St. Barnabas' case was that they were not to be lighted, and I have conformed to that.

1408. Do you mean the judgment in the Consistory Court or in the Privy Council?—Dr. Lushington's judgment in the Consistory Court.

1409. I think you said you were not aware that the Injunctions of 1547 had any authority?—I hardly remember what I said, but I incline to think they had authority.

1410. Will you tell us whether you have any variety of altar cloths in your church?—I have.

1411. What are their colours?—White, green, black, violet, and red.

1412. As no colours are either prescribed or prohibited in the Prayer Book, or in the canons of 1603, do you consider that you are free to choose the colours which seem most suitable?—Left to myself I should try to find out what were the colours in the old English Church, and to use them: but having inherited a church with a set of altar cloths I have allowed them to go on in use.

1413. Are you, or would you be, at all guided in your choice by the colours given in the inventories of old English church ornaments?—I think these are of great moment in finding out what the English rule was, which, I believe, is not clearly ascertained amongst ritualists.

1414. You are perhaps aware that the inventories made when the second Prayer Book of Edward VI. came into use, often contained what were called *assignments* of church ornaments for the use of the parish. Do you refer to them at all as interpreting the general rubric on ornaments?—I should do so very much indeed.

1415. Have you any cross on or near the altar or Lord's table, in your church?—There is a cross.

1416. Was it there when the church was consecrated, or was it substituted for a previous one?—The present cross was not there when the church was consecrated, but I think it probable there was one then.

1417. Was there one painted on the wall?—No, not one painted on the wall.

1418. Have you any cross or other emblem carried in procession in your church?—Only a verge.

1419. Are all the services of your church choral?—The early Communions are not choral, but all the other services are.

1420. Are all the choir paid?—There are volunteers in addition, but the staple of the choir is a professional one.

1421. Do the choir as a rule remain until the end of the Holy Communion in order to assist at the celebration?—They do.

1422. (*Sir R. J. Phillimore.*) Is it your opinion that any of the poor of your parish are excluded from your services in consequence of the attendance of other persons?—No, I think not; they are not excluded to my knowledge.

1423. I suppose your churchwardens would hold it to be their duty, and you would hold it to be your duty, to seat parishioners before you seated strangers?—That is their duty, I suppose.

1424. Do you know any case in which a parishioner has been excluded and a stranger put in his place?—I know no such case.

1425. Is it your opinion then that your services are such as to attract the poor to your church?—I should say so certainly.

1426. As far as your knowledge goes?—As far as my knowledge goes.

1427. Do you think if there were no strangers in your church it would be so far empty, or filled by your parishioners?—I am afraid it would be empty, or comparatively so.

1428. (*Dean of Westminster.*) I think you said that occasionally you used the form of absolution prescribed in the Order for the Visitation of the Sick?—Yes, I do, of course.

1429. Do you always use that form when you administer absolution?—Do you mean in private cases?

1430. Yes?—I have used the form in the Communion Service sometimes, when I thought it more appropriate.

1431. But in the visitation of the sick?—No, I have sometimes used that where I thought it more fitting, and at other times I have used the absolution in the Communion Service.

1432. In the Order for the Visitation of the Sick, you sometimes use one form and sometimes the other?—No, in the Order for the Visitation of the Sick I should of course exclusively use the one there given.

1433. Do you use it frequently?—I hardly know how to answer; a good many times—not very commonly perhaps.

1434. You also said that the partakers of the Holy Communion did not signify their names to you?—No, they do not.

1435. On what ground do you not comply with that rubric?—I wish I could comply with it.

1436. On what ground do you not comply with it?—I know of no method of enforcing it.

1437. (*Earl of Harrowby.*) Except by repelling them from the Communion?—Yes; which I imagine I have no right to do.

1438. (*Dean of Westminster.*) Do you, in conformity with the rubric, repel any one?—I have never had occasion to do so.

1439. Is the Athanasian Creed in your church said or sung?—Sung.

1440. Always?—Always.

1441. (*Bishop of London.*) With regard to the rubrics, am I correct in forming the opinion that you follow some of them and pass others by?—My intention is to follow them all.

1442. But there are great practical difficulties?—There are great practical difficulties as to some.

1443. And in point of fact where those difficulties occur, you use the discretion which you conceive the clergy of the Church of England have as to minor matters?—That is my course and my opinion.

1444. You have therefore adopted a service which you think is on the whole most conducive to edification in your own particular circumstances?—That is my view.

1445. Have you been pressed to use vestments?—I have been asked to do so, and I have had the offer of vestments.

1446. But you have not complied because you do not think you would more edify your people or increase your congregation?—No, I think my congregation have confidence in me now, and I should be very sorry to lose it by making unnecessary changes, which would not carry them along with me.

1447. Probably that applies equally to making the service more completely a parochial service. You think they are accustomed to the other, and it is better to go on as you are?—I think so.

1448. The church is tolerably full?—The church is full to overcrowding.

1449. To recur for one moment to the question about the seats: I do not quite understand by what authority the churchwardens do not assign seats to parishioners. Do you know?—I do not know, but

there is that difficulty from the fact that the church was said to be consecrated as a free church.

1450. It is a sort of tradition?—More than a tradition, I believe.

1451. You have looked very carefully into it?—Yes, the churchwarden did: and we found the schedule before referred to, which was handed over to the Ecclesiastical Commissioners, by the former Church Building Commissioners.

1452. Is the churchwarden a solicitor of considerable eminence?—Yes.

1453. And he has looked into it?—Yes.

1454. You could not refer to any Act of Parliament by which it is lawful to set aside the general law of the Church for what are called free churches?—No, I could not.

1455. You said, I think, that altogether about 4,000*l.* was collected?—Yes; that was our income last year.

1456. You have no idea that that would be collected out of so poor a district if the congregation were confined to your parishioners?—I am afraid that, like any of our neighbours, we should be nearly insolvent if we were confined to the district itself.

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1457. (*Archbishop of Canterbury.*) I am requested to ask you whether, in your opinion, a Peel district church has not the same object as that of any other parish?—It has no other object, in my opinion.

1458. In answer to a former question you said you administered the cup to those who chose to take it. Do you administer the sacrament in such cases in one kind only?—No, but some persons will not take the cup in their hands, and you have to enable them to drink by holding it to them.

1459. Are the seats fixed or are they chairs?—There are fixed seats and chairs; chairs in the interstices and vacant places; benches and chairs.

1460. If you succeeded in increasing your parochial congregation you would lose the means of maintaining the services. What attempts are made to increase the attendance of the parishioners?—We do the best we can to make people come to church, and we are hoping to enlarge the church, which will meet that difficulty.

The witness withdrew.

The Very Rev. the Dean of Carlisle, called in, and examined.

Dean of Carlisle.

1461. (*Archbishop of Canterbury.*) How long have you been Dean of Carlisle?—Ten years and a half.

1462. Have any changes been made in the cathedral service in your time?—The only change has been that the dean and canons read the lessons. I introduced that custom.

1463. Will you describe what are the services on Sunday?—The usual cathedral choral service; except the Communion service, which is read.

1464. At what hour do the services take place?—At 11 in the morning and three in the afternoon.

1465. At what hour are the week-day services?—At 10 in the morning, and three in the afternoon.

1466. They are of course all choral?—All entirely choral.

1467. How often is the Holy Communion celebrated?—Once a month.

1468. What is the average number of communicants each time?—About 40 or 50.

1469. On the Sunday service is the choir full?—Yes.

1470. Have you a service in the nave?—No, unfortunately we have no nave.

1471. Have you two sermons on Sunday?—Yes.

1472. Have you any sermons on the week days?—No; except on occasional days. I introduced a sermon on Ascension Day, and on Christmas Day.

1473. What are the congregations on the week days?—They are very small.

1474. Then you do not find that the week day cathedral service is very attractive?—No, I think not.

1475. Not so much so as you could wish?—We have fewer persons in Carlisle who would be likely to attend a daily service than in most cities, the inhabitants being nearly all business people; there are very few persons of leisure.

1476. From your own knowledge can you tell us what the influence of your cathedral service is on the minds of the people?—I can speak decidedly though sorrowfully, that it certainly keeps away the working classes. They have given me as a reason, that they cannot follow the choral service. Mechanics and respectable people of that class have often stated that as an objection.

1477. (*Archbishop of Armagh.*) Have any of the clergy of the parochial churches in Carlisle adopted what are called ritualistic practices or vestments?—None at all.

1478. Then you cannot say anything as to whether in such cases the congregations have been increased or decreased?—No, there is nothing of the sort; but there is very inferior singing.

1479. (*Bishop of Oxford.*) Are the services in Carlisle cathedral conducted strictly according to the rubrics?—They are conducted as they have been for the last hundred years; I cannot tell whether that is consistent with the rubrics or not; I took them as I found them and I carried them on.

1480. You have rather regarded custom than rubric?—I certainly have.

1481. As an illustration, do you use the cope in the celebration of the Holy Communion?—No.

1482. May I ask why you do not use it?—Because it has not been used for 150 years; that is my reason.

1483. At the time of the celebration of the Holy Communion by whom are the elements placed on the table?—They are placed on the table before the service begins.

1484. Not at the time ordered by the rubric?—No, they are arranged at the time by a minor canon, placed in position, if I may so speak, on the table; but the elements are placed there before the service begins.

1485. At what hour is the Holy Communion celebrated in the cathedral?—Immedialy after service at morning prayer.

1486. At no other time?—At no other time except on saints' days,—on certain days.

1487. On all saints' days?—No, on Ascension Day, Christmas Day, and such days.

1488. Is the Holy Communion administered every Sunday?—Once a month, on the first Sunday in the month.

1489. Can you state the reason why the rubric, which orders that in cathedrals it should be administered every Sunday and on saints' days, is not observed?—I cannot tell; I found it so.

1490. I suppose it is in your own power to order it?—That your lordship knows better than I do.

1491. The reason of its not being done is because you found it not so?—I have simply carried it on as I found it, without any alteration.

1492. (*Earl Beauchamp.*) I believe it has been stated (you will correct me if I am wrong) that you had some dislike to a cathedral service at the time you were appointed Dean of Carlisle, and that since you have been appointed dean, and since you have been called upon by your duty to attend the cathedral service, you have very much modified the opinion which you formerly entertained?—I never disliked cathedral service; I had never been accustomed to it. Certainly

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it has improved on acquaintance. I cannot say I ever disliked it.

1493. Do you always administer to each communicant separately?—Always.

1494. (*Bishop of Gloucester*). With regard to the celebration of the Holy Communion, has any request ever been preferred to you for more frequent Communions?—Never.

1495. At the celebration of the Holy Communion do other than communicants remain in the cathedral?—Not that I am aware of.

1496. Is there a prayer before the sermon?—Yes; sometimes the bidding prayer and sometimes a collect.

1497. When the Communion is not administered, which would be three or four Sundays out of the month, as the case may be, do you then read the Prayer for the Church militant?—Yes, always.

1498–9. And terminate with the collect?—With the collect and the blessing.

1500. (*Dean of Ely.*) You spoke of the choral service keeping mechanics away; am I to conclude from that that you think a musical service in general keeps mechanics away, or merely that it is the high musical service at your cathedral?—I cannot answer that question; I can speak only from my own experience. Some parts of the country are much more musical than others. I should think in Yorkshire it would probably draw people. Unfortunately the Cumberland people are very unmusical, and it rather repels them.

1501. You do not, therefore, draw a general conclusion against the introduction of a considerable element of music into the service?—Do you mean in a cathedral or in a parish church?

1502. In a parish church?—I should draw a very wide distinction between the two. If you mean a full choral service in a parish church, I should think it inexpedient, because a large number of persons would not be able to partake in and enjoy it; but if you mean merely the singing of the canticles and so forth, I do not, of course, see any objection to it.

1503. I wish to draw a distinction between what we call in cathedrals, technically, "services," that is to say, an elaborate composition for the Te Deum and so on, and the mere introduction of music. I apprehend you would not draw a conclusion against music, but against the more elaborate form of music probably?—I should object to the chanting of the Psalms.

1504. Because the mechanics would not understand them?—No; and I prefer the simple chanting of the services,—the canticles; not what we call "services" in cathedrals.

1505. With regard to the communicants, you stated there were something like 40?—The average monthly number is about 40, and 60 on the festivals.

1506. Are those communicants persons chiefly connected with the dean and chapter?—No; of course, they are included, but two thirds of them belong to the town.

1507. Is there any parish attached to the cathedral?—There is a parish church, unfortunately, under the walls of the cathedral.

1508. The cathedral, as cathedral, has no parochial duties?—No; the parish church has Sacrament service while ours is going on; so that it is distinct from it.

1509. Therefore, there are no persons except persons like the dean and his family, the canon and his family, and the persons connected with the cathedral, whose special duty it is, so to speak, to go to the cathedral church; there are no parishioners?—No parishioners. We have no parish. There are persons who regularly attend the morning service of the cathedral with their families, and who attend the Communion.

1510. As a matter of choice?—Yes.

1511. Are the lay clerks among these communicants?—Several of them.

1512. I think you stated that the Communion service proper was not choral?—No; no part of it. It is musical. The responses in the Communion are sung, and the service is read by the clergyman.

1513. For instance, what is the practice with regard to the Gloria in excelsis at the end? Is that sung?—It is said.

1514. Are the lay clerks retained for the purpose of taking a part in the Communion service?—Two of them collect the alms, and they generally attend; but it is left open, I think, whether they think proper to attend.

1515. The choristers are not present?—No.

1516. And only those of the lay clerks who wish to be communicants?—Exactly so.

1517. (*Dr. Twiss.*) Did you find any copes in the vestiary of the cathedral on your appointment?—I did, I have two in my possession at this moment. They are rather in a decayed state, but I have them.

1518. Have you any record of how late they have been worn?—No; I have heard about 150 years ago, but I have no data to go upon.

1519. Have you any statute of your cathedral requiring them to be provided or to be worn?—I cannot say; I do not think there is, but I am not sure. I think it speaks of "accustomed habits" or something of that kind.

1520. What is the date of your statutes?—Henry VIII., the new foundation.

1521. They have not been reformed since Henry the Eighth's time?—I think not.

1522. (*Sir J. Napier.*) I suppose you frequently have seen a bishop ministering in the cathedral?—Never any but our own bishop.

1523. Has the archbishop?—No.

1524. When the bishop ministers does he wear the cope or chasuble?—No.

1525. Or with the pastoral staff in his hand?—No.

1526. Did you ever know a bishop do that?—I have no personal knowledge.

1527. Nor an archbishop?—Nor an archbishop.

1528. (*Mr. Beresford Hope.*) Have you any extra services in Lent or any other season of the year?—No; there is no difference in Lent, except that we have no musical service on Wednesdays and Fridays.

1529. How many coverings have you for the Lord's table?—One.

1530. Is that red?—Crimson.

1531. Have you any colour for Lent?—No.

1532. You retain the same covering?—The same. There is but one covering always on.

1533. Are there any candlesticks on the Lord's able?—None.

1534. Have you any in your possession?—No.

1535. Have you no record that they have been in use?—None.

1536. Have you made attempts to attract the working classes to your cathedral by extra services, such as there are in some other cathedrals?—Not by extra services; by personal influence I have endeavoured to do so, but they prefer going to the parish churches.

1537. Is Carlisle amply provided with parish churches?—It is becoming so. It has been very much the reverse.

1538. The parish in which the cathedral stands has got its own parish church?—It is under the walls of the cathedral. I am now endeavouring to remove it.

1539. In short, no one comes to the cathedral who does not like to do it?—No.

1540. There are supposed to be means of worship for everyone independently of the cathedral?—That is the hypothesis. There are 9,000 people in the parish and one church. Therefore you may judge of the provision.

1541. You have no extra litanies?—No, nothing; no extra services of any kind.

1542. (*Earl of Harrowby.*) What number does your cathedral hold?—About 650 or 700.

1543. (*Mr. J. Abel Smith.*) Are there a great many Dissenters in Carlisle?—Not more in proportion than in other towns.

1544. Does any particular form of dissent prevail; are there Presbyterians?—All sorts.

1545. Not particularly Presbyterians ?—No; there are Wesleyans, Independents, Baptists, and Quakers.

1546. (*Mr. Beresford Hope.*) Any Roman Catholics ?—Yes; there is a Roman Catholic Chapel. They are rather flourishing. There are a great many Irish.

1547. (*Dean of Lincoln.*) You have observed that the choral service keeps away the working classes. What do you think is the general effect of that kind of service on other classes of society ?—Many undoubtedly like it. Some attend, being, I should say, chiefly attracted by it; but they are principally the middle class and tradespeople.

1548. (*Rev. H. Venn.*) How many years were you at Cheltenham before you went to Carlisle ?—32 years.

1549. While you were at Cheltenham had you any opportunity of witnessing the rate of progress of what are called ritualistic services; have you any personal knowledge respecting them ?—I should say not; no, I think not. They were not much adopted in any church in Cheltenham. There was choral service in one church in Cheltenham, and only one.

1550. That, probably, would not come under your observation ?—I did not attend it in any way, but it was well attended.

1551. From your experience of Cheltenham and Carlisle, can you speak to the fact whether ritualistic and choral services find favour with religious people generally, or whether they are regarded with apprehension and dislike ?—That is a very wide question.

1552. If you have no evidence to give of the fact, the question drops ?—Undoubtedly many object to a choral service. Some religious persons very much object to it. I should say that there is a large body of religious people who would object to it and do object to it. That is a fact I am acquainted with. It is so much a matter of religious taste, that some people will be attracted and some repelled by it, as far as I can judge; but certainly, with regard to the larger body of religious persons that I am acquainted with, they would reject it. That I can say most distinctly. All the religious people that I am acquainted with would object to ritualism, so called, altogether; but they would not object to choral services altogether. I see the distinction very clearly, as far as my experience goes.

1553. (*Rev. R. Gregory.*) You said that on saints' days the Holy Communion was not celebrated at the 11 o'clock service. What time is it celebrated ?—Not at all.

1554. You said that the Lord's table is only covered with a cloth of one colour; is black never used at the death of a bishop or a dean ?—Not since I have been there. There is no provision for it that I am acquainted with. You mean for mourning ?

1555. Yes. If the Queen were to die would you put it into black ?—I cannot tell. I should be very sorry to have to decide but I cannot tell until the event took place.

1556. In what vestment do you preach ?—In the surplice always; in the surplice, scarf, and hood.

1557. (*Mr. Cardwell.*) I understood you to say that all the religious persons with whom you have been acquainted at Cheltenham and at Carlisle would object to the introduction of what are called ritualistic services ?—Yes.

1558. Can you state of your own knowledge what effect the introduction of what are called the vestments would be likely to have in Carlisle ?—It is impossible to calculate. I cannot tell.

1559. Have you ever considered whether it would be prudent, with a view to drawing larger congregations to the churches ?—I should expect it would drive them out; but that is a matter of opinion.

1560. (*Rev. T. W. Perry.*) Have you any morning or evening service at all that is not choral—early morning service ?—No, none.

1561. Have you any cross on the altar or the wall ?—There are just the letters I.H.S.

1562. Is there any cross or ornament ?—I believe it is a golden cross, but I really never studied it, on the front of the Communion table on the cloth.

1563. Are there any other old ornaments of the church besides the cope ?—None that I am aware of.

1564. Do you ever use any hymn or psalm before the morning or evening service ?—Before the sermon in the evening.

1565. I mean at the beginning of the morning or evening service ?—No; there is nothing of the kind.

1566. Are there any alterations made in the appointed lessons ?—None that I know of. If you ask me personally, I never read the Apocrypha.

1567. Is the Athanasian Creed always used at the appointed times ?—Always.

1568. The collects are preceded by the following rubric: "Note, that the Collect appointed for every "Sunday, or for any Holy day that hath a Vigil or "Eve, shall be said at the Evening service next be-"fore." Is this observed in your cathedral ?—Always.

1569. Is the principal minister at the time of the Holy Communion always assisted by a gospeller and epistoler ?—Yes.

1570. Does the celebrant himself sometimes read the gospel ?—The epistle and gospel are read by the dean or the canon at the ordinary Communion service.

1571. Are banns of marriage ever published in your cathedral ?—Never.

1572. Is notice given on Sundays after the Nicene Creed of "what holy days or fasting days are in the week following to be observed" ?—Some are.

1573. Have you ever any early communion ?—No.

1574. How are the alms for the poor, if there are any, or other donations of the dean and clergy offered: it is the custom in some cathedrals to have them offered kneeling, is that the custom with you ?—No; it is the ordinary manner. They are collected by the sub-sacrist and brought up to the minor canon, who receives them in a dish and lays them upon the table.

1575. What is your practice with regard to the rubrical permission to omit the word "oblations" in the prayer for the whole state of Christ's Church militant ?—You mean when there is no Communion ?

1576. When there is no Communion, or when there is a Communion. Do you use the word "oblations" when there is a Communion ?—Always.

1577. And omit it when there is no Communion ?—Always.

1578. What is the practice in your cathedral as to the two exhortations to be used in giving warning for the celebration of the Holy Communion ? Do you give notice, for example, of the Holy Communion immediately after the Nicene Creed ?—Yes.

1579. Then do you use one of those two notices ?—Yes, a portion of it,—the first portion of it.

1580. Do you use it at all after the sermon, as seems to be contemplated by the rubric ?—No.

1581. What is the habit, in your cathedral, as to using the two exhortations at the time of the celebration of the Communion; do you use both the longer and the shorter always ?—Yes; we use the ordinary one. You mean in the celebration ?

1582. At the celebration ?—Yes; we use them both.

1583. Do you feel at liberty to omit the longer one ?—It never struck me to do so.

1584. Does any old custom remain in your cathedral of the communicants coming out of their places at the time of reading the short exhortation ?—No.

1585. What is your practice as to persons who are not intending to communicate at the celebration of the Holy Communion ?—They go away.

1586. Are they allowed to remain if they choose, or would they be forbidden ?—The case has not occurred.

1587. The sixth rubric after the Communion service says: "If any of the bread and wine remain "unconsecrated," and so on; giving a direction as to what is to be done with what is consecrated, and what

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is to be done with what is not consecrated. Is that rubric strictly observed?—Strictly.

1588. Have you ever heard or known of an instance in your cathedral of the consecrated elements being taken into the vestry and consumed?—No; never.

1589. Who is responsible for the cleansing and putting away of the vessels?—The sub-sacrist.

1590. What is the usual number of communicants in your cathedral on saints' days and on feast days? Are they larger than on ordinary Sundays?—On Christmas Day and Easter Day they would be larger.

1591. And have you a large number on Ascension Day or not?—We had a very large number this year. They are increasing.

1592. About how many were there?—Between 60 and 70.

1593. Is it a recent practice to have celebrations on Ascension Day?—No; I think it was so before I came, but I cannot positively say.

1594. Have you any baptisms in your cathedral?—No parochial duties at all.

1595. You said, I think, that there was a parochial church either near or connected with the cathedral?—Yes; the parochial church is the remains of the cathedral nave. It is bricked off and separated from the cathedral.

1596. Has the parochial church vessels for the Holy Communion of its own?—Yes; it has nothing to do with us.

1597. I think you said you never had any marriages in your church?—I rather think there was one by special licence, but I did not perform it.

1598. Have you in your cathedral any mitre, or cross, or anything of that kind, carried in procession?—No, nothing; a mitre is carried before the bishop. I believe the bishop's silver staff.

1599. I meant before yourself?—No.

1600. You have no old ornament?—Only the silver staff.

1601. What has it got on the top of it?—A knob.

1602. (*Sir R. J. Phillimore.*) Could you tell us what the amount of your offertory is in the year?—The average is about 30 shillings a month exclusive of the feast days and ordinations, and occasions of that kind.

1603. Have you ever tried the plain services in your cathedral on the Sunday after the two choral services or between the two choral services?—No.

1604. It has been done in some cathedrals, Salisbury for instance, but that has never been tried by you?—No.

1605. You say you have no nave at all?—There are two arches. There is a small remnant of the nave which I hope to restore to the cathedral very shortly.

1606. (*Dean of Westminster.*) Are you the ordinary of your cathedral; do you consider yourself the ordinary?—In the absence of the bishop; he is our visitor.

1607. But is he the ordinary?—That is a legal question which I am not prepared to answer.

1608. When a chapter of the Apocrypha is appointed to be read, what portion of Scripture is substituted for it, and by whose authority?—I do not believe anybody changes it but myself.

1609. Do you choose regular portions?—If you wish to know my practice I read straight through Job or Proverbs as long as the Apocrypha is appointed. I never read the Apocrypha.

1610. In the Order for the Visitation of the Sick, has it been your practice to use the absolution?—I have no parochial duties in Carlisle as dean.

1611. Do the communicants signify their names to you?—No.

1612. (*Bishop of London.*) I understand from your evidence that the order of things is conducted principally by custom?—Distinctly so.

1613. That custom descended to you from your predecessor?—Yes.

1614. And probably to him from his predecessors?—Yes.

1615. In fact you find it difficult to make changes in the cathedral service?—I have never attempted any at all.

1616. Is that because you dislike all changes?—I am perfectly satisfied with the state of things as they are.

1617.—Looking to the constitution of a cathedral body, it is a place where changes are not made easily, is it not?—I do not know.

1618. There are old customs in many cathedrals; one is that mentioned just now of presenting the money collected at the offertory kneeling; that is not the case at Carlisle?—No.

1619. Bowing towards the Communion table as the canons and dean go out, does that exist?—It exists in one instance, certainly.

1620. But not on the part of the Dean and Chapter generally?—On the part of a minor canon.

1621. But it is not the custom of the cathedral?—No, not of the cathedral body. It is the custom of an individual.

1622. Do you place the bread and wine on the Holy table before the celebration?—Yes, the sub-sacrist does that.

1623. The sub-sacrist is a singing man?—Yes.

1624. Is there any credence table?—No.

1625. Is there any place that looks as if it ever had been a credence table?—No, none.

1626. Do you suppose there ever was a credence table?—I cannot say; I have never seen any.

1627. There is nothing like one remaining?—No.

1628. With regard to these copes have they ever been examined by an antiquarian society?—Yes.

1629. What age did they pronounce them to be?—That I do not know exactly.

1630. Is it possible they may be 300 years old?—I cannot tell. They might, by their appearance, be 300 years old.

1631. There is nothing to prove that they were worn 100 years ago?—No.

1632. That is mere conjecture?—Mere conjecture. We have no evidence at all on the subject of their use.

1633. Do you think it likely, if they had ever been worn, they would ever have been dropped by so stationary a body as the dean and canons?—I am no judge of my predecessors.

1634. You say the working classes as a body do not come to the cathedral?—No, not as much as I could wish.

1635. But you have large congregations at times in the cathedral?—Regularly, good congregations; but they are chiefly of the middle class—shopmen and people of that kind—not actually mechanics.

1636. Do you preach in the afternoon?—Always.

1637. Is that service more largely attended than the morning service?—Yes, it is very fairly attended.

1638. Perhaps the preaching more than anything else brings them there?—I am no judge of that.

1639. The persons who frequent the cathedral generally absent themselves from their parish churches of course?—Not those that come in the afternoon. That is why the afternoon congregation is larger than the morning one; it is not simply the preaching, but there is no service in the afternoon in Carlisle except in the cathedral, and one lecture, which your lordship may remember, in St. Cuthbert's; therefore persons who attend their parish churches in the morning are at liberty to come to the cathedral in the afternoon, and that makes the congregation better.

1640. But the regular cathedral service cannot be attended by any persons in the morning unless they absent themselves from their parish churches?—No.

1641. There is no precinct so large as to make a congregation?—No.

1642. Nothing but the families of the dean and canons?—Nothing.

The witness withdrew.

The Hon. and Very Rev. the DEAN OF YORK called, and examined. *Dean of York.*

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1643. (*Archbishop of Canterbury.*) How many years have you been the Dean of York?—Nine years.

1644. Have any changes taken place in the cathedral services since you became dean?—They have been made rather fuller. The members of the choir have been enlarged, and the services have been rather increased.

1645. How have the services been increased?—Previous to my appointment there was no afternoon sermon at any time of the year. There is now an afternoon sermon from Michaelmas to Lady Day.

1646. What are the services on Sundays?—The services on Sundays are three services during the winter and two at this period of the year.

1647. At what time are those services?—Last winter they were at half-past ten, four, and half-past seven.

1648. The service at half-past seven is in the nave, I believe?—In the nave.

1649. At these services, is the nave well filled?—Remarkably.

1650. About what is the number on the average?—They average not less than 2,000 and sometimes 3,000.

1651. What are your week-day services?—The week-day services are two full morning and evening prayer, the former at ten o'clock in the morning and the latter at four in the afternoon.

1652. How are these attended?—The morning service is attended indifferently. The hour is not a convenient hour for people in business; but the afternoon service is remarkably well attended all the year through.

1653. Have you sermons on the saints' days?—No. We had sermons on saints' days, but they were not attended at all, and it was considered rather an injury to the attendance than otherwise; and at the request of several of the regular attendants, the saints' days' sermons were transferred to the Sunday afternoon. Since that, certainly, the congregation has rather increased on the saints' days than otherwise. We have also on certain saints' days the Holy Communion.

1654. What are those saints' days?—The Circumcision, the Annunciation of the Blessed Virgin, St. Peter's, All Saints' Day, and Holy Thursday. On the latter a sermon has been preached from time immemorial.

1655. What is the attendance at the Sunday morning service?—Very good indeed.

1656. And on Sunday afternoons?—The Sunday services in the cathedral have been always remarkably well attended.

1657. I think you said you had increased the singers?—Yes.

1658. In what proportion?—When I came to York they had been reduced to the lowest possible standard, namely, three men and five boys.

1659. On each side?—On each side. Now we have six men and seven boys, and occasionally eight, on each side.

1660. Have you choral Communion sometimes?—On the first Sunday in the month.

1661. Where is the singing introduced?—It is merely the Sanctus and the Gloria in excelsis.

1662. When the short exhortation in the Holy Communion is used, at those words, "draw near with "faith," do the whole congregation advance towards the communion table?—No; they come to the chancel steps, as they are called, at the commencement of the Communion service, immediately after the Prayer for the Church militant, at the time the non-communicants retire.

1663. Are there candlesticks on your Communion table?—Yes.

1664. When are the candles lighted?—There are no candles in them.

1665. (*Bishop of London.*) You do not wear a cope?—No.

1666. Are there any in the cathedral?—No; we have a cope chest, but we have no cope.

1667. You have no means of knowing whether such a thing has been worn of late years, within the last 100 years?—I should think not.

1668. What is the mode in which the elements are placed on the holy table?—They are placed there before the service begins.

1669. You do not consider that the rubric obliges you to have them placed at a particular time in the middle of the service?—I am not prepared to say that.

1670. At all events it is not done?—It is a matter of convenience more than anything else.

1671. What position does the officiating minister, the celebrant, occupy at the consecration of the elements?—I myself, when I take that part of the service, read the commandments and the first part of the Communion service at the north end of the Communion table. At the commencement of the consecration prayer I arrange the elements, and I then read the consecration prayer in the centre of the table with my back to the congregation.

1672. Is that followed by all the canons or is it left to the discretion of each one?—I leave it to their discretion; and I do not positively know how it is, but I believe some do and some do not.

1673. In fact there is a good deal of following of custom in the cathedral?—Yes.

1674. It is not so much the rubrics or the canons, but the custom of the cathedral?—I, individually, endeavour to adhere to the rubric as closely as I can.

1675. You said there are large congregations at the cathedral, does that affect the congregations in the parish churches?—I am hardly able to answer that question. I have heard it commented upon in both ways. Some think that it does and some think that it does not.

1676. They must be persons who have parish churches to go to, of course?—The nave services, in my private opinion, make very little difference to the congregations in the parish churches; because, since they have been held in the evening of the Sunday, they have been attended almost exclusively by the working classes and working men, nine tenths of whom, I have been assured from various quarters, never go to any other place of worship at all.

1677. What is the order of preachers; who preaches at these services?—We have a succession of preachers. Sometimes the canons, sometimes myself, and sometimes strangers.

1678. Has it been customary for a long time to introduce strangers to preach in the cathedral?—No, not until the nave services were established.

1679. In the choir, I presume, nobody preaches except the dean or another member of the Chapter?—Very rarely.

1680. (*Dean of Westminster.*) Do persons who intend to receive the Holy Communion signify their names to you beforehand?—No.

1681. Have you any grounds for not observing that rubric?—We have no power of carrying it out.

1682. Do any instances occur to your memory of repelling anyone from the Communion?—No, never.

1683. Where does the Communion table stand?—It stands underneath the altar screen.

1684. Is that at the east end of the church?—Not at the extreme east end, but the east end with the exception of the Lady Chapel.

1685. Do you read the Athanasian creed?—No.

1686. Is it used in the church?—Always upon the days appointed.

1687. Is it read or sung?—Sung.

1688. By whom is it sung?—By the choir.

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1689. Not by the minister?—By the minor canons.

1690. Is it by the minor canons or by the singing men?—Both.

1691. (*Sir R. J. Phillimore.*) Can you tell us at all what the amount of your offertory is in the year?—Last year it was 472*l.*

1692. Have you upon that formed any opinion as to whether the cathedral service attracts the poorer classes in York?—Certainly.

1693. You think it does?—There is no question about it.

1694. You have no credence table, I suppose, from what you have said?—No credence table at all.

1695. Does there appear to be any ledge in the wall or anything of that sort where it might be used?—No, I think not.

1696. (*Rev. T. W. Perry.*) Have you any early morning service on week days or on Sundays?—On the great festivals we have an early communion.

1697. Do you read the morning prayers early on week-days or Sundays?—No, except upon rare occasions. I have had an 8 o'clock service previous to Convocation opening.

1698. Is there a cross on your altar or on the reredos?—No.

1699. Is there anything remaining in the cathedral of that kind?—I think not.

1700. You said you had no copes remaining?—No, there are no copes.

1701. Is there any record of when they were last used in your cathedral at all?—Yes, I think there is, but I am afraid I cannot give you any very accurate statement upon it; not since the Reformation, I believe.

1702. Are there any old customs remaining in your cathedral about using extra lights at particular festivals, as for instance, Easter or Christmas?—None at all.

1703. Have you more than one covering for the altar?—Yes, we have three.

1704. What are the colours;—One is a dark violet, for Lent; one is green, and the other is an old crimson one which I found there.

1705. What is your authority for using those colours?—I have no authority to give. They happened to be presents to the cathedral; one of them I found there.

1706. In fact you think you may exercise your choice as to the colours?—I do not think I am acting contrary to law.

1707. I think you were not asked whether you had any stoles in use in your cathedral for the minister?—The clergy generally wear either the stole or a scarf.

1708. Are they black or of different colours?—Black.

1709. All black?—All black.

1710. Is there any ornament upon them of any kind?—None at all.

1711. Do you begin the morning or evening prayer with any psalm or anthem or hymn?—No.

1712. Is there any hymn or anthem sung at all in the course of the Communion service?—No.

1713. Does any old custom exist of singing, for instance, the Agnus Dei?—I think not.

1714. Are there any alterations made in the appointed lessons?—No.

1715. Is the Apocrypha used in its order?—We use the calendar as it is appointed.

1716. Is the Apocrypha omitted by any of the canons?—No; we use the Apocrypha for two months in the year.

1717. Whenever it is ordered?—Whenever it is ordered.

1718. Is the collect for a festival used on a vigil or eve according to the rubric?—Always.

1719. Have you any marriages in your cathedral?—None.

1720. Is notice always given after the Nicene Creed of the saints' days and other days?—No, not from the altar steps.

1721. There is a notice given but not from the altar?—Occasionally there is a printed notice.

1722. No formal notice given by one of the ministers?—None.

1723. I do not think you have been asked how often the Holy Communion is celebrated in your cathedral?—Every Sunday, on Holy Thursday on four saints' days, and twice on the festivals.

1724. Have you any early communion on a Sunday?—On Whit Sunday, on Christmas Day, and on Easter Sunday.

1725. What is your practice with regard to giving notice of the Communion; do you use either of the exhortations after the Nicene Creed, or do you give some general notice in your own words?—In former days when there was only a monthly Communion—I am now speaking of the time before my connexion with the cathedral occurred—there was the ordinary notice which is given in parish churches. Since the weekly Communion has been established no notice is given.

1726. Do you use both the longer and the shorter exhortation at the time of celebration?—Yes, every Sunday.

1727. Is there any objection made to persons who are not going to communicate remaining in the cathedral, or may they do so if they please?—I take no notice. It is occasionally done; but very rarely.

1728. Are there any baptisms in your cathedral?—None at all.

1729. In fact, you have no sort of parochial duties connected with it?—No; it is not a parish church in any way.

1730. (*Rev. R. Gregory.*) How many communicants are there at the Communion; what is the average?—Last winter they averaged every Sunday about 40, and on the first Sunday in the month they were, I think, somewhere about 70.

1731. And on high festivals?—Last Easter we had 200.

1732. In what vestments do you preach?—Surplice, hood, and stole.

1733. What prayer do you use before the sermon?—The bidding prayer.

1734. (*Rev H. Venn.*) Is there in York the same intense love among the working classes for choral services which there used to be. I mean generally?—I think the love is very intense. I am not able to say, because I am not able to speak from my own testimony as to what it used to be.

1735. It is a characteristic of the York working classes?—Peculiarly so.

1736. Have they not choral societies among themselves?—Yes, they have a very flourishing choral society.

1737. And the working classes take part in the congregation with the choir?—To a certain extent.

1738. (*Mr. Beresford Hope.*) Your attention has no doubt been called to the rubric: "And here is to be "noted, that such ornaments of the church, and of "the ministers thereof at all times of their minis-"tration, shall be retained, and be in use, as were in "this Church of England, by the authority of "Parliament, in the second year of the reign of "King Edward the Sixth;" do you obey that rubric?—No, I must say I do not.

1739. What are your grounds for not obeying it?—I believe if I was to obey it, I ought to wear, according to the canon, a cope, the cope over the surplice or alb; and I am not prepared to say that if I were ordered to do it I should refuse.

1740. Not being ordered to do it you do not conceive yourself bound to revive it?—I do not feel at this present moment disposed to raise the question.

1741. (*Bishop of Gloucester.*) How many times is the Holy Communion administered in the cathedral?—Every Sunday, and on the festivals twice.

1742. (*Earl Beauchamp.*) Something has been said about customs remaining in the cathedrals; I believe I am correct in saying that the custom in the Cathedral Church of York, many years ago, was

that Holy Communion should only be celebrated once a month?—That was the custom.

1743. And that in consequence of an injunction of Archbishop Harcourt the Dean and Chapter were compelled to obey the rubric which prescribes a weekly celebration?—It was so.

1744. The custom was of no value; when the visitor enforced the law it was found not to be a valid excuse against the injunction of the archbishop?—Certainly it was not.

1745. (*Bishop of Oxford.*) Have you ever found in experience that any offence has been given by the mode which you mentioned of consecrating with your back to the people?—No, not the slightest.

1746. Have you noticed whether the good attendance at your cathedral is only owing to the Yorkshire people's love of music, or whether it appears to you to be a religious act, from your observation of them?—I should say very strongly a religious act.

1747. Not simply to hear the music?—No.

1748. Do you find by experience that the mode of consecrating that you mentioned prevents your being heard at all?—Not the least.

1749. (*Archbishop of Canterbury.*) Is the mixed chalice used?—No.

Adjourned to Monday next at 12 o'clock.

Jerusalem Chamber, Westminster, Monday, July 1st, 1867.

PRESENT:

Archbishop of Canterbury.	Sir Robert Joseph Phillimore.
Archbishop of Armagh.	Dr. Travers Twiss.
Earl Stanhope.	Mr. John Abel Smith.
Earl of Harrowby.	Mr. Beresford Hope.
Earl Beauchamp.	Dean of Westminster.
Bishop of London.	Dean of Ely.
Bishop of Oxford.	Dean of Lincoln.
Bishop of Gloucester and Bristol.	Dr. Payne Smith.
Lord Ebury.	Rev. H. Venn.
Mr. Walpole.	Rev. W. G. Humphry.
Mr. Cardwell.	Rev. Robert Gregory.
Sir Joseph Napier.	Rev. T. W. Perry.

The ARCHBISHOP of CANTERBURY in the Chair.

Rev. John Edward Kempe, M.A. called in and examined.

1750. (*Archbishop of Canterbury.*) You are the rector of St. James's, Westminster?—I am.

1751. How long have you been so?—For exactly 14 years.

1752. Can you state whether any changes have taken place in the order of the services since you have been there?—A few changes of a very trifling character; chiefly in the introduction of a larger musical element into the services. When I first came to St. James's there were no chants at all. There were only psalms or hymns sung, one after the morning prayer and the other before the sermon. Soon after I came into the parish I introduced the chanting of the canticles, and recently, within the last two years, we have also chanted the "Kyrie" after the Commandments. Within the last eight months we have introduced the chanting of the Psalms in the evening service.

1753. Not in the morning or afternoon services?—Not in the morning or afternoon.

1754. Do you find that change acceptable to the congregation?—It was, I think, very much the wish of the congregation that it should be done. When I first came there was a remonstrance made about the chanting of the canticles. A very influential member of my congregation called upon me and expressed some misgivings. He said that he did not object to the thing itself, but that he thought it might be a first step towards further changes, which he very much deprecated. That is the only thing in the shape of an objection that I ever heard.

1755. With respect to the Communion office, do you introduce any singing there?—None at all.

1756. You never have done so?—No.

1757. What is the dress in which you officiate?—Surplice and hood. I wear a scarf also.

1758. A plain scarf?—A plain scarf, being a chaplain. But I wore it before I was a chaplain. I found the scarf in use in the church, and I had been in the habit of using it in the diocese of London from my first coming into it, and I continued it as a matter of course.

1759. Have you any anthems in any of your services?—No, never.

1760. In the celebration of the Holy Communion, at what time do you place the elements on the table?—Immediately after the collecting of the alms, and before the Prayer for the Church militant. The elements, unconsecrated, are already on the table, but I transfer from the rear of the table, as it were, from a sort of super-altar, such quantity as may be necessary for the number of communicants, both of the bread and of the wine.

1761. And in consecrating the elements where do you stand?—At the north side.

1762. At the north end, in fact?—Yes.

1763. In the Communion office do you read both the exhortations, the longer and the shorter one?—Yes, both.

1764. And when the shorter one is used do your congregation advance bodily towards the Communion table or remain in their seats, and come up as they communicate?—They remain in their seats till they come up to communicate.

1765. With respect to the Prayer for the Church militant, do you use it on Sunday morning when there is no celebration of the Holy Communion?—No, never.

1766. How do you justify that?—Merely by custom.

1767. Have you any candlesticks on your Communion table?—None; excepting in the winter when it is very dark. We then use some candlesticks which have been in the Church for a great many years—three branch candlesticks—merely for the sake of light; for no other purpose. They do not remain on the Communion table afterwards.

1768. What week-day services have you?—Morning prayer daily at 8 o'clock. On saints' days, morning prayer, with the Communion service, again at 11; and on Fridays, morning prayer with the Litany again at 11. On Wednesdays we have a special service for the police force, the litany and an address at a quarter past 12.

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1769. Do you observe all the saints' days and holy days?—We observe all the saints' days and holy days.

1770. On which of those saints' days or holy days have you a sermon?—On none excepting Ascension Day, Good Friday, Christmas Day, and Ash Wednesday. On Ash Wednesday we divide the service, taking a portion of it at 8 o'clock and the rest at the 11 o'clock service; morning prayer at 8; and the Litany, Commination, and Communion service, with the sermon, at 11.

1771. On any of these occasions is the Holy Communion celebrated; I mean, on the saints' days and holy days?—Not on account of their being saints' days.

1772. Of course whenever there is a preface in the Communion service for a special occasion you do celebrate it?—We do not celebrate the Holy Communion on saints' days, as such.

1773. But on Ascension Day, Easter Day, and Christmas Day?—Yes.

1774. You celebrate the Holy Communion whenever there is a preface proper for the day?—On all those days for which there is a preface.

1775. (*Dean of Westminster.*) Did you find the daily service in use when you came or did you introduce it?—I found it. It has been, I believe, in existence ever since the church was first opened. There were three daily services when I first came; there was a service at 11 o'clock in the morning and at 3 o'clock in the afternoon as well as the morning service at 8 o'clock.

1776. How many attendants are there at the morning service generally?—It varies very much indeed; at this time of year there are sometimes from 20 to 30, but in the winter the attendance does not average more than five or six.

1777. Is the Athanasian Creed read or sung?—It is always read, but we have been thinking of singing it. It has not been done yet.

1778. Has it always been the custom to read it in the time of your predecessors?—Yes.

1779. Is it read on all the days when it is ordered?—Yes. It might be by accident omitted, but it is intended that it should be read.

1780. (*Rev. T. W. Perry.*) Do you preach in a black gown or surplice?—The gown always.

1781. You said you had no lights on the altar; do you happen to know whether there were any in the time of your predecessors?—I have no reason to think there were any. The only lights I know of are those I referred to,—simply brass candlesticks with three branches, evidently intended only for the purpose of giving light.

1782. You do not know of any belonging to the church?—I do not know of any. I do not think any exist or have ever existed.

1783. Do you divide the services on the Sunday morning or are the Morning Prayer, the Litany, and the Communion Service all said together?—The Morning Prayer, Litany, and Communion Service are said together.

1784. How do you distribute the elements; are they given severally to each person?—Yes.

1785. Are the words repeated to each?—Yes.

1786. What number of communicants may you have on ordinary Sundays?—We have a Communion every Sunday—at 8 o'clock in the morning on the second, fourth, and fifth Sundays (if there be a fifth Sunday); and at the noon-day service on the first and third Sundays in the month. I should say that the average number at the early Communion, taking it all the year round, is from 20 to 25. The average number at the other Communion, taking it all the year round, is from 80 to 90. The numbers have considerably diminished of late, I think from the habit of persons going out of town on the Sunday.

1787. Have you found any inconvenience at all from repeating the words to each person?—No inconvenience arises; because having three curates I have a large staff, but I suppose at a large Easter Communion, with two or three hundred communicants, there might be inconvenience if the number of ministering clergymen were not so large.

1788. The late Communion on Easter Day is attended by about 300?—No; the two Communions—early and noon-day together—used to exceed 300—but not for the last four or five years.

1789. Can you account for that decrease?—I account for it, as I say, by the increasing habit of persons going out of town for vacations, and on the Sundays also.

1790. How many have you at the Christmas Communion?—We have two Communions always on the great festivals; at 8 o'clock, and again at noon. I should think, as far as I can recollect, we may now have 40 or 50 at the early Communion on Christmas Day, and about 100 or 120 at the noon-day Communion.

1791. What is the population of your district or parish?—It is difficult to say, because there are conventional districts cut out of the parish church district, but the district connected with the parish church, exclusive of the conventional districts connected with two chapels within the parish, is about 12,000.

1792. When you say "conventional" you mean they have not been legally assigned?—Yes; one of them is a district of about 5,000 and the other of about 2,000.

1793. Which of your services do you find the poor attend most?—I should say the evening service on Sundays. There is a fair sprinkling of them at the other services. They are almost equally divided between the morning, afternoon, and evening services, but the greater number is in the evening.

1794. Have you any public catechizing?—In Lent always I have public catechizing, on Friday afternoons.

1795. But not every Sunday?—No.

1796. What class of persons come to the catechizing?—There is a general invitation issued throughout the parish, but it is never responded to. Therefore I am obliged to supply the material from the schools.

1797. (*Mr. Cardwell.*) Long acquaintance with St. James's probably enables you to say what the feeling of your parishioners would be with regard to the introduction of what are called the vestments?—I think the parish would be unbearable if I were to attempt it.

1798. (*Rev. R. Gregory.*) How many persons does your church hold?—Sir Christopher Wren estimated it at 2,000, but I should think the church would be very full with 1,200 or 1,500.

1799. About how much do the offertories amount to during the course of the year; the offertories and collections for all purposes?—I am not prepared to say. You mean including collections for charity sermons.?

1800. Yes, for all charitable purposes?—From 1,200*l.* to 1,400*l.* a year.

1801. You say that in the evening you have a musical service; is that a service at which the middle class, the tradesmen class of persons, attend chiefly?—Yes, almost entirely.

1802. Are not the seats at St. James's so allocated that the gentry have them in the morning and afternoon, and only the tradesman class in the evening?—There is an arrangement made under an Act of Parliament which was brought in by Bishop Blomfield by which the seats are let again for a very small rent in the evening—at half-a-crown a sitting; and a good many sittings are let; but it cannot be said to have been a success. I think it produces on an average from 40*l.* to 50*l.* a year, but many of the seats are let again to those who rent them for the morning and afternoon services, not so much because they desire to occupy them as because they desire to have the complete command over them.

1803. My point was, do you find a musical service more attractive to persons of the tradesman class than a plainly read service?—The musical service has

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not been introduced long enough for me to say that. I found it was very attractive in some of the district churches, and a wish was expressed on the part of some of the congregation that we should introduce the chanting of the Psalms ; that is the only difference that has been made in the parish church ; but as far as I can see it has made no impression on the congregation ; but the time for trying it has not been favourable, because at this time of year the congregations in the evening are not so large as they are when the evenings are shorter.

1804. (*Dr. Payne Smith.*) Do you use the stole ?—I do not myself, but my curates do.

1805. You probably wear a scarf ?—I wear a scarf.

1806. And is the stole that your curates wear black or of various colours ?—Plain black.

1807. In the same way, as regards the Lord's table, do you have various colours or only one colour ?—Only one.

1808. And that colour is red ?—Yes, it is merely a cloth on the top.

1809. Have you ever been requested by any member of your congregation to make any change towards more ornate services ?—No, never.

1810. Your congregations are perfectly satisfied with your present method of conducting the service ?—I have every reason to hope so.

1811. To the best of your belief ?—To the best of my belief.

1812. (*Dr. Twiss.*) What do you mean by musical service ?—Chanting more than was customary. When I first came there used to be simply, as I said, psalms and hymns sung, now we chant the canticles and the Psalms ; nothing more than that.

1813. You chant the portions which may be "said or sung" ?—Not the creeds. The creeds are to be "sung or said" as you are aware, but we do not chant them.

1814. You chant nothing but what may be "said or sung" according to the rubric ?—Nothing else.

1815. What do you mean by half-a-crown a sitting ; half-a-crown for the whole year ?—Half-a-crown per annum.

1816. In fact, a sort of payment for retaining the seat ?—For retaining the seat.

1817. Can you without difficulty explain the distinction between the scarf which you wear and the black stole ?—The stole worn under that name by my curates, is a broad strip of silk not folded in any way. The scarf is a double silk folded round and sewn together. That is the only difference.

1818. Are they different appreciably to look at ?—If you examine them pretty closely they are certainly. One is much smaller than the other.

1819. (*Mr. J. Abel Smith.*) Do the labouring poor attend St. James's ?—Not very much.

1820. Do you know whether they go anywhere ?—They do not go more to the district churches than they do to the parish church, but I think they go quite as much ; there is a sad want of attendance on the part of the labouring poor.

1821. Are there any large dissenting chapels in the neighbourhood ?—There is one large dissenting chapel called Craven Chapel, and there is also a Scotch church.

1822. Is it largely attended by the poor ?—I have no reason to believe it is even so largely attended as the churches connected with the Established Church.

1823. Is there any church in your district in which what are called ritualistic practices prevail ?—In my parish ?

1824. Yes ?—I should not call them ritualistic practices, but there is a church in which the choral service has been and is being very fully carried out.

1825. Do you think that attracts or repels the poor ?—I think that it attracts them. It is a church the circumstances of which are peculiar. From the time of its erection until recently, no form of service whatever appeared to attract the poor into it, although built in the midst of an extremely poor district. We had men of considerable preaching power there. They attracted certain congregations, but not the poor to any adequate extent.

1826. Have you any objection to mention where it is ?—In Berwick Street, St. Luke's church. Mr. Brookfield preached there for some time ; and when I came to St. James's there was a Mr. Jones there who was an attractive preacher. They collected congregations mostly from without the district, but never, I think, a thorough representation of the poor of the district. The present incumbent (also named Jones) has introduced a full choral service, and the effect has certainly been very marked. A large portion of the congregation, no doubt, is drawn from without, but there is a much larger attendance of the poor of the district than, so far as I can ascertain, ever was found before in the church.

1827. Do you know how often the services there are held ?—They are the regular services of the church, Sunday morning and evening, and I think there is an afternoon service, but that is a subordinate service.

1828. You mentioned 1,200*l.* or 1,400*l.* a year as being the produce of the offertory at St. James's ; does that include charity sermons ?—Including charity sermons.

1829. You do not at all recollect how much there is strictly speaking in the offertory, at the Holy Communion ?—On an average nearly 300*l.* a year.

1830. I suppose that goes in matters of charity ?—A great portion of it is devoted to the clothing of the boys of a school which appears to have been founded in days when there were very few poor and a great number of rich in the parish ; and when they did not know what to do with the offertory money. A school was founded called the "offertory school," and the boys of that school, eighty of them, are clothed with the offertory money, and that absorbs now the greater portion of it.

1831. (*Mr. Beresford Hope.*) You have not told us how many absolutely free sittings there are in St. James's ?—Absolutely free, about 500.

1832. Do any pew holders give up their pews so as to be virtually free sittings when they do not use them ?—Not formally, but practically they are given up. They are not filled up until a certain time after the service has commenced.

1833. Practically speaking, there are more than 500 sittings for the people who drop into the evening service ?—Yes, many more.

1834. And they make good use of them ?—In certain times of the year very good use. At this time of the year the church is thinly attended in the evening. People go out to walk in the parks.

1835. You informed us that you had only one cloth for the Lord's table ; do we gather from that that you make no difference in Lent ?—In Lent we have a black cloth.

1836. Then you have red for ordinary occasions, and black in Lent ?—Yes.

1837. Do you cover the table with a linen cloth only on the top, or all over ?—Only on the top.

1838. You informed us that at the prayer of consecration you stand at the north end ; may I ask whether you have adopted that because you found it customary, or from a consideration of the rubrics ?—Entirely from custom.

1839. You have not considered that the Prayer Book of 1549 orders the priest "to stand humbly before the midst of the altar ;" that there is no similar direction in the three intermediate Prayer Books, and that that of 1662 puts in the novel direction about the priest standing before the table ?—I am not unaware of all those circumstances, but I thought that custom over-rode them all.

1840. You adopt that position from custom ?—From custom entirely.

1841. Have you any consecrated churches or chapels of ease in your own district, putting aside the conventional districts ?—One ; St. Philip's, Regent Street.

1842. Is it under your immediate direction ?—No.

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1843. You do not hold yourself responsible for the character and number of the services there?—Not at all.

1844. From your own personal responsibility you only answer for St. James's itself?—I only answer for St. James's itself.

1845. What class of life are the attendants at the early Sunday Communions?—Every class that exists in the parish.

1846. Do you find a special attendance of poor at all at the earlier or the mid-day Communion?—The poor people, so far as they come at all, come more at the mid-day than at the early Communion. There are seldom any poor at the early Communion.

1847. Do you think people come to Communion when it is a short service who would be deterred by the length and consequent fatigue when it follows the whole morning service?—I have no means of answering that question, because I think that the early hour deters them, without any reference to the length of the service.

1848. You have no independent litanies except on a week day; never on a Sunday?—Never on a Sunday.

1849. (*Earl of Harrowby.*) How long has St. Luke's choral service been in operation?—About four years now, I think.

1850. Can you tell me what is the cost of your music and how that cost is defrayed?—We pay 50*l.* a year out of the pew rents to the choir, 25*l.* to the choir master, and 25*l.* for music and for sundry miscellaneous expenses.

1851. Has the introduction of the chanting of the canticles and the Psalms added 100*l.* a year to your expenses?—No, it has added nothing.

1852. It does not make any difference?—No; the choir were there and were very willing; in fact, rather desired it.

1853. It made no difference in your expenses?—No; but in the case of St. Luke's, to which I referred, it has made a considerable difference.

1854. Have you any information upon that point as to the expense of St. Luke's?—I think I could give general information. I do not pretend that it is very accurate.

1855. What should you say the cost is there?—I should think the cost of the choir is 100*l.* a year, as far as I can ascertain.

1856. (*Dean of Ely.*) With regard to the use of what are called the vestments, and incense, and the like, have you any knowledge as to the present increase or decrease of the practice?—No knowledge beyond what I derive from sources open to every one.

1857. (*Earl of Harrowby.*) In regard to St. Luke's, are there incense or vestments there?—No; merely choral service.

1858. (*Dean of Ely.*) Have you any knowledge as to the absolute extent of ritualism at this present time. I mean the extent of the use of the vestments and incense?—None that is peculiar to myself; none but what everybody else has.

1859. Have you any knowledge as to the increasing taste for a musical service?—Yes, decidedly; so far as my own parish is concerned I should say that it is a taste that is very rapidly increasing and extending itself very widely; and I have had some remarkable illustrations of the manner in which it extends to those who are extremely sensitive about what is called ritualism and what may be considered to be Romanizing tendencies in service; how those persons, almost in the same breath, have expressed their warm approval of choral service and their strong disapproval of what are called ritualistic practices.

1860. Then, drawing the distinction between what may be called for shortness' sake a ritualistic service and a choral service, you say that there is a strongly increasing taste for the latter, though you are not able to speak as to the former?—I think there is, decidedly.

1861. Is that feeling shared in by the poor people?—Not to the same extent, I think, as among the better class, but I think it is an increasing feeling amongst them.

1862. I think it has been said in evidence on some former occasion, that the taste rather belonged to the upper and lowest classes, and was not so much shared in by the middle class; do you confirm that?—I think the middle class share it to the full.

1863. You mean that they have a strong desire for a good musical service?—Yes, as far as I can judge, quite as much as the upper classes, if not more.

1864. I think you spoke of the seats being let in St. James's; are they let under a special Act of Parliament?—The evening sittings are.

1865. But are the sittings let for the morning and afternoon services?—That is a question that at one time agitated the parish a great deal, and there is a very great deal of difficulty in answering it. I cannot answer it, and very eminent lawyers are divided about it.

1866. You can answer whether they are let?—They are let, but whether legally or not it is impossible for me to say. There is no doubt that a letting up to a certain point is legal, because the Act of Parliament by which the parish is constituted expressly provides that a certain sum (30*l.* a year) shall be paid out of the pew rents; but the question is how far the pew rents may be legal, how far their legality may extend.

1867. (*Rev. W. G. Humphry.*) At St. Luke's, Berwick Street, is the choral service a completely choral service from beginning to end or only the chanting of the Psalms?—Completely choral from beginning to end, and with a surpliced choir.

1868. Can you tell me if there is anything peculiar in the doctrine that is preached at St. Luke's church?—Certainly, it is not what is generally considered to be symbolised by ritualism.

1869. Would it be the reverse; could you classify it at all as having anything peculiar to it?—I should rather call it broad church.

1870. A combination of the broad church teaching with choral service?—Yes.

1871. You say that you wear a scarf with your surplice; do you wear it also with the gown in preaching?—Yes.

1872. The same scarf?—Yes.

1873. Could you refer to authority for wearing it with the gown?—I never have taken pains to seek any authority for it. It is a matter of custom.

1874. And the same with regard to wearing it with the surplice?—Yes.

1875. Do you deliver the cup always into the hand of each communicant?—Always.

1876. Do you ever find that any decline to receive it?—Never, upon any ground that I could understand to involve a principle. There have been paralysed persons whose hands shook so that they could not receive it.

1877. Have you reason to believe that any of your parishioners are attracted away to what are called ritualistic churches?—Yes, I believe some are, but not many for the population.

1878. You have never had an application made to you to establish such service yourself?—Never. The reason that has been given to me for persons attending the Chapel Royal, for instance, in preference to the parish church, is that it was a choral service, not that it was ritualistic.

1879. (*Bishop of Gloucester.*) You have daily service in your church at St. James's?—Yes.

1880. Do you terminate it, as I have heard it is sometimes terminated, at the end of the third collect?—No, never.

1881. Do you, when the Apocrypha is appointed to be read, make any change in the lessons, or read those which are appointed?—I read those which are appointed.

1882. Could you tell me whether the same rules prevail as to St. Luke's, Berwick Street; is there, for instance, daily service there?—Yes.

1883. And your other answers would also apply to St. Luke's?—I should think so, but I cannot answer for that.

1884. Could you tell me the number of the morning congregation at the daily service?—I mentioned that at this time of the year it was 20 or 30, but in the winter and out of the season it is much smaller.

1885. (*Earl Beauchamp.*) I believe you are chaplain to the Bishop of London?—No, I am chaplain to the Queen.

1886. That entitles you to wear the scarf?—Yes, but I wore it before I was chaplain to the Queen.

1887. Do you preach in the gown?—Always in the gown.

1888. Why?—It has been customary. I never have preached in a surplice, except I found it was the custom of the church. I found the use of the gown prevailed at St. James's and I continued it. I believed it was the prevailing custom of the Church of England.

1889. You celebrate the Holy Communion in a surplice?—Yes.

1890. On the ground of custom as well?—Yes.

1891. You have not formed any opinion on the legality of the use of the gown in the pulpit or the surplice in the Communion?—No. The question was presented to me very early in my ministry by a very eminent man, Archdeacon Vincent Bayley, whose curate I was. I have a letter of his in my pocket in which he refers to the law on the matter, but I never could find out upon what ground he rested it. He says that an incumbent should preach in his surplice, but no one but an incumbent has a right to preach in a surplice.

1892. Did I understand you to say there were 500 free seats in St. James's church?—Quite as many as that.

1893. Does that include the accommodation for the school children?—We have no school children in the church at all. It includes the accommodation which would be for the children if they were there.

1894. In the galleries?—The gallery which was once appropriated to the school children is now occupied by the choir.

1895. Is that included in the 500 free sittings?—Yes; but that gallery does not hold more than 40.

1896. Where are the other free sittings?—Some of them run down the centre of the church and some are under the gallery. Others are at the north-west and south-west doors. Others run up the sides of the aisles. In fact they are dispersed all over the church in various places. The best portion of the church, the very centre of all, contains about 120 free sittings.

1897. Are they occupied by the labouring classes?—Very little.

1898. I think you told us there was an increasing taste for musical service. Do you find that your services at St. James's are better attended than they were; for instance, is the attendance at the Holy Communion increasing or decreasing?—Decreasing, I should say, certainly. It has nothing to do, I think, with the form of the service, but it has to do with the circumstances I mentioned before,—the habit of persons going out of town on the Sunday, the church being filled almost entirely by strangers, and a different set of people every Sunday.

1899. Is there any credence table?—There is no credence table.

1900. Why is there not?—I did not find one, and did not think it necessary to introduce it. I thought I sufficiently fulfilled the requirement of the rubric by placing the bread and wine required for consecration on the table at the time appointed by the rubric; that is, immediately before the prayer for the Church militant.

1901. It is placed on the table?—The quantity that is required is placed there, a vessel containing the wine standing on a super-altar. I transfer from the larger vessel to smaller ones, that is to the chalices, so much of the wine as will be required for the number of persons that attend, and I transfer from a large dish to the patens so much bread as will be required. I place upon the table as much as will be required of both elements.

1902. It was placed there before?—I do not pretend to justify the practice, except by saying that I found it, and it seemed to me satisfactory.

1903. Can you tell us at all the class of persons who go to St. Luke's, Berwick Street, as choristers?—I should think they are young men employed in shops during the week and boys in schools.

1904. Have you any habitual attendants at St. James's corresponding with the young men who form the choir at St. Luke's, Berwick Street?—Yes; a large number, in the evening service particularly.

1905. Any on Sunday morning?—A fair sprinkling, I should say, but not a large number.

1906. And regular attendants?—Some but not all regular attendants.

1907. You said there was no singing in the Communion office. That followed an answer that you had introduced yourself the singing of the "Kyrie"?—I understood the question to refer to that portion of the service which is only used when the Holy Communion is administered.

1908. Does that include the offertory sentences and the prayer for the Church militant?—No; we do not read those on Sundays when the Holy Communion is not celebrated.

1909. What do you mean by the Communion office?—I mean that portion which generally follows the sermon, commencing with the offertory and going on to the administration of the Holy Eucharist.

1910. When you celebrate the Holy Communion early, do you begin with the Lord's Prayer?—Yes.

1911. (*Bishop of Oxford.*) Have you introduced the custom of evening Communion?—No.

1912. Is it introduced into any of the churches depending upon St. James's, under you?—It has been introduced into St. Philip's, Regent Street; but I cannot say that St. Philip's is dependent upon me. I do not exercise any control over it.

1913. It has not been done there with your consent?—Not with my consent, nor in spite of any opposition of mine. I have expressed no feeling about it. I have no control over it.

1914. Have you met, in your own congregation or elsewhere, with any desire for a service with a higher ritual, though short of vestments?—No, certainly not.

1915. When you mentioned that a good deal of the best part of the church was given to the poor, did you refer to the free sittings in the centre?—In the centre. They are very unsatisfactory as sittings, but they are in the best part of the church.

1916. Am I wrong in gathering from your answer that really, in point of fact, the poor have the worst places in St. James's church?—I think they have; taking all things together, when the accommodation, is good, the situation is bad, and vice versâ.

1917. Have you noticed any difference in the numbers, increasing or decreasing, at your early daily services?—On the whole, I think it has rather decreased.

1918. How many should you estimate it at?—I mentioned about 20 to 30 at this time of year, and in the winter about half a dozen.

1919. (*Earl Stanhope.*) In reply to a former question you mentioned a large chapel of Dissenters in your parish; but you were not asked to what sect of Dissenters it belonged?—They are Independents.

1920. Have you ever adopted the practice of mixing water with the wine in the Holy Communion?—Never.

1921. Can you trace the existence of daily morning service for many years past at St. James's?—I have reason to believe ever since the church was consecrated, but not at the present early hour.

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1922. Was that not unusual in former times in the London churches ?—I should not suppose that it was usual. It appears to have been Archbishop Tenison's desire. He was rector of St. Martin's at the time when St. James's was taken out of St. Martin's, and he endowed a chapel in the parish and made special provision for a daily service there. There is no provision for a daily service in the act of parliament constituting St. James's a parish ; but I should think it was by the wish of Archbishop Tenison that the daily service was introduced. I judge from what he did in regard to the chapel of his own founding.

1923. There has been daily service as far back as you can trace ?—Yes. In fact there was service three times a day when I came into the parish,—three o'clock in the afternoon, in addition to the morning service at 8 and again at 11 ; but I found that day after day nobody came either at 11 or at 3. I had an account taken of the number of persons who attended at 3, and I submitted that to Bishop Blomfield at the end of my first year, and consulted him as to the desirableness of continuing the service. He was of opinion that it was not desirable to continue it under those circumstances. I have tried it since then at later hours, but with very little if any success ; and therefore I have abandoned it altogether except in Lent. During Lent, at half past five, I have evening prayer, and that is moderately well attended, by perhaps 10 or a dozen persons, but never more.

1924. (*Archbishop of Armagh.*) Are we to understand that your congregation is perfectly satisfied with the manner in which divine service is carried on in your church ?—I have no reason at all to doubt it.

1925. No suggestions have been made by any considerable body or portion of the congregation for any change ?—None whatever.

1926. (*Archbishop of Canterbury.*) Is the clerk in orders included in the three curates you said you had? —Yes.

The witness withdrew.

Rev. G. Nugee, M.A.

The Rev. George Nugee, M.A., called in and examined.

1927. (*Archbishop of Canterbury.*) You are, I believe, the incumbent of Wymering ?—I am vicar of Wymering and rector of Widley.

1928. Are they two churches ?—They are united benefices ; two parishes with distinct vestries.

1929. A curate, I suppose, officiates in one church? —Yes ; I have a school-chapel, and also what is called a fort-chapel. The Government allows me to use one of the casemated batteries in the Hilsea lines. I have four places of worship.

1930. Two parish churches ?—Yes.

1931. Are the services in each of these churches exactly the same ?—Not as regards the daily services. On Sundays they are identically the same as regards hours : matins half-past 10 in the morning, evensong at half-past 3. On week days the service at Wymering is daily celebration in the morning, daily matins, and daily evensong.

1932. And daily celebration of the Holy Communion ?—Yes, for years past.

1933. What is the distance between the two churches ?—I should think about a mile ; it is about 25 minutes walk over the hill. Widley Church is on the north side of the hill, and Wymering is on the south side.

1934. How long have you been incumbent?—About nine years.

1935. Who was your predecessor ? — My own brother. I am patron and incumbent.

1936. Did you make any alteration in the mode of conducting service ?—Yes ; the services too were merely one in each church on Sunday formerly ; now there are about six or seven services every Sunday, not to mention daily services.

1937. Are the services on Sunday the same in each church ?—They are in nearly every respect the same. The vestments are used in both churches.

1938. Will you state what the services are on Sunday ?—An early celebration in the morning at 8 o'clock ; matins at half-past 10, followed by Holy Communion and sermon ; evensong at half-past 3. That is at Wymering.

1939. Is there any sermon ?—There is a sermon in the afternoon too. At Widley there is service at half-past 10 and half-past 3, and a sermon at both services ; and on the evening of Sunday I have a seven o'clock service at a school-chapel at Cosham, which holds three or four hundred people. It is a choral evensong.

1940. What are the week-day services ?—Every morning at half-past 7, through winter and summer, there is a celebration ; matins at half-past 8 ; evensong at 5 ; Litany at 12 on Wednesdays and Fridays.

1941. What is the population of Wymering ?—The population of the united parishes is little under 2,000, which includes a few soldiers at Hilsea Barracks.

1942. What is the population of Wymering alone ? —It is about half that ; I cannot say exactly. I think Widley is a little more than Wymering.

1943. What numbers attend the morning celebration in the week day ?—The communicants in the morning are mainly confined to the religious bodies that I have there,—the sisterhood and a few of the parishioners. I can scarcely tell the average, but I think it would be about 10.

1944. You spoke of a sisterhood ; what is that ?— There is a sisterhood and also a body of young men training for offices in the Church, and for mission work, and so on. There are about 12 of them.

1945. What vestments do you use ?—The cope and chasuble. I have no vestments as yet for deacon and sub-deacon, because I have no use for them.

1946. When do you use the cope ?—At marriages, at the Magnificat, and other processional occasions.

1947. You change the dress in the middle of the service ?—Yes.

1948. Is there a pause in the service ?—No ; there is no pause at all in the course of the Magnificat.

1949. Do you go to the vestry ?—Yes.

1950. There must be some pause then ?—No ; I move just before the lesson ends. It does not take a minute.

1951. Is your service choral throughout ?—Yes, always throughout, except on certain plain days.

1952. What hymns do you use ?—The Salisbury hymnal for the words. The hymn tunes I have collected from various quarters.

1953. Is music used in the celebration of the Holy Communion ?—Yes ; I may say we have three gradations ; one is a perfectly plain service without any singing ; the second is a sung service without an organ accompaniment ; the third is a high celebration with organ accompaniment and sung throughout.

1954. When do you make these differences ?—On an ordinary day, at early celebration, it is perfectly plain ; on a minor festival of the church we sing the service without the organ accompaniment, and on great festivals we have the organ.

1955. What do you call the minor festivals ?—Any of the black letter days of the English calendar.

1956. Will you mention them ?—St. Swithin's, or the Venerable Beda, or St. Cecilia, any that have been retained in the English calendar.

1957. At what time do you place the elements on the holy table ?—At the proper place,—at the oblations.

1958. Where do you consecrate the elements ? Where do you stand ?—At the centre of the altar.

1959. How much of the Communion service do you pronounce with your back to the congregation ?—Not very much ; I usually stand round. I have not altered that habit very much in my church. At the

consecration I certainly always have my back to the congregation. I read the epistle and gospel facing the people. Ritually my church is not very minute; I have retained the bolder features of ritual, but I have not adopted the very great minutiæ of ritual.

1960. Where do you read the Prayer for the Church militant?—A little to the north side of the altar, not quite in the centre.

1961. The greater portion of the Communion service is read with your back to the congregation?—I always say the prayers with my back to the congregation.

1962. In what vestment do you preach?—In the alb and stole; it is what is called an alb-surplice; it is not a tight alb.

1963. Is there elevation of the consecrated elements in your church?—A slight elevation.

1964. What is the object of that?—Its Catholic use.

1965. You merely follow it as a custom without any meaning?—I myself certainly attach some meaning to it, but I do not regard it in a superstitious point of view that I am aware of. I do not wish to introduce it except as being a custom of the Church throughout the world, east and west.

1966. Have you any collections beside those of the offertory; any collections after sermons?—No, merely the offertory.

1967. What does your offertory amount to in the course of the year?—The offertory is about 2*l.* a week. From the very day I adopted the vestments the pence trebled themselves. I never knew what a poor man's penny was before, but from the very day I adopted the ritual of the Church the pence trebled themselves, and it is now really a considerable sum. That is a fact which rather startled me, and I thought it as well to mention it.

1968. I suppose all the sittings in your church are free?—It is a very ancient church, a thousand years old. There are plenty of free sittings and the whole church is regarded as *quasi* free, but sittings are assigned from time to time to the parishioners.

1969. Have you any music in the celebration of the Holy Communion?—Yes, on high festivals.

1970. In what part does it occur?—There is, of course, the Kyrie, the Introit, the Creed, the Sanctus, the Gloria in excelsis, and the Sursum corda. In fact, wherever music is available it is used.

1971. Do you confine yourself to the direction of the rubric as regards the singing or saying?—I think so. I do not know that I sing anywhere beyond where it is prescribed or permitted.

1972. Do you introduce any hymn in the Holy Communion?—During the communicating there is a soft hymn sung at times.

1973. You do not think that interrupts the devotion?—On the contrary, I think it increases it, and I have every reason to believe it.

1974. (*Archbishop of Armagh.*) When you introduced the vestments and changed the service, did any of your parishioners object?—No; I had no formal objection at all.

1975. Did any leave the church in consequence of your change of service?—Not, I think, in consequence of the vestments; I think the only thing to which there has been objections has been the incense. Some of my parishioners have spoken to me about that as not liking it, but they have never left the church on account of it.

1976. What authority is there for preaching in an alb? I suppose what you call an "alb-surplice" is an alb?—I do not know whether I may go into the law of the question; it is in reality a surplice that I preach in. I call it an alb-surplice simply because it is closer in the sleeves than usual.

1977. That appears to me to be a new vestment altogether; we have an alb and a surplice, but this is a kind of half and half?—You may call it a surplice if you please. I do not wear the cord round; I do not wear it as an alb; it is with a stole pendant; it is a surplice.

1978. You say your parishioners in Wymering are about 1,000?—Yes. *Rev. G. Nugee, M.A.* 1 July 1867.

1979. How many attend morning service?—The church itself is, as I say, mainly attended by the religious bodies which I have established in my parish.

1980. I do not mean the early services but the second service on Sunday? There is a Communion early in the morning?—On Sundays it is as full as a church can be; each church holds 400 or 500 people. There used to be four people on a Sunday afternoon.

1981. (*Earl Stanhope.*) You have mentioned incense; will you explain your mode of using it?—I use it at the introit, at the oblations; I do not use it personally at the consecration.

1982. You state you received remonstrances or objections from some of your parishioners?—Only saying that they did not quite like incense, but now I think they are familiarised with it, and there is no difficulty raised; that was at starting.

1983. Have you adopted the practice of lights on the Lord's table?—For many years.

1984. You do not mean that you found it established?—No; my brother did not adopt them, but he was intending to adopt them.

1985. You light the candles on the altar without reference to giving light, but as a symbol?—We generally have lights about the altar at evening service, but I never light the great altar lights except at the Sacrament.

1986. As I understand, you light the candles not to give light in the evening?—No, not merely for utilitarian purposes.

1987. Symbolically?—Certainly.

1988. Do you make any increase in those lights on saints' days?—Yes.

1989. Have you adopted the practice of mixing water with the wine at the Holy Communion?—Yes, for many years; in fact always.

1990. What do you intend to symbolise by that?—I do not know whether it is pertinent to the question, but it is a signification I believe of the two natures of our Lord—his divine and human nature.

1991. Who is your diocesan?—The Bishop of Winchester.

1992. Have you ever received any remonstrance from the Bishop on the subject of these practices?—No, not a word for the last three years. About six years ago, when I began a higher choral service, a few of the parishioners raised a memorial. They sent it to me first and then to the Bishop. I said at the time "I decline to read this thing; it will be better for you to send it to the Bishop." They sent it to the Bishop of Winchester, and he wrote to me and said "What does it all mean, will you tell me?" I wrote back, simply stating that, of course, as my spiritual father, I was bound to listen to his monition, which I was prepared to do. I said if he would kindly write to me in a letter as to anything which I did which was abnormal or illegal in the church, I would tell his lordship exactly what I should do. I said I should send it to Sir Robert Phillimore and abide by his decision. I have never had a word with the Bishop of Winchester since then. He has been to visit my parish. He has consecrated a cemetery and visited the sisterhood. He gave them his benediction in the most fatherly manner, and expressed himself delighted with the working of the institution.

1993. From what you now state, I think that I misunderstood your former answer. I understood you to state that the only practice which had caused objections on the part of your parishioners was the use of incense. From your last answer I conclude that another part also, namely, the use of the choral service, has also been objected to?—Yes; I am dividing the inquiry into two parts. You asked me a question in reference to anything like reproaches on the part of my people, and I referred more especially to the time when I adopted the vestments about three years ago. Previous to that time that memorial to the Bishop of Winchester was the only protest.

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1994. Has any other portion of these practices besides the choral service and the use of incense led to objection on the part of any of your parishioners?—I am not aware of any.

1995. Do you find families who were in the habit of attending before cease to attend in consequence?—Not since the adoption of the vestments. If there was any falling away from the church it was in the early part, at the very beginning, but that was counterbalanced by the dissenting chapel being shut up, the proprietor of that chapel being in my choir at the present moment, and being one of my chief supporters. He has not gone away from the church on account of the vestments, or incense, or anything else. On the contrary, he, with the other members of the choir, presented the church with a most beautiful gemmed processional cross.

1996. I gather from your answer that some families ceased to attend the service in consequence of some of the earlier practices. Have those families since returned or do they still continue to absent themselves?—Many of them have returned. Several of those who still keep away from the church are persons whose lives, if they were looked into, would at once show the cause.

1997. You stated that persons who formerly attended the service ceased to attend, and you say that their lives are such as may explain that?—Yes.

1998. Still if those persons attended the service at at an earlier period the cause you assign cannot be the only one?—The fact was this: I was brought into personal collision with some of them. As long, for instance, as things were easy-going in the parish and nobody took the slightest notice of whether their wives were churched or not, they did not mind; but when I said I would not church a dishonest woman by the side of an honest matron, and took my stand on a high view of things, it was the cause of what I have mentioned.

1999. Am I to understand that you refused to administer the rite of churching when you were not perfectly satisfied of the character of the person?—Yes.

2000. (*Bishop of Oxford.*) Can you trace any distinct effect upon the poor of your parish from your changing the service from the high choral to the vestmented service?—No, I can trace no effect but what is for the better; I cannot see any deterioration.

2001. I did not ask good or bad, but can you trace any effect?—I think the whole tone of my parish has been raised. I have every reason to believe that drunkenness which in my parish was proverbial on Sunday and the non-church-going spirit which formerly existed have disappeared. The fashion in my parish now is to go to church; certainly results as regards numbers would prove that.

2002. To your own knowledge have the poor taken any interest in the vestments?—They like them very much.

2003. Will you give any proof of that beyond your own impression?—I cannot, excepting the offertory, which is very good evidence, I think, in England, because if you do things meanly the poor man will be mean, but if your are magnificent he will give something more liberally; that is a law which I have distinctly ascertained.

2004. You have farmers in your parish?—Yes.

2005. Can you trace its effects upon them?—My communicants have increased in that class and also among the poor.

2006. Can you trace any effect on the wealthy classes in your parish?—I think the wealthy classes as such are in favour of it. I must state, that the influence of my church upon the young officers in Portsmouth has been most marked and material; I regard that as my mission. When I went down there, I did not know what my mission was, but I have every reason now to believe that my mission has been amongst the young officers of the regiments that come into Portsmouth. There are always 5,000 men in garrison. The regiments are changed nearly every three months. The young officers come over to my church four miles from Portsmouth. My parish joins on to Portsea. It is four miles walking and eight minutes by train. The influence I have on the young officers is most marked, and it is a matter of proverb at Southsea and Portsmouth, that whereas they used to lounge about Southsea Common on Sunday now the question is, "Have you been to Wymering?" The marked change in the devotional posture of the young officers is to me most remarkable. The number of communicants among young officers that go there on Sundays, their devotion and their general attention is most marked. That is regarded in our neighbourhood as a great feature of our work.

2007. Does it apply to any members of the army below the officers?—The artillery at Hilsea are in my parish. Many of the sergeants are very fond of coming to church, and are continually attending there.

2008. You said you had not in your church any of the minutiæ of ritualism, will you explain what you mean by that?—For instance, changing the epistle and the gospel side, the deacon coming and taking the book away, and changing about; all that kind of minutiæ I have particularly avoided. The Saxon character is a simple, grand character, and should be treated as such. What the Saxon wants is a grand ritual in its bolder and nobler features, without all the minutiæ which would suit an Italian. That would not suit a Saxon.

2009. I think you said you have been in the habit of censing persons and things?—Not persons, but things—oblations.

2010. Is the incense swung?—Yes, it is used in the ordinary way in the censer.

2011. What is incensed if persons are not?—Oblations mainly, and the altar is incensed round in the ordinary way.

2012. Is the gospeller incensed?—No.

2013. It is only the holy table and the sacred elements as I understand?—Incense is used at the introit, but not with reference to any person or thing, except with reference to the Deity.

2014. Is the incense used at the time of singing the Magnificat?—Yes.

2015. What is incensed at that time?—It is merely offered to the Deity.

2016. Towards the sky?—It is raised up.

2017. You mentioned that upon one occasion a complaint had been sent to you which you desired should be sent on to your Bishop?—Yes.

2018. Was that complaint solely confined to the introduction of the choral service, or was any ritual question mixed up in it?—There was no ritual question at that time; it was in very early days, long before I adopted the vestments.

2019. Are we to understand that it was the introduction of the choral service and not what may be called high ritual which provoked opposition?—Yes; it was the first beginning of the movement in my parish, which of course began first in the choral form.

2020. You stated in your letter to the Bishop of Winchester that your course would be to send his letter to Sir Robert Phillimore, and that you should then be guided by Sir Robert Phillimore's direction as to the attention you gave to it?—Yes.

2021. Did you mean to convey by that that you would obey if you were instructed that the law would make you obey, and not obey if you were instructed that the law would not make you obey?—I felt that the Bishop was amenable to the law as well as myself and that the law was our common standing point, and the only chance of peace and unanimity would be an ultimate reference to the law.

2022. Have you not had other services than those which have been described in your parish?—Do you mean in the parish church?

2023. I mean connected with the public service in your church?—Not that I am aware of. To what kind of service does your Lordship refer?

2024. To observance of the May Queen, for instance; does that in any way join itself on to any service in your church?—None whatever, except an ordinary matin service. I have been very careful to keep free from festivities of that description anything like a sacramental service. It has been a very jubilant matin service and evensong.

2025. At the time of celebration do your assistants stand in any particular relation as to position to yourself?—I have no deacon or sub-deacon, I have not staff enough; but the sacristan and two acolytes stand and serve the elements. The sacristan is the postmaster of the town.

2026. Have you been able to trace any tendency in the services you have introduced to lead persons towards the Church of Rome?—On the contrary, it has kept them from it; and, moreover, I may state this, that as long as I confined myself simply to what I may call the Anglican system and high choral service, the Roman Catholics from Portsmouth used to come over to listen to the music; but directly I adopted the Catholic vestments, and made myself a claimant to any Catholic privileges as member of a branch of the Church Catholic, Bishop Grant, of Southwark, sent down an order to Portsmouth forbidding any member of the Roman Catholic Church to come to Wymering Church; and, moreover, a preacher came to preach against me for a quarter of an hour from the pulpit, which he did at the Roman Catholic chapel at Portsea. As long as I retained the Anglican service they did not come, but directly I adopted the Catholic service they began immediately to oppose me. Surely that is indicative that they do not consider this Catholic movement in their favour; in fact, I know, on the contrary, that they regard it with a great deal of jealousy.

2027. You mentioned that you used the mixed chalice; will you state whether you consider that consistent with the rubric of the Church of England?—Yes, I do.

2028. The words are: "And when there is a "Communion, the priest shall then place upon the "table so much bread and wine as he shall think "sufficient." Will you explain to the Commission how you understand that to permit the putting wine mingled with water, instead of wine alone?—It is not forbidden.

2029. Is there not another thing ordered to be put on—wine, not wine and water?—It does not say wine alone.

2030. (*Earl Beauchamp.*) How many years have you been in orders?—I was about eight years at St. Paul's, Knightsbridge. I suppose I have been in orders nearly 20 years.

2031. Your experience has been varied?—Yes, from London to the country; but it has always been, of course, in a particular element. I began the movement in London with Mr. Bennett in the first beginning of it.

2032. What is the result of your observation with regard to the effect of the various types of service? When the services have been made more hearty, has there been a corresponding growth of devotion on the part of the congregation?—I have every reason to believe so, especially in reference to the Holy Communion.

2033. You told us that at Wymering, some years ago, there was only one service on Sunday, and also one only at Widley?—That is all.

2034. When that state of things existed, was there any eager demand for change?—It was before my time.

2035. Do you know whether people who were subjected to that state of things were very anxious for higher privileges?—I should think so from this: the Bishop of Winchester at last ordered that there should be two services in each church. I presume, therefore, there must have been some complaint made of which I am not cognizant.

2036. Do you find as a rule that where there is the absence of religious privileges persons are anxious to receive them; or, on the contrary, that the providing religious privileges induces the congregation to appreciate them?—I think so; the more you put the privileges before the people, the more they will avail themselves of them. *Rev. G. Nugee, M.A.* 1 July 1867.

2037. In all these observances which you follow up at Wymering it is your object, as far as you possibly can, to obey the rubric, neither going beyond it, nor falling short of it?—That has really been my object; and I should be sorry to be unfaithful in any way.

2038. It is your belief that you are merely giving effect to the law and the spirit of the Church of England in carrying this out?—Yes, certainly; and also (which is one object that always has been a great object to my mind) the ultimate effect which the course of years may produce in favouring the re-union of Christendom; the adoption of anything that may, consistently with the English Church, favour ultimately the great question of the re-union of the whole of Christendom.

2039. You mean that where you find observances prevailing over the whole of Christendom which were not forbidden by the Church of England, that would rather weigh with your mind?—That has been the great motive of my action. If the Eastern Church agrees with the Western Church on any given point, and I can satisfy myself that it was in the Levitical law and in the Church of the Apocalypse—as, for instance, incense—I should have no hesitation in adopting it, and abide the issue as to whether the Church of England could legally sanction it or not. I felt that the Church of England was a body of the Church Catholic; and I felt certain that the time would come when she would not go against scripture or against the Catholic Church.

2040. (*Bishop of Gloucester.*) You have stated most frankly and openly your ultimate desire, and you have also stated your desire to conform to the rubric of the Church of England. With regard to censing things, which I understand you to do, I think you stated that you answered your bishop in regard to a point that might be a cause of difference between you, that you would refer it to Sir Robert Phillimore?—I did in early times in regard to the music and so on.

2041. In regard to censing things, are you aware that Sir Robert Phillimore has expressed his judgment?—I am aware of it.

2042. Are you aware that eight other lawyers besides Sir Robert Phillimore have expressed their judgment?—I am.

2043. Are you aware that the Lower House of Convocation of this province has expressed its judgment?—I am.

2044. How then can you reconcile the maintenance of censing things with what you have stated, you having previously stated a desire to conform to what was the law?—Let us ascertain the law; *pendente lite* I hold my own, but let us ascertain the law. That is what we are now doing.

2045. Then you would not now rely upon any answer that Sir Robert Phillimore might give upon any point?—When I referred to Sir Robert Phillimore, it was of course as an advocate and as a person who would give a real legal opinion. Now I presume that the thing will go into a higher court altogether, and the Church will speak. It will be then for me to forget Sir Robert Phillimore in the voice of the Church.

2046. You have therefore to change your general attitude now, in regard to the expositions of the law, from what it was at the time you made that answer to the Bishop of Winchester?—Certainly, because now the thing has taken another phase altogether; the thing has gone onward and upward; you have now got a Commission, you have got causes in courts of law, and of course one must now abide by the ultimate decision of the law.

2047. Have you any place for confession in or connected with, either of your churches?—I do not

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quite understand what you mean by "place for "confession."

2048. I believe the technical term is a confessional box, but I do not know whether I may use a term that sufficiently expresses what I wish to ask. I am obliged to use the word place, that I may obtain the candid answer which I am sure you will give?—Confessions are frequently heard in my church; they are generally heard just at the rail by the sacristy door; the priest sits within the rail, and those who confess kneel outside the rail.

2049. Do you receive confession before the reception of the Holy Communion on the part of the person confessing?—Not as of obligation in any way. I do not impose it.

2050. Do you recommend any manual or catechism relative to the Holy Communion for the use of the members of your flock?—Not any special book. I think the book brought out by Mr. Prynne of Plymouth is one of the best.

2051. You do not, however, recommend any special book?—No, I do not adopt any special book.

2052. With regard to the mixed chalice, you are well aware that it is permitted, or rather enjoined in the first Prayer Book of Edward VI.?—Yes.

2053. You have also stated that you are aware that the term now is "wine" in the present Prayer Book, without any mention of water. Did you not state that you considered that the mixing of water was not now prohibited?—I do not now quite follow your argument. I really do not feel quite competent to go into the rubrical question here; for, to tell the truth, I have been so much lately abroad, that I hardly remember what a rubric is. I am not competent to go minutely into the legal question. I am very anxious to state to the Commission all the results of the thing, but I really do not feel competent to give an official statement with regard to a legal argument. I satisfied myself most distinctly at the time as to the course to be adopted, and I adopted it.

2054. I rather wish to ask on what you ground your present practice of mixing water with the wine?—The general ground which I go upon in the first instance is the Church Catholic throughout the world, which is the grand base on which I take my stand; the Church of England must settle the question for herself.

2055. Then you would consider a usage of the Catholic Church might override a rubric of the Church of England?—In the present instance it does not override it at all, because apparently it does not affect it. If it came in collision, it would be for me to weigh the question.

2056. Do you infer that what has been specified, viz., mixing water and wine, which is omitted in our present Prayer Book, wine only being mentioned, is permissible, that omission notwithstanding?—Yes.

2057. You mentioned having a different celebration of the Holy Communion on certain days, commonly called "the Black Letter days"?—Or minor festivals.

2058. Do you on December 16th celebrate the Communion differently in regard to a festival called the "O Sapientia"?—No, that is not a minor festival; it refers to an antiphon.

2059. You answered that you celebrate the Holy Communion in a different way on the black letter days; I wish to ascertain whether it is on the black letter saint days, or all other black letter days?—It is not on every black letter day, because some of them are blank, as it were; but wherever the Communion of Saints is concerned, where it is a minor saint or an apostle, then we recognize it.

2060. Then you would not celebrate the Communion differently on the 4th of July on the translation of the remains of Martin, bishop and martyr?—Wherever a saint of the Church is concerned, it is regarded as a minor festival, and as such we regard it.

2061. Though it may be not in honour of his sufferings, but of the translation of his remains?—Whatever concerns the honour of the saint, life or death.

2062. Do you celebrate the Communion differently on the 2nd of July, being the visitation of the blessed Virgin?—As regards a white day, yes; as referring to the Incarnation.

2063. The nativity of the Virgin Mary you celebrate with white, and in a somewhat different way?—It is regarded as a minor festival.

2064. (*Rev. W. G. Humphry.*) Do you teach your parishioners to consider the vestments as symbolical of doctrine?—What I have taught my parishioners is this; the Church is the bride of Christ, and the earthly bride has her ornaments, and therefore the heavenly bride ought to have them. I do not see in what way a chasuble can be expressive of any particular doctrine, except generally as setting forth the magnificence of the Sacrament and the beauty of the spouse of Christ.

2065. You would not make any difference between the chasuble and the cope as symbolical of doctrine?—No, I cannot see any difference in that respect.

2066. Nor as regards the stole?—The stole is for the special office of the priesthood.

2067. Do you use the amice?—Yes.

2068. The alb and the tunicle?—The alb but not the tunicle as yet.

2069. You attach no particular doctrine to any of these vestments?—No.

2070. What is your average number of communicants?—About fifty on a Sunday.

2071. How many on a great festival?—About 150, it used to be sometimes about thirty.

2072. When you say "used to be," at what time do you mean?—When I first went there.

2073. Has the number increased since you have adopted the vestments?—Materially.

2074. You say when you adopted the vestments the number of pence contributed by the poor was very much increased?—Yes.

2075. Did you make any special appeal to the poor at that time?—None whatever.

2076. It was purely voluntary on their part?—Purely voluntary.

2077. Do you deliver the cup to each one of the communicants?—Always.

2078. They always receive it?—Always in their hands if they require it.

2079. They never decline to receive it?—No, not that I am aware of.

2080. You spoke of the Anglican system of vestments; what do you mean by that?—I think I said "Anglican system of choral service."

2081. As distinct from the Catholic system?—What I meant was this: that as long as we confined ourselves to what we call the cathedral service, that is, the higher order of musical service, then there was no difficulty raised against us; but directly we adopted the Catholic vestments and a higher ritual at the altar, then the Roman Catholic Bishop immediately forbade them to come to us.

2082. Do you use both the exhortations in the Communion?—Not always; not ordinarily on Sundays.

2083. You omit the longer one?—Generally.

2084. Have you any authority for so doing?—I do not know that I have.

2085. You do not connect any particular doctrine with incense?—No; it is merely symbolical of the prayers of the saints.

2086. What are lights on the altar symbolical of?—Of the two natures of the Saviour; His divine and human nature.

2087. (*Lord Ebury.*) You have stated that you use eucharistic vestments; do you consider them absolutely necessary?—No.

2088. (*Dean of Ely.*) You stated that the pence from the poor were trebled upon the adoption of the vestments; do you mean that the poor people were there before and did not give, or was it the effect of the vestments to increase the number of the poor, so that the increased number increased the amount of the offerings?—I think the increased magnificence of

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the service, the adoption of the costlier office altogether, had the effect indirectly on the illiterate mind of raising their appreciation of the office, inducing them to give in proportion to their feelings.

2089. You think the introduction of the vestments increased the liberality of the poor?—Certainly.

2090. You stated that you used the cope and the chasuble?—Yes.

2091. In the first Prayer Book of King Edward VI. we read of the vestment or cope. The vestment you assume to be the chasuble?—Yes; or what is called in the old list of my church, which is in the sixth year of King Edward VI. (four years after the rubrics), the cheerible.

2092. You use both the chasuble and the cope?—Yes.

2093. Does not the Prayer Book of King Edward VI. appear to regard the vestment or cope as applicable to the Communion service only?—I always thought we might use either during that service.

2094. Would not the rubric apply especially to the Communion service?—That I cannot say.

2095. I ask the question because you stated that you used the cope at the time of reading or singing the Magnificat?—And at marriages or funerals.

2096. We will take the Magnificat; on what authority do you use it during the singing of the Magnificat?—The ancient use of the Church, the Sarum use, and Bishop Andrewes' use.

2097. Without any reference to any rubric in any edition of the English Prayer Book?—Yes; there is no rubric which bears upon it, either for or against.

2098. It is done without reference to any rubric; upon no rubrical authority whatever?—In the absence of direct forbidding, it is done according to the custom of the Catholic Church.

2099. Not being forbidden, in so many words, you consider yourself at liberty to use it?—To do that as to do many other things.

2100. You stated that you preach in what you call an alb surplice; I am not going to quarrel with a name, but I want to know, as a matter of fact, where you get the pattern from for that and for other vestments?—My vestments are the old Sarum form, not the modern Italian form.

2101. You said, I think, that we have no patterns of the Sarum use?—I think we have; we have the ancient chasuble remaining in our cathedrals, and at Salisbury particularly we have most magnificent vestments remaining, which were the use of the Sarum Church.

2102. And these have been copied for your use?—Yes; that is to say, the particular form of the chasuble. The cope, of course, is a full flowing robe, which requires no pattern.

2103. You consider that your patterns are the genuine representation of the old Sarum use?—Of the old English Church.

2104. Who supplies these vestments? I ask the question because I think it is understood, as matter of law, that the parish are bound to supply the clergyman's vestments. Does your parish supply these vestments?—My parish has not supplied the vestments as far as they have gone, but I believe they would give me the remainder if I wanted them. The way I did it in the first instance, with regard to the vestments, was this: it was Easter Tuesday, at the vestry, and after the election of the churchwardens I said, "Now, gentlemen, I have got a question to bring before you." They said, "What is it?" I said, "The fact is this: certain articles belonging to the church are missing." They said, "What are these articles?" They looked very alarmed. "Is it the plate?" "No," I said, "but there are many other articles;" and then I produced my list, which I got from the Record Office; Mr. Mackenzie Walcott sent it to me, signed by the vicar at the time, including all the personalty of the church; and I said, "Now, the law supposes that you, "Mr. Churchwarden, are in possession of these things "at the present moment. Where are they? You will "probably ask me what they are? I know right well "what they are; but, gentlemen, I want to ask you "where they are?" Then they drew very long faces. I said, "Well, to cut the matter short, either you must "restore these things, or the parish, or I must restore "them, but I will make you all happy; I have so far "restored them;" and on the next Sunday I adopted them; but since that they have given me various things, as regards vestments and ornaments of the church, and I am sure if I wanted a tunicle or dalmatic to-morrow they would be too glad to give it to me.

2105. When you say "they," do you mean individuals or the parish, as a parish in vestry?—The parish would, I believe, do it.

2106. Have you a church rate?—Every year, and we have no difficulty about it.

2107. You think there would be no difficulty in case of the need of vestments, and no objection raised by the vestry to putting them on the rates?—I really could not say that. I can certify that a great mass of my people would be too glad to contribute to anything of the kind, but whether the majority of outsiders—men of property in the parish—coming from Portsmouth to vote against me, would not override such a thing, I could not say.

2108. You said you used incense during the Magnificat. Have you any particular reason for using it during the Magnificat rather than any other part of the service?—No, only its Catholic use; it is a recognition of the Incarnation, which would not apply to incense at the Nunc dimittis.

2109. In what way do you read the service? Do you chant it or read it?—I always intone or chant the service.

2110. Do you chant it in such a way that ordinary people can understand it?—I am always careful that every word I utter is heard in the church, from beginning to end; it has been one of my principles of action, lucid reading of the lessons, epistle, and gospel, and clear chanting. If my curate does not chant clearly, I get rid of him.

2111. You believe that the service as chanted in your church is as intelligible as if it were read by an ordinary reader?—A great deal more so.

2112. You stated you were patron of the living?—Yes.

2113. Does that give you any advantage in introducing those changes which would possibly not exist in another parish where the clergyman had no such influence?—I do not think it does; it is merely an accident. The fact is this, that at Wymering I am only vicar, while at Widley I am rector. Mr. Thistlethwaite is my lay rector at Wymering, and he has resigned over to me the chancel, formally and distinctly, on condition of myself and my successors keeping it in order; so that were it not for that I should have no power in the chancel at all.

2114. Your position as patron does not give you any advantage?—None whatever.

2115. I think you gave this answer, "If the Church Catholic say so and so, the Church of England must settle the question for herself"?—I did say those words.

2116. Will you kindly inform the Commissioners what you mean by that phrase?—I mean this: the whole question of ritual in the Church of England is in abeyance at the present moment, and in doubt. Pending the final solution of the difficulty we have but to follow the Church Catholic, and abide the issue of the Church of England in her councils and in the law courts and then, of course, we shall see whether she is antagonistic to the Church Catholic or not. I believe that she is not.

2117. (*Sir Joseph Napier.*) I suppose you regard the Communion service as sacrificial and propitiatory?—I do not quite know what you meam by propitiatory. It is a sacrifice.

2118. I think you said you were extremely anxious to encourage re-union with the Church of Rome?—Not with the Church of Rome specially, but with the whole of Christendom.

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2119. With the Western Church?—Yes, but with the Eastern Church particularly. I consider the Eastern church has retained all that is truly catholic.

2120. As part of "Christendom" do you count the Protestant Churches?—Sweden and Norway. I am most anxious for union with the Protestant Churches of Sweden and Norway.

2121. What would you say as to Scotland?—I am most anxious that it should all be re-united. I think this is one of the great steps towards it, indirectly.

2122. Do you think you are at liberty to adopt any use or practice of what you call the Catholic Church, although not allowed by the Church of England?—If it is not forbidden, I think we are at liberty to use it, if it is consistent with all the Church's other formularies.

2123. You think that any use that is not expressly disallowed and prohibited may be used?—I believe that the Church of England did not, comparatively speaking, alter her outward appearance at the Reformation, at least very little; that she was the same; that she altered doctrines, but as regards the ritual and ceremonial she altered but very little indeed; so that in the eyes of the people the Reformation was little more than a mere question of theology.

2124. Do you use any interpolated prayers, such as those which are given in the Prayer Book for the Communion service?—I do not myself use any interpolated prayers.

2125. Where do you get your directions as to the mode of performing the service from?—The Church Catholic throughout the world as far as I can gather. I do not know any particular book.

2126. Supposing when a clergyman is ordained he wishes to conform loyally to the Church of England, where, according to your view, is he to get his directions?—He must go to some of the books.

2127. What books?—There is a Directorium and other things, which are most minute in all their explanations.

2128. Are you aware that the old books were ordered to be destroyed in the time of Edward VI.?—I do not know; I do not think it concerns me very much.

2129. If the books were destroyed, where is a clergyman of the Church of England to get his directions?—From the traditions of the Church which have come down.

2130. Is it your opinion that a clergyman could not conform or know how to conform without being trained and familiarized with all those traditions?—It ought to be part of his training.

2131. (*Earl of Harrowby.*) You stated that you used no interpolated prayers in your church; are they used by any of the clergy within the Church?—Not that I am aware of. You do not mean private prayers before service and so on?

2132. I mean uttered prayers, in a lower tone of voice possibly?—Not that I am aware of.

2133. I think your opinion is that whatever is not positively forbidden by the rubric, according to your opinion, and which existed previously, is admissible at the present moment?—I think so.

2134. Taking that view, how is a clergyman guided in selecting out of all that preceded the Reformation, and all that is actually outside the rubric, what he shall individually, in each congregation, adopt?—I presume that every clergyman must use his own discretion, and do what he thinks best for his individual flock. For instance, if it is desirable to begin with altar lights, he would do so. If he thought it better to begin with vestments, without altar lights, he would do so. I could not trace out any individual line of action; he must use his own discretion in reference to his own particular flock, which he is supposed to know.

2135. Every individual clergyman, according to your view, is at liberty to pick out of the previous customs of the Church that have not been in use habitually, and that are not distinctly prescribed by the rubric, progressively what he thinks will most suit his own peculiar position with regard to his congregation?—The result I aim at is the restoration of the whole character of the Church of England in her proper ancient form. He must use his discretion as regards the first, second, and third steps towards that ultimate result. I can say no more. It is a sad sight that any individual priest in the Church of England should be obliged to select; but as things are he is obliged to do so.

2136. What is the type that he has to work up to?—The type is that which I think many of our churches now have arrived at, which is the high ritual of the Communion service.

2137. What is that type taken from; what is the basis of it; what should you say is the authority upon which it rests?—From apostolic times, and the united opinion and action of the Eastern and the Western Churches.

2138. Therefore you go back to whatever record we have of primitive times?—Certainly.

2139. Where do we find that authoritatively embodied so that a clergyman desirous of acting on that principle shall know the type to which he is to work up?—There have been various works produced lately, embodying all the evidence of these things. Until lately it was a matter of very great difficulty; but men like Dr. Littledale, of great learning, have gone into the evidence on these points, as regards incense and so on, and have given us the evidence from the time of the apostles up to the Reformation, and since the Reformation, so that we now have in a compendious form the whole evidence. We are not at a loss now on any of these points.

2140. Do they all agree amongst themselves?—I would not vouch for the Church of England, certainly.

2141. I meant those books of reference to which the clergyman is bound to look?—I think they all agree so far as the general question is concerned; there may be a little minutiæ upon which they disagree.

2142. Every clergyman in his church, according to your view, is to work up to a type which he has to make out for himself by reading all the books upon ritual that have been published?—I think so.

2143. There is no other standard to which you can refer?—No; unless he goes and studies for himself all the minutiæ.

2144. What proportion of your congregation are from within your own parish?—The great mass of them.

2145. What is the expense of your service?—The choir are paid nothing, except that the surplices of a few of the boys are washed. I have no expense. I did pay the organist until very lately, but the organ is now played by one of the brothers, and very ably played.

2146. In your case there is no extra expense incurred by the adoption of the higher ritual?—My object was to establish, if possible, a normal parochial system consistent with the lowest village parish. I thought that, as such, it ought not to rest with a rich incumbent at all, but that it should be such as any parish could, with an earnest incumbent, adopt and secure. That is the case with me, for it is practically no expense.

2147. In regard to the particular parts of the service where the incense is used, by what are you guided; by your own selection, or by reference to some authority?—The whole Church throughout the world as regards the "Introit," the oblations, and the consecration.

2148. They all prescribe the particular moments and things to which the incense is to be applied?—Those are the salient points in the Communion service in which incense is used.

2149. It is the common agreement of the Churches?—Of the east and west as far as I can gather.

2150. You talk of Catholic privileges and the Anglican system; how do you distinguish the Angli-

an system from Catholic privileges?—By the Anglican system I meant the cathedral system which was adopted within the last few years in our parochial churches, which was considered to be a great advance on the parochial system. That was purely Anglican, because you do not hear that abroad.

2151. Then you think that the Anglican system as embodied in the cathedral service did not represent the highest ritual that was continued in the Church of England after the Reformation?—No; I think the altar service has been completely lost and dropped.

2152. You think the cathedral service was a reduced and simple service, though Anglican, as compared with the parochial service?—It was a more elaborate service than the parochial service. I believe it was competent from the time of the Reformation for any parish church to adopt the cathedral service, if they were able to do so.

2153. I understood you to say you thought the parochial services were higher in ritual than cathedral services; did you not say you considered the parochial services which survived the Reformation as embodying Catholic privileges, and that you looked upon the cathedral service as representing the pure Anglican system; according to that, the parochial system was higher than the cathedral system?—No, I did not mean any such distinction at all. I meant this, that the highest embodiment of the Anglican system was in the cathedral service, whether adopted in the parish church or in the cathedral; it does not matter which. There was no distinction drawn between parochial and cathedral services, but merely that particular kind of choral service which I called Anglican, because it is our own; Anglican music and rites very distinctly of the Anglican Church.

2154. We have a pretty good record, have we not, of what the practice of the cathedral service has been since the Reformation?—Yes.

2155. Do you hold the practice of the cathedral service to be something lower than what you wish to adopt, and what you think is that which ought to be adopted in the parochial services?—I do not quite understand your question. There are many points of ritual observed in the cathedral church which have been dropped in the parish churches. At Canterbury they bow to the altar.

2156. (*Mr. Beresford Hope.*) Are we to gather from what you said, that you consider what you called the Anglican services, namely, services before the introduction of vestments and incense, as uncatholic?—No, I did not say that.

2157. They are Catholic in their spirit, although they do not go so far as you yourself would like to go?—Exactly.

2158. In going as far as you would yourself like to go, is the ideal that you have set before you the English Church before the Reformation, or an eclectic system incorporating everything that you think Catholic and desirable from all branches of the Church?—Our object and desire is to restore the Church of England in her beauty and in her ritual to what she was before the Reformation, not with reference to any eclectic system at all.

2159. In adopting or rejecting any form, do you ask yourself, "Was this found in the Church of "England before the Reformation, or was it not?"—Yes, I always inquire that in the first instance.

2160. For instance, if your churchwardens were to provide for you a set of vestments of the Greek Church, would you find yourself at liberty to wear them?—No.

2161. After all, what you have brought before us as Catholic consent, is really the consent of the historical Church of England?—Yes.

2162. Modified and restricted by the successive rubrics of vernacular Prayer Books?—I presume so.

2163. Therefore in testing any point would you ask these two questions, first, is it Catholic in itself? second, is it implicitly or explicitly excluded by the Prayer Book?—Yes, on an honest view of the whole question.

2164. Therefore I presume you put the use of the vestments in the Communion service on a different footing from the use of the cope at the Magnificat?—Yes, I think so.

2165. You consider the latter doubtful?—There would be more evidence for the one than for the other.

2166. Would not there be more authority for the one than for the other?—I suppose evidence is authority.

2167. Authority and evidence are very different things. Is there not, according to your reading of the rubric, positive authority for the one, and no positive authority for the other?—Yes, the chasuble is no doubt ordered for the Sacrament.

2168. The chasuble or cope?—Yes.

2169. And neither chasuble nor cope by any existing rubric for the Magnificat?—It is not ordered for the Magnificat, certainly.

2170. (*Mr. J. Abel Smith.*) What is the annual amount of your offertory?—I really do not know; it is about 2*l.* a Sunday, and on great days it may reach various sums; I can scarcely say, but nothing very great.

2171. How do you use it?—It is applied to the poor. There are certain fixed pensioners who have so much a week, and the rest goes towards the supply of the wants of the church, the lighting and so on; there is no rate for lighting.

2172. Do the churchwardens agree with you?—Entirely; we have four churchwardens, two to each church. The vestments introduced at Widley were only introduced about three months ago. I have had them for three years at Wymering, but the church at Widley was very empty, and my curates with my sanction introduced vestments there, and the church is now full.

2173. You said that the dissenting chapel was shut up?—Yes.

2174. Is there no dissenting chapel now in your parish?—There is a small school, that is all, but the dissenting chapel, as such, is shut up. Mr. Thom, the proprietor of it, is in my choir, and he is a weekly communicant.

2175. There is no such opposition to your views as shows itself in public collection of the people for worship in any other way?—There is a little prayer meeting in that school chapel, that is all; that professes to be the Church of England, not dissent.

2176. How many is it attended by?—By a handful; it is a small room.

2177. How is the ministering clergyman paid?—I do not know.

2178. Is he a clergyman of the Church of England?—I am sorry to say they have had clergymen of the Church of England to come over, and it is a great question whether I shall not bring the whole question before the Admiralty. One of the chaplains was induced to do the act of schism of coming into my parish and doing that sort of thing; that was recently. It is a question which will probably come before the Admiralty. There was a Huntingdonian minister who used to come there.

2179. Do you conceive yourself on the whole to be acting with the sanction of the Bishop of Winchester?—It is a tacit sanction; he does not interfere with me at all. Of course I do not suppose he would acquiesce in everything I do; but certainly his Lordship has shown great forbearance and kindness to me, and whenever I have asked him anything he has always done it, and never raised any opposition or difficulty.

2180. Have you any peculiar form of absolution?—Only that in the Prayer Book.

2181. I mean for the priest who receives the confession in the church?—I have the Prayer Book absolution form and no other.

2182. In answer to a question with regard to incensing the altar, you said, I think, that it was incensed in the ordinary way; will you tell me what that means?—The ordinary way is to walk round it and to incense it.

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2183. But ordinary where?—It is the western use, that is all I can say.

2184. What do you mean by the western use?—The use of the Church throughout the western world, the Latin world.

2185. By the Latin use you mean the Roman use?—Yes; and I believe the eastern use is very similar.

2186. Is there any other use in the west than the Roman use?—There is the eastern use, which is very similar. It may differ in one or two little minutiæ, which of course I do not consider.

2187. Which form of absolution do you use in the Prayer Book?—Under what circumstances do you mean?

2188. In cases of confession?—The form in the Visitation of the Sick.

2189. (*Dr. Twiss.*) Are your parishes united parishes?—It is a united benefice.

2190. Have you any knowledge of where the persons who have withdrawn from attending your parish church resort to for Divine Service?—I believe some go to the neighbouring parish churches, a few.

2191. What is the distance of the nearest other parish church than your own?—It would be about two miles.

2192. Is the service there also choral?—It is a plain service apparently; I am referring more particularly to Bedhampton, where I believe one lady goes.

2193. I understand there is no other place of religious worship except in that small school-room?—No other place in my parish.

2194. What do you mean by the term religious bodies?—I have a sisterhood which I established in London eight or nine years ago. They have charge of the Government hospitals. They have now charge of Aldershot and Portsea hospitals, and the Government are proposing to us to take another one also. They have an orphanage and schools, and they visit my parish, and in fact it is a complete organization of nursing sisters.

2195. Are they part of your parishioners?—They live in my parish, close to the church, in a house which I have assigned to them.

2196. You spoke of a processional cross; when is that made use of?—On great festivals, walking before the choir.

2197. In church?—In the church or outside the church.

2198. Have you any processions outside?—Yes, in the churchyard sometimes.

2199. And you there wear a surplice or a cope, or some dress of that kind?—Yes, a surplice or cope, as the case may be.

2200. Are those processions introductory to the ordinary service?—They are.

2201. You spoke of wearing a cope at marriages and funerals; are they different ones?—It is a black for funerals and white for marriages.

2202. You spoke of a sacristan and acolytes; who appoints them?—The sacristan is the clerk of the parish, appointed by the parish. He happens to be the postmaster of the parish.

2203. And the acolytes?—The acolytes are boys of the choir, appointed by myself.

2204. Are they paid?—No, no more than that their surplices are washed.

2205. Do they come within the rails?—Yes.

2206. And the sacristan also?—Yes; they serve the elements.

2207. (*Mr. Walpole.*) What is the number of the population in the united parishes?—A little under 2,000.

2208. How many does your church hold?—I think we may hold about 500, Widley about 300, and the school chapel about 300. In the Fort Chapel I have had 700 working-men, navvies. That is where the earthworks are being raised by the Government.

2209. Is your church chiefly attended by your own parishioners?—I think mainly so; their own seats are filled. Of course there are strangers, such as the officers I have mentioned.

2210. They come from Portsmouth?—Yes.

2211. That is outside your parish?—Yes, but at the same time the Hilsea officers, the Artillery, are in my parish.

2212. Can you give me an idea of the number of people who go to the churches in the neighbouring parishes from your parish?—No, but I could count heads very easily; there are very few, comparatively speaking, and these I believe are mainly remnants of the dissenters; they were deprived of their dissenting chapel from the fact of the proprietor shutting it up. They profess themselves to be of the Church of England.

2213. When you have your processions, of what do they consist?—The choir and the clergy.

2214. Nothing but the choir and clergy?—No

2215. Are there any banners?—Yes.

2216. Any crucifix?—No crucifix as such, but there is a cross.

2217. I think you mentioned in an earlier part of your evidence, that you chiefly had reverted to the traditions of the Church with reference to these matters; can the traditions of the Church be better explained than by continuous usages?—We can see the remnants of the Catholic use in continuous usage, but you must remember the storms the Church of England has gone through, and the utter subversion of her altars and ritual system. If it were not for the Reformation we might assume that her present state was her normal state, but with such facts as history gives as regards the Puritans we can easily explain the shattered and shipwrecked state of our ritual.

2218. Beginning with the first of Elizabeth, when the Prayer Book was settled much in its present form, have you any reason to suppose that the usages of the Church were at that time very different from what they were at the beginning of this century with regard to ritualism?—I think so, for her own chapel had a crucifix and candles.

2219. I was speaking of the parochial churches in the time of Queen Elizabeth?—I can only take the lists of goods which were in use apparently at those times.

2220. Have you any list of goods?—Yes, of the sixth of Edward VI., four years after the rubric, which I may assume went on through the reign of Elizabeth.

2221. Why do you assume that that was going on through Elizabeth's reign?—There is no evidence to prove that it was not. May we not assume that they were continued then, especially when we know what her own private use was?

2222. Are you aware of what are called the Advertisements of 1654?—Yes.

2223. Do they refer to any vestments like those which are now in use in your church?—I do not know that they do.

2224. You are probably aware, historically, of the great controversy which took place between the Puritans, who, you say, subverted the Church, and the great divines of our Church, with respect to vestments; do you find any mention in that controversy of anything more than the surplice and hood?—Yes, I think so, certainly.

2225. Do you find it mentioned in Hooker?—No; I do not think he touched on the question of ritual at all.

2226. When you come down to the usage of James the First's time, when another Prayer Book was issued, slightly altered, and, contemporaneously with that, certain canons were made which referred to the vestments which were to be used by the clergy, do you think that the traditions of the Church would warrant you in saying that the vestments now in use in your church were used then?—I cannot say whether they were used at that particular time or in any particular church, but I have a right to assume that they were used.

2227. Would not the assumption rather be the other way, when the canons distinctly declared what vestments were to be used?—But the rubric distinctly states that the ornaments are to be as they were in the time of Edward VI. I may put that rubric against any canon you can produce.

2228. Have you any evidence other than that—the inference drawn from that rubric—that those vestments were used in the beginning of the reign of James I.?—I do not know that I have any other evidence that I can adduce at this moment.

2229. Going to the Savoy conference, when the question was again mooted with reference to the Prayer Book?—You must recollect that as regards all the minutiæ of the rubrical argument I am not quite prepared to go into it.

2230. Have you any tradition since the Reformation of the continuous use of the vestments which are now in use?—Continuous usage, certainly not, because they have been broken at intervals.

2231. Have you any evidence as far as you know at the time when the present Prayer Book was settled in the reign of Charles II. except so far as you would infer it from the rubric, that they contemplated the use of those vestments, or that those vestments were in fact used after the Savoy conference?—I suppose you are aware that one of the bishops argued for the restoration of them.

2232. I am not talking about an argument, but about the fact. Are you aware as a matter of fact that the vestments now in use in your church were used after the Savoy conference or not in the parochial churches?—I have no evidence at all, except of course we know that the copes have been used at Windsor and so on.

2233. That is to say, in the cathedral or collegiate churches?—It may be so.

2234. (*Dean of Lincoln.*) Do you maintain that any custom, not expressly forbidden by our Church, may be safely revived if such a custom extensively prevailed in the ancient Church, and was strongly recommended by some of the fathers?—And, as I added, backed by the Levitical law and the Church of the Apocalypse.

2235. Take an instance; would you revive the custom of infant communion?—No; I do not know that I should.

2236. Do you permit and recommend non-communicants to remain in the church during the celebration of the Holy Communion?—I do.

2237. On what grounds?—In the first place, on devotional grounds; secondly, there is no order whatever for any non-communicant withdrawing; it is a violent infringement of the office which, of all our offices, alone has divine institution—the sacramental office. There is no order to withdraw; and I find from experience that the remaining there, whether of young or old, has had a devotional effect, and raised their feelings of religion altogether to a higher point.

2238. You do not rest that entirely on the practice of the ancient Church?—The ancient Church, I believe, has not always been uniform upon that point.

2239. Are you aware that the practice is severely condemned by St. Chrysostom?—I am quite aware that in the early Church it was not uniform.

2240. Do you allow the use of incense, not only in the celebration of the Holy Communion, but also at funerals and on other solemn occasions and rites?—We use it in processions, and we have used it at funerals.

2241. In reference to the ancient Church to which you alluded, is there any clear evidence of the use of incense in public worship during the first three centuries of the Christian Church?—That is a matter of history which I cannot remember, but Dr. Littledale's pamphlet will tell you of the earliest date as a matter of history, which of course I go by; I refer you to that. I assume that the Church Catholic has never been without incense. I can scarcely imagine her falling away from the model in the Apocalypse.

2242. I wish to know whether you think these assertions of Dr. Littledale are perfectly tenable; whether the quotations he uses may not be interpreted in a figurative and mystical sense?—I believe all that he states is capable of the most positive evidence. *Rev. G. Nugee, M.A.* 1 July 1867.

2243. You spoke of the moral character of persons who have left your church; may I ask whether you observe the first directions in the rubric, requiring that all people who intend to communicate should give previous notice of that intention?—No; I have not done so. I find it impossible to do it.

2244. You have adverted, I think, to the elevation of the elements?—I was asked a question upon that. Partial elevation is what I have always adopted.

2245. How do you reconcile that with Article 28?—I follow the Church Catholic throughout the world. I go upon the general principle. If the Church of England disapproves of it, she has to say so. She has not as yet, as far as I know, in any way disapproved of it.

2246. Of course you know the passage to which I refer—"The Sacrament of the Lord's Supper was not by Christ's ordinance carried about, lifted up, or worshipped"?—The emphasis there is on the words "Christ's ordinance." Of course we have not His direct injunction on the subject.

2247. (*Rev. H. Venn.*) May I ask you to explain what your parishes are; I think you are the vicar of Wymering?—Yes, and rector of Widley.

2247*a*. I think I understood from you that there was one chapel in your parish, which was served by Lady Huntingdon's minister?—No; there is a dissenting chapel outside my parish, established by gentleman some time ago, served by a Huntingdonian minister.

2248. You allude to Purbrook?—Yes.

2249. Purbrook is not in your parish?—No; that was established a long time before anything like ritual development took place in our parishes. It was established, I am sorry to say, from personal motives. It was established by Mr. Deverell before anything like the vestment question arose in the Church of England.

2250. What I wanted to know was simply whether his church was on the outside of your parish?—It is outside my parish altogether.

2251. Has he any property in your parish?—Yes, he has; and he has lately bought some more.

2252. How near is Mr. Poole's church to yours?—It is very near to my church, over the hill at Widley; within about a quarter of an hour's walk.

2253. (*Dr. Payne Smith.*) I think you said you followed the Sarum use as much as possible as regards your vestments?—The form of them, but not the coluor.

2254. Do you consider the Sarum use still binding in any respect?—No; I do not. I very much prefer the other use, because I think the Sarum use, in the event of anything like an effort being made for further re-union, would be a hindrance to us.

2255. You think there is another use that was so largely followed that it deserves to be called the western use?—Yes; that is the Latin use.

2256. You are no doubt aware that even in Italy there are very considerable differences?—They use yellow, and that is partly from poverty; they cannot afford to supply all the colours.

2257. Even in great places does the same use prevail at Naples and at Rome?—I do not know whether it does, but great latitude is allowed.

2258. Still there is a use?—Yes; what we call the four colours. It is evidently the Latin use.

2259. As regards the vesting of the Lord's table, do you follow those four colours or the Sarum use?—The western use, not the Sarum use.

2260. As regards vestments, do you consider there is any authority whatever for these vestments in early times?—I believe that the Church vestments have come down from the Roman vestments of the day. I had reason to prove that by a fresco in Italy, where

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a Roman citizen in his toga, with his hand in his breast, is standing by the figure of St. Clement in his chasuble, and the two are as identical in fold and shape as anything can possibly be. I believe that the Church vestment has come down from the Roman vestment.

2261. Do you know the date of that fresco?—It would be about the third century. It is that which was discovered the other day in the crypt of S. Clementi.

2262. Is it not the case that there is a dated Mosaic at S. Pudentiana in which there is nothing of the sort—where the dress is very much like the surplice with a stole upon it, though probably the stole looks as if it were fixed?—I do not know that at all. This is a fresco that I speak of, and there are those vestments.

2263. As regards the bread that you use at the Lord's Supper, is it fermented or unfermented bread?—I use the ordinary bread.

2264. That is contrary to the use of the Latin Church, is it not?—Yes; that is the eastern use. I should prefer following the Western Church and having wafer bread.

2265. As a matter of fact you follow the Eastern Church?—Yes.

2266. You said that in the Communion you prefer those who do not communicate to remain; does not the very word "mass" come from "missa"—from the catechumens being sent away?—That is one explanation of the word.

2267. The Latin word is "missa," is it not?—Yes.

2268. That at all events is a very probable explanation?—Yes; it comes at the end of the service, and not in any way at the middle of the service.

2269. The catechumens went away before the consecration?—Yes; the Eastern Church of course consecrated out of sight of all, even of the communicants, and they were kept as at St. Ambrogio at Milan—in the outer court.

2270. As a matter of fact the catechumens were certainly at one time sent away before the mysteries?—Before the mysteries. The audientes and the catechumeni were dismissed before the mysteries. It was a sort of catechetical office which is still virtually retained in the English Church.

2271. Would you only retain those old enough to communicate, the regular communicants, or would you also permit or encourage young persons to remain?—My school children always remain on great festivals.

2272. Your school would be considered as catechumens?—Well, they are scarcely that. They are too young for that.

2273. You spoke of the cope as much the same as the chasuble. You use them in the same way?—No, I make a distinction. The chasuble is the sacramental dress. I said that the rubric said the chasuble or cope. I felt the Church of England left rather a latitude. The western use is the chasuble simply, as far as I can gather.

2274. I think I understood you to say you consider the state of the Church of England in the 19th century to be that of a Church without law, or something like that?—Rather *exlex;* and that pending the decision of the law we are in the painful position of acting up to the best dictates of our conscience and hearts with reference to the restoration of life amongst our people; the re-union of Christendom being the great object of our prayers and labours.

2275. (*Rev. R. Gregory.*) I think you said you had three different ways of celebrating the Holy Communion. Do you celebrate in any one of them with simply the surplice?—Never without a chasuble, except in private communions in the visitation of the sick. We do not then use the chasuble.

2276. Have you ever evening communions?—No.

2277. You must know the poor people of your own parish very well by sight; do you see them actually in church?—Certainly.

2278. The great majority of them?—I cannot say the great majority of them, but a very fair proportion of them.

2279. (*Mr. Cardwell.*) Will you look at that memorial from certain inhabitants of the parish, to the Bishop of Winchester [a document being shown to the witness*]; have you seen that before?—I have not read, or seen, or heard of it. It raises the question of the sisters and brothers. It goes into the whole question of the parish. It objects to the system, it objects to the brotherhood, to chanting, and in fact it objects to the whole place. I never saw it before, and I really do not think it is worth reading, looking at the names. It is only signed by about twelve people.

2280. I think you said no formal memorial that you are aware of had been made against the mode of proceeding in your parish?—I divided my time into two parts; first, before the introduction of the vestments, and when the more choral Anglican system prevailed.

2281. Did I understand you to say that no forma memorial has been presented so far as you know against the introduction of the vestments and other ritual proceedings in your parish?—I am not aware of any; I was not aware of that.

2282. The memorial you have just had shown to you, you never saw before?—No; that has been done now, if I may make a guess, by the new Protestant Association which was established about a month ago in the neighbourhood by some London society connected with Portsmouth.

2283. Will you have the kindness to allow me to read you this description, and you will state whether you agree with it, or in what points you dissent from its being an accurate description. They say that they will "bring to the attention of the Bishop of Win- "chester the details of the morning service in "Wymering church on Easter Sunday last. The "church was lighted by numerous candles supported "by candelabra"?—There are only two altar candles as such.

2284. "Those candelabra were tastefully decorated with flowers"?—There are standards before the altar, the usual clusters, which almost every church has.

2285. "Flowers and plants were also placed in other parts of the church"?—From nine years back.

2286. "The chancel was profusely decorated?"—Not very profusely.

2287. "The congregation sat in silence for about 15 minutes"?—During what time?

2288. "Then singing was heard without"?—Yes; before the service began. Then the procession began outside.

2289. "Becoming more distinct until the door on the South-west was reached"?—Yes, certainly.

2290. "Then the congregation rose *en masse*, and a procession entered?"—Yes. We could scarcely get in, I beg leave to state.

2291. "First, came a person dressed in white, bearing a brass cross"?—That was the sacristan, the postmaster of the town.

2292. "Suspended on a pole painted in various colours"?—It is enamelled with Scotch pebbles, presented by the choir about a month ago, and he was wearing his surplice.

2293. "He was followed by two acolytes in scarlet and white"?—Yes.

2294. "One of whom bore a brass implement like a mason's trowel?"—The boat for the incense.

2295. "And the other a censer which he swung to and fro?"—That is perfectly true.

2296. "Filling the church with the smoke and fumes of the incense"?—Yes.

2297. "About 20 choristers chanting, 'Jesus Christ is risen to-day,' were preceded and followed by men bearing elaborate banners?"—The church banners. There are two.

2298. "The Rev. George Nugee, the vicar of Wymering, with book in hand, closed the procession?"—Yes.

* Vide Appendix B.

2299. "He had on a black robe, reaching to his feet?"—That is my cassock.

2300. "Reaching to his feet?"—Yes, it is not very long.

2301. "This robe was covered by a white surplice?"—Yes.

2302. "Reaching to within five or six inches of the ground?"—A long surplice.

2303. "And he wore on his head a peculiarly shaped hat?"—The biretta.

2304. "Which we are told is called the biretta. The procession moved up the church in very slow order. The banners were placed on each side of the chancel?"—Yes.

2305. "And the choristers took their seats?"—Yes.

2306. "After which the service began. The psalms and responses were chanted by the choir, and some of the prayers were omitted?"—I do not know about that. The service was said down to the prayer of St. Chrysostom, because our Litany service is at a different time.

2307. "Before the Communion service a number of candles in the chancel were lighted?"—Yes.

2308. "In addition to those already mentioned as burning. The vicar retired, and again appeared wearing a white satin cape"?—A white silk chasuble.

2309. "Which had a large cross both before and behind"?—Yes; what are called the "T-crosses," from the shoulders down; a quasi cross.

2310. "He also wore a chasuble"?—He could not wear a cape and also a chasuble too.

2311. "And something like a bib of violet colour"?—How could he with the chasuble? The chasuble comes right round and excludes every other thing; it is impossible.

2312. "Which we understand is called an alb"?—An alb is merely that which is under the chasuble, and is white, not violet.

2313. "Two curates now walked up to the Communion table, and the incense having been lighted the censer was handed to the vicar, who waved it about the Communion table"?—No; that is not the fact. At the beginning of the introit I merely raise it three times.

2314. "He also took the bread and wine and held them out once or twice towards the table"?—What does that mean?

2315. It is said here that the vicar did so?—I do not know what he means. Does he mean that I placed them on the table?

2316. I do not know what he means?—I cannot understand it. The acolytes bring it to the table; I then place it on the table in the ordinary way, according to the rubric.

2317. "Held them out once or twice towards the table, and then bowed. All this time the choristers were chanting 'Christ our Passover'"?—Is that the oblations?

2318. I do not know what it is. It is their statement?—I did not bow then; and as for holding the elements towards the altar I do not understand what it means. This is perfectly false about "Christ our Passover" being sung all the time. "Christ our Passover" is never sung in our sacramental office at all. It was sung by the procession long before; therefore that is perfectly false. And as to holding out the bread once or twice towards the altar, I cannot conceive what he means.

2319. Is Admiral Sir Lucius Curtis a landowner in the parish?—He has very little land in the parish. He occupies a house, but his land is in a neighbouring parish.

2320. Is Admiral Warren?—Merely a passing resident for about a year or two; he lodges there.

2321. Captain Matthews?—He resides in my parish, in Wymering. He is an old man who never comes to church. I sometimes go and take him the Sacrament. I do not think he knows comparatively anything of the work of the church. He has been there perhaps once or twice in the last five years.

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2322. (*Rev. T. W. Perry.*) You were asked some questions with reference to the mixed chalice. You were asked whether you considered that the omission of the direction in the second Prayer Book of Edward VI. and subsequent prayer books, amounted to a prohibition of its use, and I think you said you did not?—No; I do not.

2323. You were also asked how you could justify the term "wine" as applied to that mixture. Are you aware that in the first Prayer Book of Edward VI. there was a direction to add water to the wine?—I am rather out of date in those things at present. The real minutiæ of rubrics I am not *au fait* at. I cannot answer those questions.

2324. That direction was omitted, as has been noticed, in the second book?—Yes.

2325. But the wine and water so mixed and put on the altar, as directed in the first book, is called "wine" after it is so put on?—Yes.

2326. You are aware also that in our present Catechism this answer occurs, in reply to a question about the Sacrament: "Bread and wine, which the Lord hath commanded to be received"?—Yes.

2327. Could you say whether there is any reason to believe that the cup as used by our Lord at the institution was a mixed cup or not? Is it believed that our Lord followed the Passover practice?—I believe it has generally been believed so, that a certain amount of bread and wine was reserved for the after part of the Passover with water, and that it was so used; instead of using it in the ordinary Passover way, he applied it in the sacramental form to the new Passover.

2328. If our Lord used the mixed cup and the Catechism speaks of the "wine which the Lord hath commanded to be received," that might be a justification for the term "wine" applied to the mixed cup now?—Yes; I do not know why it should not.

2329. With regard to the question as to omissions in the rubric, are you aware that there was a direction in the first Prayer Book, at the taking of the chalice, that the priest should do it "without any elevation, or showing the sacrament to the people"?—Yes.

2330. Do you know whether that direction is omitted in the second Prayer Book?—No.

2331. Well, it was omitted. Being omitted in the second Prayer Book, if there is nothing contrary, that might be an argument in favour of elevation now? Being omitted in the second Prayer Book, on the principle of omission being prohibition, that might be an argument for elevation now?—Yes.

2232. It might be?—Yes.

2333. Are you aware whether in the first Prayer Book of Edward VI. there were any other special directions in the consecration prayer that were omitted in the second book. For instance, the taking of the "bread" and "the cup" into the hands of the priest—were those directions omitted in the second book?—Yes.

2334. Should you think that as all the priests of that day, from 1549 down to 1552, had been using the book of 1549, which gave those directions, which are called the manual acts, that therefore the mere fact of their being left out in the second book would be taken by them as a prohibition; that they would all leave off a custom they had been used to all their lives?—No, I think not.

2335. You were asked by Lord Harrowby whether you considered a clergyman was at liberty to choose whatever he liked in restoring things not in habitual use and not prescribed in the Prayer Book, and you said that as there were no laws he must judge for himself; do you mean to say that there are no laws by which you may be guided at all in your choice in restoring things that are not prescribed in the Prayer Book?—The unanimous action of the Western and Eastern Church is what I said.

2336. Should you say that the discretion of the Bishop had anything to do with it?—Not if it came in conflict with the unanimous action of the Eastern and Western Churches.

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2337. You were asked by Sir Joseph Napier whether it was not the fact that the old books to which you made a reference had been destroyed, and therefore could not be supposed to be allowed to be resorted to. Are you aware whether, if there are not old books, there are old laws of the Church of England touching ritual matters, which are still in force?—There are a great many of them referred to in the Directorium.

2338. Do you know whether the statute of 25 Henry VIII. c. 19 made all the old canon law binding where it was not contrary to the existing law?—Yes.

2339. Do you know whether that law was revived by the statute of the 1st of Elizabeth, c. 1.?—Yes.

2340. Supposing that to be the law (I do not say it is), would not that be a definite source for you to go to for information, without having to range where you please?—Yes.

2341. Again, the Prayer Book of 1549, I suppose, may be taken as the standard of service at the beginning of the Reformation. Would it satisfy you to act up to what were the practices under that first book?—I think there are many things not prescribed there which one would wish to retain. Whether I should insist upon them I will not say.

2342. If you wanted to explain a doubtful point in the present Prayer Book, would you naturally go back to the Prayer Book of 1549, to do so?—Yes, I should.

2343. Mr. Walpole asked you whether you thought that there were any vestments in the reign of Elizabeth, such as you have been speaking of, in use, and I believe you said that you were not aware that that was the case?—No. I said I had a right to conclude that there were such, but I have no positive evidence.

2344. Do you know whether the "Interpretations" of the Injunctions of Elizabeth which were issued in 1561, I think, gave any direction as to what was to be used in the celebration of the Holy Communion in parish churches?—No.

2345. They directed that the cope should be used in all the parish churches. That was two years after the first Prayer Book of Elizabeth was issued. Then it would be fair to assume, at all events, that the use of the cope in parish churches had gone on for these two years?—Yes. The fact is, I must plead ignorance of these little rubrical minutiæ. I have been away for a long time, and I am really at sea upon these matters, which were familiar to me, but I quite acquiesce in all that has been said, and I think it is a very fair argument.

2346. You were asked by two or three Commissioners, I think, whether the celebration of the Communion in your church on the black letter days was different from the celebration on other days. Do you mean to say, that you alter the services in any way on those days?—On the contrary, the service is literally and verbally the same. It is only a question of chanting. On minor festivals I chant the service without the accompaniment of the organ.

2347. Do you mean that you mark those days, being in the calendar, by having some change of altar vestments?—No; the altar cover is altered. If it is a virgin saint, for instance, it is white; if it is a martyr it is red.

2348. Do you always preach the sermon after the Nicene Creed in the morning?—Always.

2349. At what period of the Communion service do you go to the middle of the altar?—At the oblations.

2350. You said, I think, that you used hymns in the celebration?—Only during the communicating of the people.

2351. Do you consider that the first Prayer Book of 1549 would be any warrant for your doing that so far as post-Reformation practice is concerned?—I cannot say.

2352. Do you use lights at even-song in your church?—Not at the altar; never the sacramental lights.

2353. Do you use any lights in reading the gospel?—No.

2354. You spoke of incense at various parts of the Communion service; do you incense the consecrated elements?—I do not personally. The incense is merely brought in and burnt, without reference to the celebrant; merely by the acolyte.

2355. In speaking of the different classes of persons who attend your service, I do not think you said whether you have any farmers who attend?—Yes; my churchwarden attends; he is a farmer.

2356. You were asked a question with regard to the attendance of catechumens during the Communion of the people, and you said that your school-children attend?—On saints' days always in a body. On Sundays they do not come so much in a body.

2357. Would you draw a distinction between your school-children and the ancient catechumens?—It was only an idea which I had with respect to age.

2358. Were the catechumens baptised persons or not?—I believe there was a certain age attached to the idea of catechumens.

2359. In the ancient church to which you refer?—There would be no difference because they communicated very young.

2360. Were the persons called catechumens persons preparing for baptism?—They were preparing for baptism at all ages.

2361. Then their case would not be parallel to that of your school children who are baptized?—No.

2362. (*Sir R. J. Phillimore.*) I came into the room after your examination had begun, and I heard my own name mentioned. I think you said you did me the honour of consulting me. How long ago was that?—I did not consult your opinion exactly. I think Mr. Pollock did ask your opinion on one or two points.

2363. How long ago was that?—It must have been at least seven years ago.

2364. Not on any points now at issue?—No. I think it was about the approach to the chancel. I mentioned the fact to my bishop, that I was prepared to abide by your opinion in the event of his raising any question; which, however, he did not.

2365. Mr. Cardwell has asked you questions as to that memorial, of which I know nothing. It is complained here that there are phantoms coming out in your parish: "From these places are continually issuing forth phantoms." Have you any phantoms in your parish?—I suppose it refers to the young men wearing the cassock when they come to church. They wear their ordinary dress.

2366. It is said there are associates of the Inquisition in your parish. Do you know anything of them?—Oh dear, no.

2367. Is it your opinion that if the rubric of the Prayer Book directly orders you to pursue a particular course, you would be justified in disobeying that rubric because it was not consistent with your notions of what the Catholic Church was? I am speaking of a plain rubric. Supposing there was a plain rubric ordering you to do a particular thing, would you, as a clergyman of the Church of England, think yourself authorized to disobey that rubric because you thought it was contrary to Catholic principle?—No. If there is a positive injunction in the Prayer Book (and I have sworn to obey the Prayer Book) I obey the injunction but when the Prayer Book does not say anything about a question, I fall back on the Church Catholic for my authority.

2368. Then I am correct in supposing that you do not mean to say that you would think yourself justified in disobeying a plain precept of the Prayer Book?—Certainly not. I hope I am loyal to the Church of England, and I desire to be so.

2369. (*Dean of Westminster.*) You said, I think, that in cases where the rubric says nothing you are

justified in going back both to the general usages of the Western Church, and also to the usages prescribed in the Levitical law?—I said this. I would fall back on the united action of the Western and Eastern Churches provided it were scriptural—Levitical and the Church of the Apocalypse.

2370. Are there any dresses or usages you observe which are prescribed in the Levitical law?—Of course we do not follow the dresses of the Aaronic priesthood; but it is generally supposed the Church Catholic adopted the vestments because the pattern of heavenly things was given them in the temple.

2371. Do you wear any dress prescribed by the Levitical law—a "breastplate," or an "ephod," or a "robe," or a "broidered coat," or a "mitre," or a "girdle."?—No.

2372. You mentioned certain pictures in the church of S. Clemente of Rome?—Yes.

2373. Are you aware of the persons who gave these pictures to the Church of S. Clemente, and the date when they were given by those persons?—The third century, I believe, not earlier; but that has been discussed in some very able articles, and I think it is a doubtful question.

2374. Has a foreign bishop ever officiated in your church?—He has never officiated in my church. He has been present in the church several different times.

2375. But he has not taken any part in the service?—Never.

2376. What foreign bishop was it?—It was the late Bishop of Iona; but I have had others. He never officiated in my parish church.

2377. Did he wear any dress?—He wore his cassock, the ordinary dress; a cassock and a black gown, which he wore about the place as well as in the church.

2378. Where was he seated in the church?—He sat in the chancel of the church.

2379. He took no part in the service?—No part of the parish church service for a second.

2380. He did not pronounce the benediction?—No.

2381. You spoke of the patterns of those dresses being taken from some old copes in the cathedral church of Salisbury; do you mean to say that those are the patterns from which all the chasubles in the Church of England are derived?—You mean in present use?

2382. Yes?—No.

2383. Supposing these vestments, the chasuble and the like, became universal in the Church of England, would that diminish from their significance or value in your eyes?—No, not that I am aware of. On the contrary, I should think.

2384. In speaking of Sir Robert Phillimore you said that you did not feel yourself bound to defer to the opinion of Sir Robert Phillimore, or the nine lawyers, or the opinion of the Convocation of the province of Canterbury, because you are waiting for the expression of the voice of the Church. Through what organ do you expect the voice of the Church to be pronounced which will over-rule these authorities?—It must have the final voice of Convocation to make it anything like acceptable in my own personal sight.

2385. Convocation has pronounced its opinion?—Only an opinion. If they will endorse any decision of the legislature of the country, then of course that is a different matter.

2386. What I wanted to ask you is what is the organ through which the voice of the Church is to be finally expressed?—Convocation. *Rev. G. Nugee, M.A.* 1 July 1867.

2387. Convocation has expressed it?—Only as an opinion.

2388. You said you were waiting for some other voice?—No, I meant that. I mean the Church of England speaking by representation.

2389. You think Convocation has not spoken yet?—No; it has only expressed an opinion.

2390. (*Bishop of London.*) Are you in the habit of giving notice for persons to be prayed for in church?—Do you mean the sick.

2391. Any persons?—Only the sick.

2392. These notices never include persons who are deceased?—Never that I am aware of.

2393. No list is sent to you by a certain society?—No; I have never adopted that.

2394. You have seen the list?—Yes. I do not object to prayers for the departed, but I have not used them in my parish church, or in any other place.

2395. They are not used, in fact, in your church?—No.

2396. Does the celebration of the Lord's Supper at funerals take place in your church?—We very seldom have had it. If they express a wish to have the Communion early they can have it in the middle of the burial service. In that case the psalm is used as the introit, and then the Communion service is commenced.

2397. Is it incorporated in the middle of the funeral service?—Yes; and when they leave the church they go out in the ordinary way to the burial ground.

2398. After the administration of the Holy Communion?—After the administration of the Holy Communion.

2399. That is interposed between the part in the church and the part at the grave?—Yes; that has been our custom.

2400. Do you claim any authority for that?—Nothing in particular. I prefer almost that they come to Communion early, separate by itself, and I should urge them to do so when there is anything like a doubt on the subject; but the use of the Communion during funerals is fully recognized.

2401. By the term "Communion," or by any other name?—"Communion" is our term. We do not use the word "mass" in our parish.

2402. (*Archbishop of Canterbury.*) You said that the anthem "Christ our Passover" is sung on Easter Eve in procession?—Yes, and on Easter Day.

2403. You know that that anthem takes place instead of the Venite on Easter Day?—Yes.

2404. Are we to understand the hymn takes place in the middle of the service?—I do not know that there is any harm in duplicating it.

2405. It is used in the middle of the service as well as in the procession?—Yes. We do not omit it in the middle of the service certainly. We keep strictly to the rubric in these things. We sing it twice. It happens to be the popular hymn of the day, and the one with which the choir are most familiar in walking in procession.

2406. You said that in the case of absolution you used the confession in the Visitation of the Sick?—The absolution, not the confession.

2407. By what authority do you use that form of absolution in your private confessions?—In the absence of any other.

The witness withdrew.

JOHN DEVERELL, Esquire, called in and examined. *J. Deverell, Esq.*

2408. (*Archbishop of Canterbury.*) What parish do you reside in?—I reside in the parish of Farlington, Hampshire, and in the district of Purbrook, which has been carved out of Farlington.

2409. Do you live in the parish of Wymering, or in any parish over which Mr. Nugee presides?—I live on the borders of it, and a considerable portion of my estate is in Wymering parish, and some little portion in Wedley parish.

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2410. You are a parishioner ?—Yes ; I pay tithes to Mr. Nugee, to Mr. Poole, and to Mr. Richards.

2411. You do not attend either of those churches ; It has not been your habit to attend ?—I have attended at all of them.

2412. You do not habitually attend ?—No ; for some years I have not done so.

2413. Have you left either of those churches for any particular reason ?—I will be as brief as possible. I have made a short summary since I came up to town this morning. About the year 1844 or 1845 I was desirous of erecting a church at Purbrook, Purbrook being on the north side of Portsdown Hill, and the parish church, as was very common in former days, being at the extreme south end of the parish. The rector and patron of the parish did not coincide with me as to the church, and he proceeded to lay the foundation of a church at Purbrook. That church went on very slowly. It was either the year 1844 or 1845. In 1851 it was approaching completion. That was about five or six years. It was being built, and generally understood to be built, and the bishop so understood it, as a district church, as contra-distinguished from a chapel of ease. The Rev. Mr. Hayes, a man of property, was nominated by the patron to this church. He came to reside there in 1851. From causes which I will explain, differences arose between Mr. Hayes the rector and the bishop. Mr. Hayes said, "I understand you are not " all very united in your church views here ; I come " for the sake of peace, and if any difference arises " I shall refer it to the bishop." The rector and patron said, "I shall have the reference made to me." Upon this Mr. Hayes resigned and gave up the charge.

2414. What is the name of the patron ?—The Rev. Edward T. Richards. He is patron and rector. For four or five years after Mr. Hayes retired nothing was done. There was a difference of opinion, I believe, between the Bishop and the patron as to the incumbent's being at liberty to follow the counsel of his Bishop if at variance with the directions of the patron. After the lapse of four or five years the rector and the Bishop came to an understanding, and then the rector said to the Bishop "I desire now to have " the church consecrated as a chapel of ease." The Bishop said, "If you can get the consent of the " parishioners to have it made a chapel of ease," (of course the Commissioners are aware there are certain regulations to be observed about the law,) "I can- " not resist it. But, you must get a vote of the " vestry on the matter." A vestry was convened with unusual speed, and it was held in March 1856. At that vestry it was proposed by the rector to the parishioners that the church should be consecrated as a chapel of ease. I, as one of the leading parishioners, I may say the leading parishioner in the parish, in common with the vast majority of the people, said, " We do not desire to have a chapel of " ease, but we wish to have a district church." I then said to the rector " There is a large gathering of " the parishioners "—I suppose such a vestry as was never held before in Farlington,—" let us avoid " division ; I do not want to have the matter decided " exactly as I wish, but if you will appoint the Rev. " Thomas Bagley " (who had been curate to Mr. Andrew Nugee, the brother of the gentleman who has just gone out,) " to the district church of Purbrook, " I will double your endowment for Mr. Bagley's life " to the satisfaction of our bishop ; and, moreover, I " will give him a house to live in rent free for his " life." I had got Mr. Bagley's consent to accept it, if offered to him by the Bishop. He was a thorough Christian, but upon some Church matters which I need not now advert to, there was a difference between us. I had been in the habit of attending the church at Widley where Mr. Bagley had officiated, and I had been the means of rebuilding this church, and had learned with my family to esteem and respect Mr. Bagley. The rector said, "No, I will not accept Mr. Bagley." I replied, "I will make you one more offer before we " come to a division, whether it is to be a district " church or a chapel of ease. If you will appoint " the gentleman who is present in the vestry as your " curate, and who has canvassed this parish from one " end to the other " (Mr. Winwood, who had just received a title to orders on the rector's nomination), " I will double his stipend, but I will not give him " the house, because I understand he has other pecu- " niary means." The rector also declined to accept this offer. The consequence was, that a division took place in the vestry. I took a vote on the question ; I had 74 votes and the rector had 14. The result was that the rector went the following morning to the Bishop, who was engaged in a consecration at Romsey, and said, "I have been out-voted in the " vestry. If your lordship will licence my church I " shall be satisfied." He had previously observed to me several years ago, " Do you think I would do duty " in an unconsecrated building ? " I replied that " the " late Archbishop had licensed a great many school " buildings." The result of it was the Bishop declined to license the church. I went to the Bishop a few days afterwards, and said, "My lord, you see " what a state we have been kept in for years. " Here is my proposal to build and endow a church." He said, "I will endorse that proposal." The Church Commissioners were then sitting, and I carried in the proposal sanctioned by the Bishop. There was a struggle before the Commissioners, which went on for several months. The Bishop said, "He must " now either have Purbrook Church consecrated, or " your offer will be accepted, for the Archbishop and " Commissioners have in Dec. 1856 agreed to accept it." At last, at the eleventh hour, (I believe only 48 hours before the expiration of the time) the rector signed a consent to consecrate it as a district church, but nothing was done in 1857. I went away to Brighton. I was weary of it, the state of things in the Church was so lamentable. I corresponded with the Bishop, and in 1858 this church, having been begun in 1844 or 1845, was, at last, consecrated. The Bishop came to Purbrook. The state of the burial ground was very incomplete ; there was no fence or anything round it. The church was finished. When we came to the consecration service the Bishop refused to allow Mr. Brown, who was to be the incumbent, to officiate in any part of the service. Whether the Bishop was right or not, I am giving no opinion, but it was his own act. There was something in the dress that offended his Lordship—Mr. Brown had a cross on it. The Bishop also took off the communion cloth, which he considered too gaudy ; there were also some candlesticks, and these he required to be removed. I believe, besides this, there was a super-altar. Mr. Brown came, and, to show my good will to the church, before the Bishop had left the village I presented Mr. Brown with 50*l.* to build a church-yard wall, which he was very thankful for ; and during Mr. Brown's incumbency, though I differed widely from him on church matters, we were friends, but I could not go to the church. He had the candlesticks and everything replaced. I parted with him on the best terms. After Mr. Brown left, Mr. Peel was nominated, a gentleman of whom I knew very little, but I found he came from Wargrave in Berkshire. He was presented, and upon that occasion I went to him by the Bishop's order (I was then churchwarden of Purbrook) to request that the super-altar should be again removed from the Communion table. He was then at the rector's house, and I presented him with a memorial signed by nine-tenths of the parishioners. The result of it was that Mr. Peel continued there only nominally. I believe he read himself in, but I do not think he ever again did the service in the church at all. We saw no more of Mr. Peel, but any stray clergyman was put in that they could find. Then Mr. Peel, his duty having been performed as I have stated, after a lapse of some months retired from the scene altogether, and a Mr. Barker was put in. Mr. Barker never appeared in the village at all. I believe he read himself in, but at the expiration of six months he also retired. I should tell you that

before the Bishop would accept the resignation of Mr. Brown, the first incumbent, he insisted that the candlesticks and a super-altar, and the vases, which had been replaced, should be removed, but the moment Mr. Brown had resigned, in defiance of the Bishop all these ornaments were replaced on the Communion table. I did not interfere with it. The Bishop, I thought, must be weary and sick of the thing. Then at that time I was driven (I do not hesitate to say I was driven) in self-defence,—seeing that these symbols of Popery, (as I considered them,) were replaced, and that they were calculated to mislead my own children, and also the villagers,—to take the only step left to me, namely, to build, as a temporary arrangement, a free church, in which the services of the Church of England should be performed. I selected a minister from Gloucester, who had been seven years in one church there, in one of Lady Huntingdon's chapels, and being satisfied with him, I brought him down. I gave him 150*l.* a year, and a house that I had offered to Mr. Bagley. He has since continued to perform the services of the church.

2415. Will you specify the particular articles which were so offensive to you that you thought it right to build this church ?—Candlesticks, the super-altar, and the vases, which the Bishop had ordered to be removed. At that time the matter had not been legally decided, or I considered the Bishop was the best judge of those things, and as he had first removed these symbols from the Communion table, and then desired me as churchwarden to do it; when I became sequestrator, having the entire power of the church, and supplying it, I had to pay some of the costs of providing the church and of the sequestration. I removed these things in compliance with the Bishop's direction. I left the Bishop to decide that. He had refused to consecrate the church, and I considered he was the best judge of these matters. I am not here to give an opinion. It would be impertinent of me to do so. These were symbols. As I considered, they were unimportant things, so to speak, as compared with the doctrine which they symbolised, and I decided that I had no alternative on account of this constant change of ministers, and the restoring of these symbols, but to build my church as a temporary arrangement. I consider it so now, till a happier state of things shall arise. In Purbrook I had to supply my own church and that church, and to prove that I was a good churchman (I was in a very difficult position) I went to the parish church, the district church, in the morning, and I went to my own church in the evening; and to show your Grace that nothing went on different from the ordinary services of the Church of England, almost every clergyman (and I could name several) who came down to officiate at Purbrook Church, came to my church in the evening, there being morning and afternoon service at Purbrook, and morning and evening at my church. At the expiration of six months, the Rev. Alfred Poole was nominated. Of course, knowing what had occurred in the diocese of London, and that that had been confirmed by the Archbishop of Canterbury, I did not feel better satisfied with the prospect before me then, and I felt still more resolved to maintain my own church. I have continued to do so, and there has been a most continued and large congregation. Admiral Grey, the second in command at the dockyard, came to reside at Purbrook while this was going on, and he took sittings there, and during the whole time he brought his wife and family to my church, and since he has left he has written to me stating that he has never known services better performed. I mention this because when I was told that I was misleading the poor, and so on, it was a great consolation to me to know that Admiral Grey and others approved of what I did. I did not contemplate coming here to-day, but when I received the summons I felt it my duty to go on Sunday (yesterday) to Purbrook Church to satisfy myself as to its present state. I had not been within the walls of it since I had left it as sequestrator. I am on friendly terms with Mr. Poole. The last time I parted with him, as I did with Mr. Nugee, I shook hands with him although we differ in opinion. When I went into Purbrook Church yesterday, I found on the Communion table a super-altar, which is a ledge, and upon that a cross, four vases with flowers, and two candlesticks, which evidently had been lighted; there were also some geraniums and other things, and some banners. As far as Purbrook is concerned that is the state of the case. I was instrumental in rebuilding one of Mr. Nugee's churches, which had been shut up; I exerted myself and got a little Norman church built. I raised the money, partly subscribed to it myself, and got that church rebuilt when the old rector was there, before the Nugee family came to reside. It is a curious fact, as I told Mr. Nugee just now,—"that it was a turn of 48 hours whether "he or a friend of mine became the patron of Wy-"mering and Widley." The advowson had been advertised for sale. I was told there was an influence at work that induced Mr. Nugee's brother to persuade his father to take the living out of the market, and then it fell into the hands of the Rev. George Nugee. After this I went on Saturday to Widley. I thought it right, as the Commissioners might wish to know what was going on in Widley Church, to go there and see. I knew no more than you did, till I received this summons, what was in the church. I had heard that it was not nearly so distasteful to the people as what was going on at Wymering. There I found two very large candles, which I understood (I do not know this of my own knowledge, but evidence can be got of it; I am sure Mr. Nugee would admit it) are lighted every Sunday by what they call an acolyte, before the Communion service; there were also on each side of the Communion Table the letters "I. H. S." on one side, and "B. V. M." on the other. I did not know what I should see when I went there.

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2416. (*Earl of Harrowby.*) Where was the B.V.M.? —At the side.

(The witness explained the position of the letters.)

2417. Was it embroidered?—I cannot say. Mr. Nugee would have told you the same thing. You really could not see any part of the ordinary dress of the clergyman. He had come over the hill with a biretta. I had never seen one of them before. There was a funeral going on, and, from his peculiar clothes down to his heels, you could not distinguish whether he had a coat and trowsers on. I should like to show the spirit with which I was actuated when I went to see Mr. Peel, as I have before stated, by desire of the Bishop, and I should much like to read the memorial, which was signed by nine tenths of the parishioners. It alludes to the ornaments and these innovations in the Purbrook Church—"21st June 1859,—Reverend Sir,—The undersigned are inhabitants of the district just committed to your pastoral care. They take the liberty of addressing to you this memorial, partly to welcome you to this field of labour, and partly to express to you their earnest hope that constant concord may prevail between themselves and you. They are far from wishing to anticipate the contrary, for to presume that discord must arise would be to presume that your ministry would be not merely nullified, but actually provocative of evil. Nevertheless, many have been compelled of late years to observe attempts made in the Church of England to reintroduce usages which, being the insignia of Rome, had been either directly forbidden, or else quietly allowed to drop into oblivion. And they therefore feel called on thus to express their hope that no such attempts will be renewed or made here. It appears to them, by whatever plea these innovations (for such they practically are) have been defended, they are deeply to be regretted by all who love the Church of England, and who venerate the Christian religion. That they have not produced peace is obvious; and should it be urged that they tend to give solemnity to our worship, and

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authority to our ministers, may it not be replied, as to our worship, those usages must be best which best harmonise with the pure, simple, and spiritual character of our faith, and as to our clergy, that authority can alone be edifying which rests upon the plain fidelity of him who claims it. In fact, as they believe that the faith of Christ unvitiated and unobscured by human inventions is the only source of happiness, virtue, and salvation, they pray that God may give you grace to preach and themselves grace to hear it in such a way that your ministerial connexion with this place may be sealed with His present and eternal blessings."

2418. (*Archbishop of Canterbury.*) Was that addressed to Mr. Poole?—To Mr. Peel in the rector's house. That memorial was taken up and presented by me. He said, "I will not receive it." I put it down on the chair in the rector's presence. Mr. Peel threw the address down on the carpet. I picked it up, and I was then shown out of the room. This is a plain, unexaggerated statement.

2419. (*Mr. Beresford Hope.*) How long did Mr. Peel stay?—He never came again.

2420. (*Bishop of London.*) I understand that it is many years since you ceased to be present at either of these parish churches?—I was at Widley for a long time, during the whole time Mr. Bagley officiated there, and my children went there. I went to Purbrook Church during the time I was sequestrator.

2421. In what year did you finally absent yourself from the parish church?—When I ceased to be sequestrator. It was in 1860.

2422. Then you continued to attend the parish church up to the year 1860?—At the parish church at Widley so long as Mr. Bagley and his successor as curate remained.

2423. I do not understand what was the exact reason for your leaving it, and establishing another church at that time?—I was pained with the state of things in Purbrook church—the replacing of these symbols, and the whole system; and I considered that these were symbols of the doctrine. I should not have cared so much if they were not symbolical.

2424. I understand first that you disapproved of these things; and, secondly, you considered the Bishop had disapproved of them, and they had no right to be there?—Certainly.

2425. Were you churchwarden then?—I was.

2426. Why did you not present them to the Bishop?—I took them off when I was there as sequestrator, and it was of no use. I did it practically. I would not trouble the Bishop further.

2427. When you found them there were you still churchwarden?—No, I got tired of it.

2428. Who were the churchwardens?—I believe some of the inhabitants; I was wearied out.

2429. Were they persons of different opinions?—One of them, I believe is. I believe, generally, the inhabitants, in order to secure that there may be no trouble about the burials, have put in one person as chapelwarden.

2430. They generally put in a person who agrees with the incumbent?—I think Mr. Taylor was put in, but on that point as to what was going on in Purbrook, I really do not know.

2431. It is the constitutional mode of the laity expressing their opinion with regard to the service of the Church of England, to exercise it through their own churchwardens, appealing to the Bishop?—Yes.

2432. There is a vestry, I suppose, in your parish?—You can hardly call it a vestry. There was one vestry held for the appointment of chapelwarden, but there was no other vestry held. None of the parochial business is done there.

2433. In electing the chapelwardens was no care taken to appoint a person who would represent their opinions?—I ceased to go there. I must be honest, and say, I felt it hopeless, and when Mr. Poole came he seemed to be permanently there, and I said, "I can do no more."

2434. You did not go to Wymering Church when you were unable to go to your own?—That would have been worse.

2435. How do you know; you never went?—It was too notorious. Mr. Nugee is my tenant. I have been rather blamed that I did not turn him out; but I said I would not do so because Mr. Nugee differed from me.

2436. You were blamed by parishioners?—Yes.

2437. Is it of your knowledge that a large body of the parishioners are greatly opposed to these practices?—I believe a great many close to the church are. One of the principal farmers comes from just opposite Mr. Nugee's church, two miles, to my church, and has sittings there.

2438. Is there a large congregation in this building you have erected?—Yes, it is very full.

2439. What sort of persons does it consist of?—There is every description. There is now Lady Hayes, the daughter of Lady Pakenham, and her family.

2440. (*Mr. Walpole.*) How many altogether does it hold?—From 180 to 200.

2441. (*Bishop of London.*) What is the size of the parish?—It is not a very large district. I should think there are 300. The great number of these people come from Purbrook, but they come from all directions, from Mr. Nugee's parishes.

2442. Do they come from any other parishes besides these three?—Yes, they come from Mr. Richards' parish.

2443. Not from any others?—I should scarcely think any come except those, because there is a church at Waterloo which is satisfactory.

2444. Where was Admiral Grey living?—Just out of the district. It is curious to see how the parishes run in and out.

2445. Was he living in any of those three parishes when he did live there?—No, he was living in Southwick.

2446. There was a parish church there?—Nearly four miles distant from his house.

2447. Perhaps it was because of the distance that he came to you?—There were other churches near. I can only speak of the fact that he did come.

2448. Are they all of the same pattern?—No. Practically a man with such a family as Admiral Grey, eight or ten children, could not take his children to Southwick Church from Purbrook.

2449. He would naturally have gone where?—To Purbrook, which was close to him.

2450. Have you any reason to know why he did not go there?—I have no right to express what I do not know.

2451. Your impression is that he did not go there because he disapproved of the service?—Yes.

2452. Is it your impression that a number of persons in that neighbourhood are prevented from attending their parish church on account of the sort of service that takes place there?—Yes, they are dissatisfied with the system.

2453. Are you certain of that?—That is my impression.

2454. Perhaps your minister is so good a preacher that he attracts all the people?—I should not say that that would be the result. It is very difficult to give an opinion as to what leads persons minds to come there.

2455. You are a magistrate?—Yes, and have been for many years.

2456. Are you a barrister?—No, I am not.

2457. Do you consider that it was the uncertainty of the law in carrying out the Bishop's wishes that caused the whole of this mischief?—I consider that it certainly was, because all this state of things at Wymering has been represented to the Bishop, and he has done nothing. My impression is that the Bishop's hands are tied by the uncertain state of the law.

2458. So that you never thought with your friends of applying to a court of law to settle these matters?—No.

2459. Why not?—I once thought I would try the question of building a church and getting a clergyman of the Church of England established, but I was morally certain that I should immediately have had the officiating clergyman put into the Ecclesiastical Court.

2460. That is not the point. There is no doubt that would be illegal. But why did you not, having individually been very liberal and willing to contribute to the support of the clergyman, and spending your money very freely in this manner, never think of proceeding by a court of law against this gentleman?—Because I thought the state of the law was such that it was imposing a great duty on the Bishop, and I was not inclined so to spend my own money.

2461. But the Bishop would have had nothing to do with it except to sign his name?—I should not have liked to have risked expenses of legal proceedings in the uncertain state of the law.

2462. Have you ever looked into the law on this question?—I have read almost everything that has come up on the subject, and it seemed to me very difficult—I have a great dread of the Ecclesiastical Courts. They are very expensive.

2463. You took legal advice as to whether it would be wise to proceed?—I cannot say I took formal legal advice.

2464. You consulted an eminent civilian?—Yes, I did consult people. I have read all that I could lay my hands upon. Although I was not a barrister, I was a solicitor in tolerably active practice. I was the means many years ago of putting down (and the late Archbishop and the Bishop of Winchester thanked me for it) the Rev. Robert Taylor, whose blasphemy was going on at the Rotunda, Blackfriars. The present Lord Chancellor was the counsel, and I got up the whole evidence for the prosecution.

2465. Are any of the farmers of these parishes in the habit of coming to your church?—Unquestionably, from Mr. Nugee's parish and from over the hill.

2466. How many farmers are there in Mr. Nugee's parish?—There are not a great many farmers there. Mr. Pettis comes, and several of the inhabitants, Sir Lucius Curtis sometimes.

2467. He is not a farmer. How many farmers do you suppose absent themselves from the parish church?—The two principal farmers, Mr. Pettis from Wymering, and Mr. Randall from Farlington.

2468. One, in fact, from Mr. Nugee's parish?—Yes, and some shopkeepers and other persons.

2469. Do the poor come to your chapel?—You would say so if you had been there yesterday. And also a number of children.

2470. Do the poor not go to the parish church?—I should say very few comparatively.

2471. (*Rev. T. W. Perry.*) How long ago is it since you came to reside in Farlington?—I bought the estate in December 1837; it was conveyed to me then.

2472. At that time Purbrook was a part or hamlet of the old parish?—Yes.

2473. Was your house in Purbrook or Farlington?—In Purbrook district.

2474. When you first went to Farlington did you attend the parish church?—I went to the parish church.

2475. How long did you continue to attend there?—I continued to attend there for some considerable time. I found the parish in a lamentable state when I went there, and I succeeded in getting a commutation of the tithes. There was not a person who would undertake it until I entered upon it. They told me it was utterly hopeless, but I succeeded in getting a very good commutation, so much so that when the Assistant Tithe Commissioner reported to the Bishop (it being private property), he said that we had given the rector 50*l.* a year more than he would have got under a compulsory measure.

2476. How long during this residence in Farlington did you continue to attend Farlington parish church?—I think it must have been till about the year 1843 or 1844. I will tell you the circumstances under which I left. Mr. Richards had a very large family. I proposed that, as soon as I finished my house that I would build a large schoolroom there in the shape of a cross. Sir Henry Thompson had done the same thing at Fareham. I got a drawing of this. I met Mr. Richards and said, "Now I propose to build this "schoolroom, you have it licensed by the Bishop, "and give us one service there." I felt it would not do, with his large family, to impose upon him a second clergyman. He said to me, "You come to church "next Sunday and you will hear my views on church "building." It was Advent Sunday, and the Bishop had desired a sermon to be preached for the Diocesan Church Building Society, to which I had always been a subscriber. I went to the church. I well remember the day. It was blowing a southwester, and rained, and it was no trifle to cross Portsdown Hill. Mr. Richards had specially invited me to come. He said, "There are those who give their pounds who "ought to have given their tens," (I well remember the words,) "and persons giving their tens who "ought to be giving hundreds, and persons giving "their hundreds who ought to be giving their thou-"sands for church building. There are those who "can build large houses and furnish them, and orna-"ment them in the most costly way, who think no "house too mean for God to be worshipped in." I exchanged looks with my wife. I said, "We do not "go to church to have our feelings disturbed. What "was predicated when I came here that I should be "in the same position as the rest of the parish, has "come to pass, and I think it is time that we left the "church." If I went into detail you would sit here till midnight to hear the efforts I have made to get a gospel and plain ministry into my own locality.

2477. Then you consider that what Mr. Richards said in that sermon was personally offensive to you?—Most unquestionably.

2478. Intended to be directed to you?—I was specially invited, and I think you must admit it was.

2479. Had there been any difference of opinion between you and Mr. Richards before that?—I had done all I could. I found almost everybody at variance with him.

2480. What had led to a difference of opinion between yourself and him?—At that time I had not come to any open rupture with him.

2481. You spoke of having offered to build a church in Purbrook. Was that offer made before this sermon was preached?—I think it must have been after, but it is very difficult after so many years to charge my memory.

2482. What was the reason your offer was not accepted?—For this reason: I said, "I propose to "build a schoolroom which can be used after the "pattern of Sir Henry Thompson's." I drew it in the shape of a cross, so that it would be established for boys and girls, and also open for divine service. When I made this proposal to him, I meant this building to have cost me 500*l.* or 600*l.*, and I would have built it so substantially that it might ultimately have been consecrated if desired. I had great facilities for building then, having a brickyard.

2483. Was there any difference of opinion between you with regard to this proposed building, arising from the fact that you wanted to have the patronage, or you wished the Bishop to have it and not the rector?—It was not proposed to have a consecrated building; merely to have it licensed by the Bishop, so that it would have been in the entire control of Mr. Richards.

2484. Did you make any proposal about the building not being consecrated at that time?—When he rejected this offer and I left the church, I had the ground measured, and I found that under the old Church Building Acts I was just the distance that would justify me in building the church. I must, in

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explanation, say that when I left Farlington, and this offer of the schoolroom had been rejected, it was my intention at once to have begun to build a church. Then the rector, who had never spoken of it—I cannot tell what was in his mind,—at once proceeded to lay the foundation of Purbrook Church, which went on for a series of years. He occupied the ground and prevented my doing anything.

2485. What I wish to ascertain is, whether the reason of your leaving Farlington Church was on account of any dispute between yourself and the rector of Farlington, or whether it was on account of so-called ritual practices that you found in the church?—There was no such thing known in those days; happily, we knew nothing of this in the rural districts; this has all sprung up since. I am speaking of the year 1844 or 1845.

2486. Though you reside in Purbrook, which is not very far off, if you are dissatisfied with the services in Purbrook Church, why should you not attend the services in Farlington Church? Are there any ritual practices there now which you object to?—After what you have heard of how I have been received at Farlington rectory, and various circumstances that have occurred there, and if I were to state to you all that took place over the tomb of my wife, which I do not wish to do, you would see I could not go there. I should rather go nowhere.

2487. It is not on account of any ritual practices that you do not go now?—I do not go there, and there are very few that do go there.

2488. You built this chapel after the church at Purbrook was erected?—Yes; and after it was consecrated, I waited with a hope that something would be done. I did not want to have it all my own way. Mr. Bagley was a person who held very decided Church opinions; but he was a thoroughly good man, and myself and my family would only have been too happy and too thankful to have made him comfortable. I was the cause of getting him the curacy of Portsmouth through the instrumentality of the Bishop, and explained to the Bishop how he was oppressed. We got him the curacy, and, unfortunately, he fell a victim to the work in that parish. I have always felt thankful that I made him the offer. I believe if it had pleased God he had come to the village of Purbrook he might have lived; but he was worn out at Portsmouth.

2489. Was any representation made to you with regard to the person whom you placed as minister in that chapel which you built; any remark about his not being a minister of the Church of England?—Yes, there were many hard things written and said.

2490. Did you, in defence of what you had done, either say at a public meeting or did you write in the newspapers that he was a minister of the Church of England but not episcopally ordained?—I said that he was a person who was willing to use the Church services, and I will undertake to say that if you had gone there yesterday you would not have known whether you were not in the Church of England. I maintain that I am now holding together the Church of England in my neighbourhood quite as much as any clergyman of that Church. There are dissenters who went to their chapels who now come to my church. My clerk there was a regular dissenter; he has now brought up all his family in the habit of coming to church. And I maintain that, according to the best of my ability, I am holding together the Church of England in my neighbourhood.

2491. I think you mentioned that you offered assistance in some form or other for the minister you wished to have appointed to Purbrook Church?—I offered to double his salary and give him a house.

2492. Was that to be a permanent endowment or during his lifetime?—During his lifetime. Of course he might be turned out to-morrow, and then perhaps I should have endowed a man I did not approve of.

2493. Do you recollect writing a letter touching this subject in the "Guardian" in 1859?—I dare say I did.

2494. Do you remember whether there was any answer to that letter by Mr. Richards?—I dare say there was.

2495. Do you recollect whether there was a second answer by Mr. Skinner?—Possibly there was, but I have not kept the papers, and, as I said to Mr. Nugee, some time since, "You follow your course and I "will pursue mine, but it is no use writing in the "public papers, that does no good whatever."

2496. (*Rev. R. Gregory.*) Is your building licensed as a dissenting chapel?—Yes, it is licensed for members of the Church of England protesting in self-defence against the Romanizing principles and practices as carried out in this locality.

2497. As a dissenting chapel, is it not?—It is licensed as a place of religious worship under the Religious Worship Act, which is perfectly legal. I do not consider that I have left the Church of England.

2498. You have known the neighbourhood for a long time. When you knew Wymering church 20 years ago was it well attended by farmers and poor people?—Yes, there was a very full attendance, and at Widley too; I have seen Widley overflowing. I do not know how it is attended now.

2499. You do not know whether it is well attended or not now?—I am told that it is attended by a great many persons not parishioners. Sir Lucius Curtis, Bart., has just opened a service in his schoolroom in Widley, and there is an evening service there, where part of the Church of England service is read. The whole of the Church of England service is read in my church, with the exception that we do not read the Athanasian Creed. As to the state of things in Wymering Church, I dare say Mr. Nugee has told you straightforwardly what he has done, but that petition to the Bishop which Mr. Venn requested me to bring up describes accurately what took place there on Easter Sunday, and it is a petition not got up for this purpose but got up for presentation to the Bishop. If you were to read it you would really be surprised at what goes on.

2500. (*Mr. Beresford Hope.*) Have you a Communion table in your chapel?—I have.

2501. Where does it stand?—Just where it would in a church.

2502. At the east end?—Yes.

2503. Has it got a cloth upon it?—Yes, and the letters "I.H.S."

2504. What is the colour of the cloth?—It is purple.

2505. Is it velvet?—No.

2506. Have you a different cloth for Lent?—No.

2507. Does your minister wear the surplice?—He wears the surplice and a black scarf, and he preaches in a black gown; and I will undertake to say that the majority of the gentlemen in this room, if they went into my church, would not be able to distinguish it from an ordinary church served by a Church of England clergyman. That is what they are so angry with me for. I said, "I am not a Baptist or a Wesleyan; I am a member of the Church of England." They said, "We would not have cared if you had had a regular dissenting chapel." "But," I said, "that is just what I do not want to have."

2508. Where did that gentleman officiate before he went to you?—He was seven years in Lady Huntingdon's chapel at Gloucester. He is not an extreme man.

2509. Did he wear a surplice and scarf there?—I do not think he did.

2510. He adopted the surplice and scarf at your request?—Yes.

2511. You do not object then to a certain amount of formality and ritualism?—It is the custom of the country to wear a surplice. I have been used to it all my life. I bought the surplice and even the gown.

2512. Did not you object to "I.H.S." on the Communion table cloth?—No, I did not, because I put it there.

2513. You only object to it at the side?—I do not object to it at the side. I did not say that I did. I object to "B.V.M." decidedly.

2514. You have not got that in your chapel?—Certainly not.

2515. Is your chapel free?—Yes, a few sittings are let. The seat-renters wish to support it. I give my minister 150*l.* a year and a house to live in, and I suppose I let sittings to the amount of 25*l.* or 30*l.*, but all the sittings for the poor are free.

2516. Is it near your own residence?—Yes, on the borders of the park; but I removed it purposely out of the village of Purbrook, because I would not, as it were, thrust it offensively upon Purbrook Church. I hope some day or other to have a change; if Mr. Richards would sell me the advowson of Purbrook Church I would double the building, and shut up my church, or make a library of it or something else. Or I hope the Bishop, being petitioned by a large portion of the inhabitants of a district who are dissatisfied with the minister, may be empowered to examine the clergyman and license (not consecrate) the building *pro tempore*. It seems to me, if I may be allowed to express an opinion, that this is the only way in which these evils can be met.

2517. You are therefore an advocate for a large change in our ecclesiastical law and system?—Such a change as that. I do not like what my friend Mr. Yorke advocates in a book he once wrote, which I wish you would read. It is called "Ultra Parochialism." I am a great advocate for the parochial system, but I think you may drive the thing too far. I think in my case, if the Bishop could have done what he had not the power to do, namely, license my church, it would not have been a perpetual evil; and I am of opinion if that could be done now, if there were laymen who were as willing to put their hands in their pockets as they ought, you would find a great deal of this ritualism would be suppressed by the plain preaching of the simple truth of the Gospel; for there is no doubt that the poor people will follow the plain teaching of the Gospel.

2518. If your principles were carried out would not gentlemen who are fond of ritualism build chapels more easily, and more than they do now?—Unquestionably, but I should have no fear of the result.

2519. (*Dean of Ely.*) Did I understand you that clergymen officiate in this church or chapel of yours?—No; I would not put a clergyman in that position. They have come there to attend the service, when I was sequestrator of Purbrook, and had to provide for Purbrook Church for the two services. They used to come to my church, as I have stated, to the evening service.

2520. No clergyman officiated?—No.

2521. You spoke of having taken certain ornaments away from the Lord's Table, and their being replaced; by whom were they replaced?—By whoever came into authority after me; by the clergyman for the time being. Mr. Poole has got an excess of those things that the Bishop removed. I went yesterday after the service was over, anticipating that the question might be asked me. I thought it was right, in order to give you evidence, to tell you exactly what was in Purbrook Church.

2522. And the ornaments that you objected to were two candlesticks and several vases?—There were four vases, two candlesticks with candles, and a shelf or superaltar.

2523. Those were the things you objected to?—Yes, and I am pretty sure there were banners.

2524. You objected to seeing upon the Lord's table two candlesticks and two or three vases?—I think they were not necessary there.

2525. Those are what you objected to?—Yes.

2526. Are there any vestments now used in Purbrook Church?—I believe not; but I saw a pamphlet the other day, saying that vestments were wanted, and they only wanted money to procure them. I should also state that a lady whose husband has been there 40 years told me on Saturday that she, like myself, had been obliged to send her daughter elsewhere. She would not send her to Mr. Poole to be examined for confirmation. She sent her to a neighbouring parish. My minister examined several children, and prepared them for confirmation, and then, in order to pass them, he spoke to the clergymen of Fareham and of Bishop's Waltham, the clergyman of Portsea having objected and written to the Bishop. Mr. Nugee followed these children into the parish church at Fareham, and the children were actually turned out unconfirmed. One or two of them were afterwards confirmed here through his Lordship when I came up to town. As I was residing in town it was perfectly regular. My own daughter went to Winchester, where she was confirmed.

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2527. (*Bishop of Gloucester.*) You mentioned that the minister now in the chapel came from Gloucester; I did not catch his name?—The Rev. Thomas Roberts.

2528. How long ago did he come to you?—He came on the 8th January 1860, and he had been seven years at Gloucester. I believe he was very much respected there.

2529. (*Earl Beauchamp.*) With regard to the poor coming to your meeting house, are they your own tenants?—Many of them are, and many are not my own labourers. I leave every person perfectly free. I have labourers working for me who do not come to my church. I am very thankful to see them there if they come, and my daughters have a large school.

2530. What place of worship do they attend?—Either Mr. Richards' or Mr. Poole's, or wherever they think fit. I should be very sorry to constrain anybody.

2531. You are aware that some of the poor do attend their parish churches?—I believe they do, but I do not know it of my own knowledge, because I do not see them there. When I pay them for the Good-Friday, which I always do, I say to my paymaster, "Ascertain that they have been at some place of worship; if they have been at no place of worship, do not pay them. Let them go where they please, to a Roman Catholic chapel if they please to do so; but if they do not go to any place of worship you are not to pay them."

2532. They all know that you observe whether they go there or not?—I never influence them.

2533. You do not interfere with them?—I do not constrain them. They know, of course, I should be glad, as every gentleman would be, to see his labourers come to be instructed. I have a large night school, which I maintain myself. I built that at the other end of the parish, and I had 25 average attendance all last winter.

2534. They pay for that?—They pay twopence each per week, and I pay the rest. I have got a good master.

2535. You told us, I think, that some farmers from Wymering parish attended your services?—Mr. Pittis does.

2536. Does he come regularly?—Yes, and has regular sittings. He lives opposite Mr. Nugee.

2537. Does he attend regularly?—He very rarely misses, and the principal farmer on the other side of the hill, close to Mr. Richards' church, Mr. Osman Randall, has also sittings, and comes regularly.

2538. May I ask the date when your place of worship was registered under the Religious Worship Act?—It was in January 1860.

2539. That was subsequent to the decision of the Consistorial Court of London, which was delivered in the year 1856?—Yes.

2540. Which recognized the legality of what you have described as the Romanizing practices?—I do not describe them as the Romanizing practices. I describe them as what my Bishop objected to.

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2541. You have told us that this meeting house is registered as of members of the Church of England protesting against Romanizing practices?—Yes, and alluding to Mr. Nugee's as well.

2542. Your meeting house was registered in the year 1860, and the Romanizing practices to which you refer were the super-altar and the two candlesticks?—And what was going on at Wymering besides.

2543. Are you prepared to state that Mr. Nugee, or the incumbent of Wymering at that time, was in the habit of wearing vestments?—I do not think he did. I did not go to Mr. Nugee's church, therefore I cannot say.

2544. (*Archbishop of Armagh.*) You left your ancient church on account of certain practices, you say not Romanizing practices, but such as you thought unusual and unedifying?—It was the defiance of the Bishop's authority, the constant putting back of these things, and so on, which was irritating to my feelings. One day one person was in, another day there was another, and then the incumbent himself was never there, as I have explained.

2545. They were hurtful to your conscience, were they?—They were, certainly, and I could have stood a great deal of it, because I hope my principles have been formed for more than 40 years.

2546. I think you said you are an attached member of the Church of England?—I am.

2547. And you made the best arrangement in your power to secure for yourself and family the means of worshipping after the accustomed manner of the Church of England to the best of your belief?—I did.

2548. You were forced to employ a dissenter because you thought the neighbouring clergy were departing from the practice and doctrine of the Church of England?—Yes.

2549. Were many of the parishioners moved by the same motive?—The memorial which has been read was signed by, I think, about nine tenths of the inhabitants of the district.

2550. They strongly object to these innovations?—Many do, very strongly.

The witness withdrew.

Adjourned to Thursday next at One o'clock.

Jerusalem Chamber, Westminster, Thursday, July 4th, 1867.

PRESENT:

Archbishop of Canterbury.	Dr. Travers Twiss.
Archbishop of Armagh.	Mr. John Abel Smith.
Earl Stanhope.	Mr. Beresford Hope.
Earl of Harrowby.	Mr. J. G. Hubbard.
Earl Beauchamp.	Dean of Westminster.
Bishop of Gloucester and Bristol.	Dean of Ely.
Lord Ebury.	Dean of Lincoln.
Mr. Walpole.	Dr. Payne Smith.
Mr. Cardwell.	Rev. H. Venn.
Sir Joseph Napier.	Rev. Robert Gregory.
Sir William Page Wood.	Rev. T. W. Perry.
Sir Robert Joseph Phillimore.	

The ARCHBISHOP of CANTERBURY in the Chair.

Rev. W. J. E. Bennett, M.A.
4 July 1867.

Rev. William James Early Bennett, M.A., called in and examined.

2551. (*Archbishop of Canterbury.*) You are the incumbent of Frome?—Yes.

2552. How long have you been so?—Since the year 1852. It must be 15 years.

2553. Have you made any change in the service since you became incumbent?—Yes, very many changes.

2554. What were the services before you came, as far as you know?—When I came I found them to be on Sunday morning at 11 o'clock, afternoon service at 3, and another afternoon service at half-past 6, a service on Wednesday and Friday, and a celebration of the Holy Communion once a month.

2555. Were the saints' days observed, do you know?—No, never observed at all.

2556. Do you know whether Ash Wednesday, Ascension Day, and Christmas Day were observed?—Christmas Day was observed, but not Ascension Day. Ash Wednesday, I believe, was observed; but I am not quite certain about that.

2557. Will you tell me what changes you have made in the services on Sunday. Tell me the order of your services on Sunday at the present time?—There is celebration of the Holy Communion every morning.

2558. Do you mean every morning in the week?—Yes; twice on the first Sunday in the month, and three times on all the great festivals. There is also morning and evening prayer every day. On Sunday morning prayer; at 3 o'clock the Litany with catechising; and in the evening the old service that was still remaining, at half-past 6. On great festivals we have additional services of various kinds, short services, such as litanies. In Lent there are many short services.

2559. Of what are these short services composed?—A litany, a hymn, and a sermon. It is so generally, and particularly in Lent.

2560. Do you use the surplice?—We use the surplice always in the matins and evensong, at all times, except during the Holy Communion.

2561. What else do you use at other times?—At the Holy Communion we use the vestments.

2562. Will you describe them?—The chasuble, dalmatic, and tunicle.

2563. Do you use those vestments at any other time, or any portion of them?—No, we never use them except at that time.

2564. Not at the Magnificat?—No.

2565. How do you justify using the vestments?—That would take a long time to answer.

2566. I do not want you to go through the whole argument?—How I justify it, would take a long time.

2567. It might be a very short answer, I should think?—I will make it as short as I can. I justify it upon the Catholic usage of the Church throughout the world, interpreted by our canons and Prayer Book.

2568. You have heard that there is very great difference of opinion among lawyers as to the legality of these vestments?—Yes, I have heard that.

2569. You think you are competent to decide that when learned lawyers differ?—Yes, until it is prohibited by some act of the Church.

2570. Then you act upon the principle that every clergyman is at liberty, in things which the Church has not forbidden, to exercise his own discretion as to the usage which each in his own opinion believes to be according to Catholic usage?—Not any usage; but those usages which are very plain to him and to his congregation.

2571. Plain; in what sense?—Not forbidden by the law, and desired by the people. I consider that the consent of the congregation and parishioners is of very great consequence.

2572. You do not act at all in conformity with the opinion of your Bishop?—My Bishop has never said a word to me on the subject.

2573. Do you use incense?—Yes.

2574. Do you incense persons and things?—We incense the altar and the Holy Gospel.

2575. You hold that to be legal—to swing the censer?—Yes; if I thought it illegal I should not do it.

2576. What is your practice with respect to lights?—We always burn lights at the Sacrament.

2577. How many lights have you?—Two.

2578. You never have more than two, have you?—Never more than two upon the altar; there are lights surrounding, the usual lights, but they have nothing to do with the altar.

2579. With respect to musical services, will you tell me what choral service you have?—In the matins and evensong I have the service entirely intoned as in a cathedral. I have anthems and services. In the Holy Communion I have the music all through.

2580. With respect to the mixed chalice, do you use pure wine or wine and water?—We pour the wine first, and then add a little water in the chalice for consecration.

2581. And that you justify on the same principle, do you, of usage?—Yes; the same principle as the vestments and the lights.

2582. Do you introduce any singing in the celebration of the Holy Communion?—Yes; we sing a hymn at the offertory. We sing the Kyrie eleison and the usual parts, the Gloria, and the Creed. What is not in the Prayer Book is a hymn which we use at the offertory.

2583. That is to say during the sentences being read?—After one or two of the sentences have been read, we sing a eucharistic hymn.

2584. You have no authority for that in the rubric, have you?—We have no authority in the rubric to direct us; but there is no authority to direct other hymns which are sung at matins and evensong in every church throughout England.

2585. What do you infer from that?—I consider that I have a right to use the same liberty which other churches use.

2586. But then the liberty which others use is in most instances between two services, not in the middle of one service. There is some distinction there?—I have heard hymns sung as the preacher is going up into the pulpit, which is in the middle of the service, being after the Nicene Creed.

2587. (*Archbishop of Armagh.*) You said you used the vestments, by which I understand the chasuble, cope, and dalmatic?—Not the cope. I should use the cope if I were wealthy enough to have one, but I am not; the chasuble, dalmatic, and tunicle are all that I use.

2588. You said you were authorized to do so by the Catholic usage of the Church interpreted by our canons?—And Prayer Book.

2589. Where do you find in the canons the chasuble mentioned, or any authority to use it?—I said that it was a difficult question to answer off-hand, but I could produce the answer if I had time and the references, because the canons are involved in very great obscurity. I say the canons of the Church, not only the canons of the English Church, but the canons of the universal Church which are not forbidden by the canons of the English Church. It would require a great deal of time to answer that question. I beg particularly to remark that, and also that I can only answer off-hand in the shortest possible way.

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2590. Do you not think that we are bound by our own canons, by the canons of our own Church, with respect to the vestments we use in divine service, and that we should not go round the world for the canons?—No; by the canons interpreted by the various injunctions and other authoritative decrees that have passed throughout the history of the English Church and have been *pro* and *con* at all times.

2591. Have any of the congregation objected at any time to the use of the vestments?—I thought that this would form the most important part of the proceedings, therefore I have brought a letter in which I was invited to do this very thing. I always told the people that I thought that was the correct usage of the Church of England, and I never interfered nor did I attempt to do so till I was publicly invited to do it by the document presented to me officially by the churchwardens and the communicants of the congregation. Then I thought it was my bounden duty to follow what they desired, considering it to be the law of the Church. If you wish to have this in evidence, here is the document.

2592. (*Earl Stanhope.*) What is the date of it?—November 15th, 1865.

2593. (*Archbishop of Canterbury.*) By whom is it signed?—By the churchwardens officially, and a number of the communicants in the name of all the rest. It is as follows: "All glory be to God." (The reason of that is that it is Bishop Ken's motto; he lies buried in our churchyard.) "Rev. and dear "Sir,—We, communicants of the parish church of "St. John the Baptist, Frome-Selwood, desire to "make an offering to Almighty God of the enclosed "sum of 30 guineas to be employed, subject to your "full approval and sanction, in providing the proper "and legal vestments to be used by the celebrant "and his assistants at the Office of the Holy Eucha-"rist in the above-named church. You have always "taught us that, together with the restoration of the "material fabric of our own church should be "combined the restoration of the beauty and dignity "of Christian worship within its walls, and more "particularly so in all that appertains to the Holy "Altar and to those who minister thereat. In "accordance, therefore, with this teaching we present "our united offering, and we have much pleasure in "doing so at this time as a token of our thankfulness "to God in having spared you to complete another "year of your life and labours amongst us. May "it please Him to grant you many happy returns of "your birthday, and to fulfil your heart's desire of "seeing the old church fully restored, both within "and without, to its former glory and beauty, and "your people as lively stones built up more and more "firmly in the great spiritual temple which cannot "be removed. This, reverend and dear sir, is the "sincere prayer of yours faithfully and affection-"ately,"—then come the names of the churchwardens and a number of communicants.

2594. (*Archbishop of Armagh.*) Was that signed by all the parishioners?—By a great number of the communicants; not by all the parishioners. Those who were not communicants would have nothing to do with it.

2595. Did any dissent from that?—I never heard of any.

2596. (*Earl of Harrowby.*) Do you mean the whole body of the communicants?—No; a certain number representing others.

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2597. How is it stated there?—There are signatures of 21 men and 35 women, and the two churchwardens.

2598. (*Archbishop of Armagh.*) What is the population of your parish?—Our parish is divided into the old parish church and two new district churches. Those that remain connected with the old parish church are about 5,000.

2599. You made this great change at the solicitation of 50 people out of a population of 5,000?—I wish I had to deal with the 5,000; but at least 3,000 of them are Dissenters. I have not any doubt that if I had to deal with them they would be most glad to accede to what has been done.

2600. Did you consider that these vestments would make an additional bar to the Dissenters returning to our Communion?—No, certainly not. If I had thought so I should not have done what I did, but I thought it an additional reason to bring them into the Church, because I thought that the more distinctive the Church is from dissent the better for the church.

2601. (*Mr. Beresford Hope.*) We do not see on this paper that the signatures are on behalf of others?—No; it does not say so; but it never was contemplated that it should be brought forward in an official way. It was a friendly act of so many amongst ourselves. If you like to have another document you shall have one within a week, signed by a hundred more. It was only a friendly act. I thought it would be an interesting thing to show that we work harmoniously together.

2602. (*Archbishop of Armagh.*) Then this was not a call from the parish, nor can it be understood in any sense to be a call from your parishioners; only a certain number of persons who attended the Communion wished you to wear these vestments, being a very small number out of such a large body?—No, I cannot allow that inference. There is an inference involved in that question. If you would like to have it tested within a week, I will poll the parishioners and the Communicants, and send up the document; but, I repeat, it is not fair to make that inference.

2603. That is what appears before the Commissioners?—Any one may make the inference if they please.

2604. At what time do you use the chasuble?—At all times of the celebration of the Holy Communion.

2605. Is there any mysterious signification in the chasuble or in wearing it?—That is a question which involves doctrine. If I am to be launched into doctrine, of course that again will involve an immensely long discussion.

2606. I think it does not require a very long answer, to say whether there is any doctrine involved in your using the chasuble?—I think there is.

2607. What is that doctrine?—The doctrine of the sacrifice.

2608. Do you consider yourself a sacrificing priest?—Yes.

2609. In fact, *sacerdos*, a sacrificing priest?—Distinctly so.

2610. What authority have you in the Prayer Book for that?—That again would involve a long answer. It has been so interpreted by our divines, the divines of our Church from the time of the Reformation downwards.

2611. Then you think you offer a propitiatory sacrifice?—Yes, I think I do offer a propitiatory sacrifice.

2612. Do you use confession?—Yes.

2613. On what occasions?—On all occasions.

2614. You do not then confine confession to the two occasions mentioned in the Prayer Book, that of persons wishing to attend the Sacrament and in the Visitation of the Sick?— I do not confine it to that, but it virtually is that, because the Communion being every day persons coming to that, may of course require important spiritual advice any day.

2615. Do you use any form of absolution?—Yes.

2616. What form?—The form provided in the Prayer Book in the Visitation of the Sick.

2617. You know at one time that was allowed, but that in the second book of Edward VI. the permission was withdrawn, does not that amount to a prohibition; does it not by implication prohibit the use of it?—I cannot answer that off-hand, because there may be some other succeeding alterations in the rubric which I am not aware of at the present moment. But when we are told to give absolution we must give it in some form, and seeing that we have no other form provided but that, it seems natural to recur to that.

2618. Where are you told to give a form of absolution?—We are to give absolution.

2619. Where?—In the address to the people in the service of the Holy Communion. They are invited to "receive the benefit of absolution, together "with ghostly council and advice."

2620. Is it not said "by the ministry of God's "holy word"?—We give a form of absolution in matins and evensong which is involved in words. By parity of reasoning we should give a form of absolution to those that are penitent.

2621. There is none provided by the Church. There was one provided, but it was withdrawn, and the very wording was changed at the same time. "Let him come to me.....and open his grief; that "by the ministry of God's holy word, he may "receive the benefit of absolution, together with "ghostly council and advice." Is not there a distinct meaning in absolution by the ministry of God's holy word?—I should think that was the meaning, that the priest pronounced it by the authority of God's word.

2622. Wheatly, I think, says, there is no form provided, but that God's word is to be applied according to the case of the penitent. You mix water, I believe with the wine?—Yes, I pour in a small quantity of water, two or three drops.

2623. On what canon or what authority do you do so; have you any authority in the Prayer Book for doing so?—There is no authority in the Prayer Book. It is done by the authority of the Catholic Church; and the Prayer Book does not forbid that, which is the usual custom of the Church.

2624. Are you not aware that that is violating the custom of our Church of England for nearly 300 years?—No, I am not aware of that.

2625. For what purpose do you use the lights, as symbolical, or to give light?—As symbolical.

2626. (*Earl Stanhope.*) Who is your diocesan?—The Bishop of Bath and Wells.

2627. I understood you to say that you had not received any objection on the part of your Diocesan?—I have not received any objection.

2628. Do you apply that to the former Bishop as well as to the present Bishop?—The former Bishop died within a few months after I came; therefore he had no opportunity of objecting. Our present Bishop has been Bishop from within a few months after I went there.

2629. I understood you to say that the memorial which you put in bears date 1865; but many of the alterations that you have made were probably made at an earlier date?—There were various alterations in the services, but the adoption of the vestments was not until then.

2630. I meant my present question to apply to any of those alterations,—whether as against those alterations any objections had been made by any portion of your congregation?—No, none.

2631. So far as you know have any families that were in the habit of attending your church before these alterations ceased to attend subsequently to them?—When I first came to the parish a great many left the church, but that was before I opened my mouth. Since that time I do not remember any leaving; perhaps there may have been one family, but I do not remember more than one.

2632. Have any of those who left the church returned to it since, and do they now attend it?—Not only have a great many returned, but a great many Dissenters have been brought into the Church. There is hardly a month but I receive in some way members of dissenting families into the Church.

2633. I think you stated that out of 5,000 people in your district, as many as 3,000 probably belong to the Dissenters?—I am afraid they are either Dissenters, or of no religion at all.

2634. You have mentioned the lights that you put upon the Lord's table; do you increase them upon the saints' days?—No, there are always two.

2635. You mentioned other lights besides?—Those are the ordinary lights in the chancel, to light the chancel. They are lighted at other times.

2636. They have no symbolical meaning?—No.

2637. In celebrating the Holy Communion is it your habit to hold up the elements?—Yes, to lift them up.

2638. Is there any other mark of veneration shown by yourself or by the congregation, on those occasions, beyond kneeling?—No, no mark beyond kneeling.

2639. No prostration?—No prostration.

2640. With regard to the rite of churching of women, do you feel yourself at liberty to discriminate between cases, or do you administer the rite when it is asked for?—We make a distinct rule not to church women unless they are married.

2641. Has that always been the practice in your church in your time?—I think so. We generally make a form of thanksgiving for unmarried women in the usual prayer of the general thanksgiving.

2642 (*Earl Beauchamp.*) With regard to the 3,000 Dissenters that you told us exist in the district, that state of things existed before your arrival at Frome?—Yes, but I did not say they are all Dissenters. They are Dissenters or unbelievers attending no place of worship.

2643. Have you any reason to suppose that number has increased or diminished since your arrival?—Decidedly, it has greatly diminished. When I said just now that there is hardly a month but we get some portion of dissenting families into the Church, that would show that dissent is decreasing.

2644. You find that those persons who now conform become regular attendants at church, and regularly receive the Holy Communion?—Yes, they are, I might almost say, the most regular.

2645. With regard to the former state of the parish, was there any change in the covering of the altar cloths before your time; was there a black altar cloth?—Yes, at my first coming there was a black altar cloth for Lent and funerals, and a red one for common days.

2646. Who was your predecessor?—Mr. Philott.

2647. He was not a high ritualist?—I do not suppose there were any high ritualists then.

2648. Something has been said with regard to the symbolism of the chasuble; the whole theory of symbolism is a matter of pious ingenuity, is it not? Some persons attach a symbolical meaning to everything. There is a symbolical meaning attached to the surplice as much as to the chasuble?—Yes, I think in reading the ancient books which interpret the symbolism, you find there is a symbolical meaning attached to the chasuble, and therefore I do not answer that question according to my own idea.

2649. And also as to the surplice?—And also as to the surplice.

2650. And in fact there is no matter of ecclesiastical ornament that has not been made the subject of symbolism?—No, they are all classified; the stole and all have a symbolical meaning.

2651. It would not be hard to devise a symbolical meaning even to the Geneva preaching gown?—No. Ours is an Oxford or Cambridge gown.

2652. It is your desire in every possible way, as far as you can, to conform to the law and the spirit of the Church of England?—Decidedly. For instance, I should consider reservation of the blessed Sacrament distinctly prohibited by the English Church, though I should like very much to be allowed to make it.

2653. You find practical inconvenience arising from the prohibition of the practice?—Yes, the blessing to the sick would be incalculable.

2654. But being prohibited by the law of the Church of England you obey?—I scrupulously adhere to it. Sometimes I should have to celebrate three times in a day, over and over again. Therefore, I strictly observe that rule, because it is distinctly pronounced by the Church.

2655. With regard to the devotions of the poor, do you find that in proportion to the spiritual privileges afforded them they make use of them?—You mean in receiving the Sacrament?

2656. No; in the higher type of service?—Yes; as far as I can judge they all appreciate it very much.

2657. Have you observed in your experience of Frome that in the alterations you have made successively, the more ornate the service has become the greater has been the devotion and attention of the poor?—Decidedly. If we had our churchwardens here they would tell you more about that than I can do.

2658. The address which you have read was signed, as you have told us, by the churchwardens. Do either of these gentlemen still continue in office?—Yes; they are both in office now.

2659. They have been re-elected since the presentation of that address?—Yes, by the parish; the parish churchwarden, of course.

2660. He has been elected more than once?—No; he was elected once and then re-elected.

2661. That was subsequent to the presentation of that address and the consequent adoption of the vestments?—Yes.

2662. Do you find that there is any difficulty on the part of the poor with regard to attending the Holy Communion early in the morning?—No; it is the time that they are most able to come. They will come early, sometimes at half-past 6 o'clock in the morning. They come then and go back to their necessary domestic work afterwards, which they could not do on an ordinary day at 11 o'clock, the usual time.

2663. You think that decidedly preferable to a celebration of the Holy Communion in the evening?—I should consider it sacrilege to celebrate in the evening.

2664. You find that, practically, celebrating the Holy Communion early in the morning gives all the poorer classes the opportunity of attending?—Exactly so; or rather the working classes, servants, and so on.

2665. With regard to the subject of confession; in receiving oral confessions you conceive you are only fulfilling the words which the Church puts into your mouth in the exhortation in the Holy Communion?—Decidedly.

2666. Nothing more and nothing less?—Nothing more and nothing less.

2667. When you were at St. Barnabas', I believe, some disturbances took place, or rather were apprehended?—They were not only apprehended but they did take place.

2668. Had those disturbances a reference to any ritual practices?—No; we had no ritual practices at that time.

2669. It was an agitation against the use of the surplice and the choral service?—It was, I think, principally the choral service. I do not like to speak of persons. It was owing to the letter which was written; what is called "the Durham letter," and Cardinal Wiseman's "papal aggression." Those were the two principal causes.

2670. The services which were established by yourself at St. Barnabas' are now accepted generally throughout the country as a sort of standard of public worship, are they not?—If I am to answer

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fully I think a great deal of the bitterness of feeling against St. Barnabas' church was owing to a rood screen which was placed across the chancel, with a cross on the top of it; also to my using the invocation of the Holy Trinity before the sermon. I do not think it was the choral service so much as these particular things.

2671. The question of the legality of the rood screen was subsequently brought to a decision?—Yes; and the question of a stone altar. These things, I think, were the provoking causes.

2672. Do you know from your own experience that the opposition to the use of the vestments is anything like equal in amount or in intensity to the agitation which existed at St. Barnabas' at the time to which I am referring?—I can, of course, only speak of my own church. If I am to compare that with other places I am unable to judge.

2673. You can only speak to that within your own knowledge?—Yes; within my own knowledge at St. Barnabas' and at Frome.

2674. The result of your experience is that the use of the vestments tends not merely to a higher style of service, but to practical result in the edification of the congregation?—Yes; I think that the progress we have made in the tone of the devotion of the services, and in the general character of the people, and their constant attendance at prayers and services of every kind, is attributable to the increased care we have bestowed on the ritual observance.

2675. (*Bishop of Gloucester.*) In regard to the number of the communicants in the daily celebration of the Holy Communion, I do not think you told the Commission what that is?—I should think about 20. I may as well observe that there are many who come but do not receive the Holy Communion. The average of those who receive I should say is 20. Many come in for worship without receiving—perhaps they will receive on Sunday only.

2676. What would the attendances on the Sunday morning be?—The average attendance is about 80.

2677. Have you it once or twice on the Sunday?—Once on the ordinary Sundays, twice on the first Sunday in the month, when it is meant for older people who have been used to go at that time.

2678. I understand you to say there are as many as 80 on an average on the Sunday celebration?—Yes; on an ordinary Sunday. On great festivals of course there are more.

2679. Do you administer the elements to each one separately?—Always.

2680. You mentioned that some were present who were not communicants; does that happen to any extent on Sundays when the congregation would be larger?—No; there may be a few, but not to any extent.

2681. Do you encourage staying without communicating?—Yes; I encourage people to do so, because they learn what it is by witnessing it. A great many though they are not yet received as communicants, still I wish them to come to learn.

2682. You mentioned your use of vestments. I should be glad to know whether you regard these vestments as representing a doctrine, or simply worn *honoris causâ*?—I should say, both. The *honoris causâ* would involve a doctrine.

2683. I have the pleasure of having before me a paper which bears your name, contributed to a series of essays entitled "Some Results of the Tractarian "Movement of 1833," and in that you state the doctrine represented by vestments. If I read it I will ask you only to say whether such is now your opinion, or whether you in any degree modify it. If you wish to modify it, pray do so. This is what you say:—"The ancient vestments present "to crowds of worshippers the fact that here, "before God's altar, is something far higher, far "more awful, more mysterious than aught that man "can speak of, namely, the presence of the Son "of God in human flesh subsisting." Would you wish to retain that?—Decidedly.

2684. You mention what incense represents on the same page. I will read it and take the liberty of asking whether you wish to maintain that. "The "incense is the mediation of Jesus ascending from "the altar to plead for the sins of men"?—I do not mean that the incense pleads, but the intercession represented by the incense pleads.

2685. Do you introduce any prayers during the service of the Holy Communion, either at the daily celebration or on Sundays?—I never introduce any prayer except what is in the Prayer Book.

2686. Do you make pauses for the introduction of special private prayers?—Yes, we do that.

2687. I will now read a passage from the same volume referring to prayer that would seem by the words before me to be introduced in the service, but which perhaps from any comment you may be pleased now to make would have to be otherwise understood. I read, "Here is a prayer taken from the missal. It "is a prayer for unity, and may be thus read in our "own language." Then follow the words of the prayer which, as addressed to our Lord Jesus Christ, it will not be necessary to read at this meeting; but what follows is this: "And this prayer we say, to use "the word common to us all, in the 'Mass' which "we now offer in many places daily on our altars. "At all this the world stands aghast?"—I think we should have the prayer, because otherwise, not having the book, I cannot know what that prayer is.

2688. My question is,—is this prayer used in the service in any way as apparently stated in this volume?—No; it is not used out aloud in any way whatever, but there are many prayers in Bishop Wilson's Communion Office used for private devotion. There are a number of prayers introduced in the office books for the Holy Communion which persons are desired to use privately, and that is one which we use privately.

2689. Then I understand that that which is alluded to in the tract referred to is a private prayer, privately used?—Decidedly.

2690. Do you observe, by any change in the Communion service, such as introducing more music, what are called the black-letter saints' days?—No; we do not use any particular service for those days.

2691. There might be some difference made between the celebration of the service of the Holy Communion on those days and other days, by an introduction of more music; is there such a use?—No; there is no difference.

2692. You mentioned that you incensed things; have you considered the decision of the matter in a case that was submitted on behalf of the society entitled "The English Church Union"?—I have heard of it, but I do not consider that I am in the least bound by the opinions of any lawyers until they are judicially announced.

2693. Are you also aware that the Southern Convocation has expressed an opinion on the subject?—Yes.

2694. You mentioned that which I am sure we should all feel to be your mind,—the desire to conform to the law of the Church of England; now, if there be any generally adopted custom in the Eastern and the Western Churches, and not specified in our Prayer Book, should you consider yourself at liberty to adopt it?—I should consider myself at liberty to adopt it if it were not forbidden by the English Church.

2695. Should you consider yourself at liberty to adopt it if it had been allowed, and if that permission or allowance had afterwards disappeared from the pages of the Service Book?—I must be very well convinced that it had disappeared.

2696. You mentioned one case with respect to the absolution in the Visitation of the Sick; there is an omission in our present Prayer Book of the permission to use that form of absolution in the case of private persons; do you regard that omission as in any degree implying a prohibition?—No; it might have been accidentally omitted.

2697. (*Mr. Hubbard.*) You have been long enough now at Frome to judge of the effect upon the ordinary lower classes of this country of what is considered more ornate ritual; is it your opinion, that introducing more music and more general ornamental accessories into the service than have been hitherto used has had the effect of attracting those classes to our Church, and not only of attracting them, but of enabling them to receive and retain a devotional impression?—That is decidedly my opinion.

2698. Then you think there is a useful result to be found in the movement which is now under consideration, quite apart from any opinion as to its exact legal position?—I do not quite understand the meaning of the word "useful."

2699. I mean useful as regards the people with whom you have to deal?—Useful for the benefit of their souls, decidedly.

2700. You stated that of those who attend the Holy Communion many of them often are not at that moment communicants?—That is so.

2701. But you stated that they stayed for the purpose of learning and being instructed in the nature of the Holy Sacrament. You do not encourage them to stay under the idea that by attending they are themselves taking part in the religious office if they are not communicants?—They are taking part in prayer.

2702. As far as the prayers are suitable to their position as non-communicants?—Yes, as far as is consistent with their state, whatever it may be.

2703. You stated that in preparing the elements for the Holy Communion you added some water to the wine, and you were asked whether you used wine or wine and water. I imagine the proportion you do use is very slight, such as to suffice for the symbolical intention, but not so much as to alter the general character, or even the name of what you use?—No; that would be contrary to the rule of the Church. It is a very small quantity of water.

2704. In fact so small a quantity that that which is the result of the mixture must still be called wine, and could not properly be called by any other name?—Decidedly.

2705. You stated that you lifted up the elements after consecration; to what extent do you lift them up?—It may not be to the same extent every time; nor can each celebrating priest elevate them to the same height; there is no rule about it; it is simply a gentle elevation.

2706. Some elevation is inevitable?—Yes.

2707. You must raise the cup and the paten from the Communion table in order to perform the act of consecration?—Yes; one elevation takes place before the consecration, and there is another elevation after the consecration. There are two elevations. The priest cannot take up the cup without an elevation. That is not for the purpose of adoration.

2708. In either case do you elevate the paten or the cup with the view of presenting them to the adoration of the people?—Yes, distinctly, in the latter case. It signifies to the people that the act of consecration has taken place.

2709. That, in truth, is the fact which you wish to express to them by raising it up and presenting it to their notice?—Yes.

2710. In the case of the consecration prayer, do you pronounce it as a whole, or do you make a pause after the consecration of the bread in order to make any prostration?—We never use any prostration; only kneeling.

2711. Do you, after the consecration of the bread, make a pause in the consecration prayer for the purpose of making a kneeling?—There is no pause, it is a simultaneous act.

2712. It is not an absolute kneeling, but an inclination only?—Yes; what is called a genuflexion.

2713. Does a genuflexion mean touching the ground?—Touching the ground with one knee.

2714. (*Dean of Ely.*) I think you stated that you had vestments, incense, and lights?—Yes.

2715. In what order did the introduction of those things follow each other; were they introduced simultaneously or one after the other?—The lights were first introduced.

2716. For how long were they used?—I should say for 10 years. The next was the introduction of the vestments according to that invitation; and the next was the use of the incense.

2717. The incense was asked for as well as the vestments?—Yes, but not publicly.

2718. How long ago was that; was it some considerable period after the introduction of the vestments?—Three or four months afterwards; it seemed to follow in natural order.

2719. Were vessels presented for the purpose of using the incense?—Yes.

2720. I understood you to say that you incensed the Holy Gospel?—Yes.

2721. Will you explain what you meant by that?—The gospeller, who is the deacon, takes the book of the Holy Gospels in his hand, the sub-deacon takes the censer and incenses it.

2722. Incenses the book?—Incenses the book.

2723. Is incense used in any other service besides that of the Holy Communion?—We do not use it at any time but the Holy Communion.

2724. You do not use it during the reading or the singing of the Magnificat?—No.

2725. Have you anything peculiar with regard to the Magnificat?—Nothing whatever.

2726. You stated that there was a hymn sung at the offertory; does that take the place of the offertory sentences?—No; I said that we read one or two sentences first and then conclude with a hymn, the whole of the congregation joining in that hymn.

2727. Then you consider that you have a discretion as to how many of the sentences may be read?—Yes, according to the time.

2728. And then that the remaining time during the collection may properly be taken up with a hymn?—With singing a eucharistic hymn.

2729. Is there a hymn also during the communication of the worshippers?—No. On great festivals we sing the Agnus Dei, and sometimes on ordinary Sundays, but not always.

2730. Are there any other churches in Frome besides that in which you minister?—We have two district churches which are independent of the parish church, and we have two chapels of ease which are under the parish church. The same order and ritual is observed at one of these chapels of ease, and therefore our people are divided into five different congregations really.

2731. Do many of the non-parishioners attend that church in which you minister?—Yes, a great many. The incumbents of the town have agreed among themselves to permit their people to go to whichever church they please, and therefore many of my people go to their churches, and many of their people come to my church.

2732. Then there are three incumbents independent of each other?—Yes.

2733. Is it in one of the churches of those incumbents that there is a ritual service like yours?—In one of the chapels of ease.

2734. The other two independent churches, as I may call them, have not got a ritualistic service, using that term for shortness' sake?—No.

2735. Is it quite a plain service in one or both of them, or is it musical?—One is more musical than the other. At one place they chant the hymns, but there is nothing approaching to a ritualistic celebration.

2736. These three churches are, I understand, all different from one another?—Yes.

2737. Your own church, which we will put at one end, as being what we will call the highest, while the other two are different from it, and different from each other?—Yes.

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2738. So that in Frome persons can satisfy their own tastes as to the kind of service they will attend?—Exactly so.

2739. But it is with the entire approbation of the other incumbents that they do so?—Yes.

2740. There is no jealousy felt on the part of one incumbent if one of his parishioners goes to another church because he likes the service better?—No; that appertains to all the offices of the Church amongst ourselves, such as visiting the sick, and so on.

2741. When you spoke of the population being 5,000, did it include those other churches or only those who do come to your own church?—The town is about 12,000; 5,000 to our parish. The remainder is divided between the other two churches.

2742. (*Earl of Harrowby.*) Are the chapels of ease in your division?—Yes.

2743. (*Mr. Beresford Hope.*) Were the two district churches founded during your incumbency?—One chapel of ease has existed for many years, the other was built about three years ago.

2744. (*Dean of Ely.*) And the two district churches?—The two district churches have been long built. They were built before my time.

2745. Is your church perfectly free?—Perfectly free.

2746. There are no pew rents?—None.

2747. Is that a new arrangement, or has it always been so?—When I came I found that a certain number of persons did pay pew rents, and thinking it illegal it was at once abolished.

2748. Any poor person coming to your church is sure to be accommodated?—Yes.

2749. Have the arrangements in that respect been improved during your incumbency?—Yes; when I came the church was full of pews, high pews with square seats and tables in the middle. Those have all been abolished, and rows of seats opened for the people.

2750. Then the improved attendance at your church may possibly and perhaps ought to be partly attributed to the improved arrangements for the accommodation of the people?—No doubt, partly so.

2751. It is not entirely due to the character of the service in the church?—No, I should not be able to say that.

2752. But you think that since the introduction of the vestments there has been a decided improvement?—In the Holy Communion service.

2753. Not in the general attendance of the church?—No, I think that remains as it was, but there has been a great increase of devout communicants, especially among the young.

2754. Is the church generally as full as it can well be?—The church holds about 1,000 persons, and of course in country towns people are not so much given to going to church early, but in the evening it is always very full.

2755. How is the morning service at which the eucharistic vestments are used attended?—I have said that there are every day generally about twenty.

2756. I am not speaking about the communicants, but with regard to the general attendances on Sunday at the great morning services at which the eucharistic vestments are used, is the church generally tolerably full?—Yes, from 80 to 100 persons communicate, and perhaps 150 persons are present.

2757. That is not the whole congregation, is it?—We never have a late celebration; it is generally at 8 o'clock in the morning; never later than 9, if choral.

2758. Your Communion on the Sunday does not follow the matins as is the case in most churches?—No; we scrupulously avoid it, except on the first Sunday in the month, and then it is separate. A fresh bell rings, and it is quite a separate service altogether.

2759. Therefore there is no opportunity of telling what the effect of the vestments is on the general congregation, because the general congregation, as a rule, are not there?—They are not there.

2760. What vestments do you use in the administration of private communion to sick people?—The surplice or alb and stole.

2761. Not the eucharistic vestments?—No.

2762. Is the service in your church chanted?—Always.

2763. Is it chanted in such a way that ordinary persons can understand the words?—Yes, I think so. We use the Gregorian tones all in unison.

2764. The priest's part, of course, is monotoned?—Yes.

2765. In your opinion it is monotoned in such a way that it is as intelligible to ordinary people as if it were read?—We are always striving to that point.

2766. Did I understand you to use this phrase—that the elevation of the elements took place for the purpose of adoration?—Yes; I consider the first elevation for the purpose of consecration to be totally distinct. After the consecration both the elements are elevated for the purpose of people knowing that the consecration has taken place, and that they may have the opportunity of adoring and praying.

2767. Would you hold that the phrase "the adoration of the elements" was a proper orthodox phrase?—It is the adoration not of the elements, but of that which is hidden under them.

2768. I understood you to say, in answer to the Bishop of Gloucester, with reference to those prayers, "We use certain prayers." By "we" did you mean the inhabitants of Frome?—Yes. I have taught many to use that prayer for the unity of Christendom, and that is what I alluded to. I believe that is the prayer which is used continually throughout the churches such as ours for the purpose of Christian charity and Christian unity with Dissenters and with all the Church.

2769. I only wish to know whether by the word "we" you referred to a practice at Frome, or to what was the practice in a larger circle of churches which were doing the same thing?—I think I alluded to a larger circle of churches which were doing the same thing.

2770. In concert?—Yes; there is a society for promoting the unity of Christendom; that is what I alluded to. We are bound by our society to use that prayer daily.

2771. It was not with reference to Frome only, but you had a wider view in using the word "we"?—Yes.

2772. (*Sir Joseph Napier.*) Is it a rule of the Catholic Church that the minister, with the consent of the congregation, may select the ceremonial?—If by the Catholic Church you mean the Roman and the Greek Churches, and the Church throughout the world, the ceremonial is so distinctly laid down in their rules that they cannot deviate.

2773. I understood you before to say that you thought it most important to get the consent of the people?—In teaching people up to the point that I think right, of course it is wise and prudent to teach them gradually; and, therefore, teaching them as I did the doctrine, they would naturally follow to the practice.

2774. Do you think it is part of the Church arrangement that the ceremonial should be suitable to the doctrine?—Exactly.

2775. If there was any change made by the Church in the doctrine, there would naturally be a change in the ceremonial?—Exactly; or the ceremonial would have no more meaning.

2776. I understood you to say that you desire that your ministrations should conform to the common order of the national Church of England?—I did not use the word "common."

2777. Are you not aware of that expression, "the common order of the Church"?—What ought to be the common order.

2778. I mean the common order established by law. Whatever is the common order established by law, is it not your desire to follow in your ministration?—Yes; I can say that decidedly.

2779. Every national Church has got the power to fix its own common order?—Yes.

2780. Where do you find the authority for saying that every rule that is not expressly prohibited is allowed?—I find it in the common usage of the Church in all other things.

2781. If the national Church has got the power to ordain its own rites and ceremonies, where do you find the authority for going outside its regulations to pick and choose amongst what you call the rules of the Catholic Church?—Because the national Church only takes up a few points of ritual and of doctrine, and it leaves all others open as they were before.

2782. Would you take it that if the national Church had altered its doctrine in any particular, that although it had not expressly condemned a certain ceremonial that you were at liberty to use that ceremonial although not suitable to the doctrine?—If it had condemned the doctrine, certainly the condemnation of the ceremonial would of course follow.

2783. Do you use the chrism and the ampulla in baptism?—No, we do not.

2784. Are they expressly condemned?—No; I should say it would be quite lawful to use them, provided the people desired it, and it would be edifying to them.

2785. (*Earl of Harrowby.*) What is your guide in the selection of ceremonies and vestments not actually prescribed by the Prayer Book?—Those which are in use by the Catholic Church throughout Christendom.

2786. Your rule is everything which is prescribed by the Catholic Church anywhere that is not absolutely prohibited?—In the English Church.

2787. Where do you get the authority for what is prescribed as the general use of the Catholic Church?—By studying the books of that Church. Our own Sarum missal for instance.

2788. Is there any one acknowledged standard amongst the clergy by which they can tell to what they ought to work up?—No; except the Sarum missal.

2789. You believe that every English clergyman ought to work up to the Sarum missal if he can, except in points absolutely prohibited?—Yes.

2790. And that is the standard?—That is the standard.

2791. That is the standard which you would acknowledge?—Yes.

2792. Have you now reached the utmost point of accommodation to the Sarum missal, or have you other approximations still to make, as fast as you can get the congregation to agree to them?—I should not like to confine myself to say that I should never do anything more than I have done. I have nothing in my mind now.

2793. You feel now that you have satisfied yourself that yours is the type which the English Church ought to work up to?—No, I have not. I should like the chrism to be used, and I should like the bishops to anoint in confirmation, and to use the sign of the cross, and I should like a great deal more if you ask me my likings.

2794. There are no other points that you are working up to now, within what you consider the permitted usages?—I have nothing in my intention at the present moment, beyond what I have described.

2795. Your theory is that every clergyman is to get for himself the best information he can as to the usages of the Catholic Church generally, and, if possible, being an Englishman, the use of Sarum, and to work up to that as fast as he can get the approbation of his congregation?—As fast as he can get the people to join with him.

2796. I understand if any usage is positively condemned by authority you at once acquiesce?—I gave one instance, a special instance—of the reservation.

2797. You believe that nothing you now practice has been legally condemned?—At the time of the cholera, when I was at St. Barnabas, I did carry the Blessed Sacrament from street to street and from house to house, and administered it. I was rebuked for that by the then Bishop of London. It was a work of necessity. Such times of necessity do not happen very often.

2798. Have you any system of processions in your church?—Yes, on great festivals we have processions of the choir and clergy with banners.

2799. What authority have you for the banners?—The same as all other ceremonial usages; the usage of the Church not prohibited by the English Church.

2800. Is that the use of Sarum, or what use is it?—I do not know, I never observed that in the Sarum books.

2801. I want to know what is a clergyman to do; what is to be his standard in all those things not positively prescribed by the Prayer Book. You adopted these banners, what did you adopt them from?—General usage.

2802. General usage where?—Throughout the Church. I have seen school festivals. I have seen children bringing their banners into church in processions.

2803. I mean the particular banners with particular paintings upon them?—You may have various banners.

2804. May I ask what you have inscribed on your banners?—We have one which has a cross on it, and another an embroidered Agnus Dei, and another a representation of our patron saint, Saint John the Baptist. We have another belonging to a society, which we have called "The Society of the Holy Child Jesus," which is to take care of little children.

2805. In what way is He imaged on the banner?—He is imaged in painting, surrounded by and blessing little children.

2806. Have you any image of the Virgin Mary upon any of your banners?—No.

2807. Have you any inscription upon your altar cloths alluding to the Virgin Mary?—None whatever.

2808. You are aware that B. V. M. has been employed?—Not in my church. We have a lady chapel dedicated to the Blessed Virgin in our church, but we have no symbols of that except painted glass.

2809. There are no special services appropriated to that lady chapel?—No.

2810. What are the colours that you employ in the vestments?—We use white and purple, that is all that we have; but we should use the green and the red if we had them. They are very costly, and we cannot afford to purchase them.

2811. What would guide you in the use of the colours of the vestments?—The use of the Church throughout the world.

2812. Is it uniform all over the world?—I believe it is not. The Greek Church differs from the Roman use. There is no remaining authority for the Sarum missal except in our own country, the colours are different.

2813. You are aware that the colours of the Roman Church and the colours of the use of Sarum were different?—Yes, and the Roman differ in different countries; Spain has a different colour from France.

2814. What would guide you in the choice of your colours?—That which I found most generally prevailing in the Communion abroad.

2815. In the Church of Rome?—In the Church of Rome. There are two uses; the people contend about those two uses, the Sarum which is English, and the Roman use which is general.

2816. I thought in the former case you said you took the use of Sarum as your standard?—Yes, but there is a great difference in the colours even in the Roman Communion; Spain has different colours from France, and so has Belgium.

2817. What is to guide an English clergyman in the choice of colours when he uses vestments?—I have taken those colours which I found prevailing in the altar cloths before we adopted the vestments.

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2818. You found the altar cloths there of different colours?—Yes, and we kept to those colours; that was the principle on which we went.

2819. What number of curates have you?—There are five.

2820. Are they in any part maintained by the offertory?—They are partly maintained by the offertory and partly by stipends and endowments which belong to them.

2821. What does your offertory amount to in the year?—The usual average for ordinary purposes is about 500*l.* a year, but lately we have been engaged in restoring our church, and it has amounted on an average to 2,000*l.*

2822. Is that 500*l.* appropriated to parish purposes only, or to external religious purposes as well?—To parish purposes partly, and to external religious purposes also.

2823. How is that 500*l.* divided?—We divide it into three portions: one for the churchwardens, one for myself to supply schools, and the other for the poor.

2824. When you say for the churchwardens, that is for the service of the church?—Yes, what we call churchwardens' expenses are the necessary expenses of the church.

2825. Such as warming the church, and for the choristers, and so on?—Yes.

2826. (*Mr. J. Abel Smith.*) Do you include the curates in that amount?—No; the Easter dues are now made part of the offertory. Easter Day is dedicated to Easter dues.

2827. (*Earl of Harrowby.*) Have you flowers on the Communion table?—We have flowers on great festivals.

2828. The congregations in Frome are hardly parochial; there is an understanding among the clergy that they shall not attach themselves to parochial divisions?—Yes, the whole of the parochial ministrations are considered to be open.

2829. How is that with regard to the visitation of the sick?—We keep that rule also.

2830. So that you visit the sick of your congregation and not of your parishes?—If they belong to one of the other churches we send them to the clergy of that church.

2831. So that the system at Frome now is rather a congregational than parochial system?—Yes.

2832. What length of time had you been urging upon your congregation the proper vestments before they came forward to offer them to you?—I do not think that I can say I ever urged them, I only explained the doctrine of the Church from time to time. I would say there are vestments which corresponded with that doctrine, and we were privileged to use them.

2833. I think the paper you put in said that it was in compliance with your wishes. It runs thus: "You "have always taught us that together with the resto- "ration of the material fabric of our own church, "should be combined the restoration of the beauty "and dignity of Christian worship within its walls, "and more particularly so in all that appertains to "the holy altar and to those who minister thereat." The words "those who minister thereat," of course, allude to the vestments?—Yes.

2834. I think you told us that you had been pressing upon them this view; I only wanted to know whether it had been a continuous teaching upon that point?—No, it was accidental, as circumstances brought it out; it was never purposed.

2835. Still it was rather in compliance with your wishes than entirely spontaneous?—Yes, they knew that.

2836. You say there has been an increase of communicants since the vestments have been used; I think you said that the increase was principally among the younger people?—Yes, naturally; because, of course, every congregation increases in its younger part, by the nature of things.

2837. How are churchwardens chosen, since the congregations and parishes are not made exactly to coincide?—They are churchwardens for the whole parish, for certain civil purposes, but only for ecclesiastical purposes our own churchwardens.

2838. Then there are churchwardens in two senses?—It is the usual way in district churches; the whole parishioners meet to elect the churchwardens.

2839. There are two sets of churchwardens in Frome, the general churchwardens for the whole secular parish and then special churchwardens for the district churches?—Yes.

2840. Who chooses the special churchwardens for the district churches?—Their own congregations.

2841. Therefore the churchwardens are congregational and not parochial?—I should say the aspect of our town is congregational.

2842. There are churchwardens elected by the whole secular parish?—Yes.

2843. Over and above that there are churchwardens elected for each church?—Yes.

2844. Who have a right of voting and who do vote practically in the selection of those churchwardens?—The congregation of each church elect their own churchwarden.

2845. Supposing there were any dispute, who would have a right of voting in such cases?—All ratepayers would have a right to vote in the parish church for their parish churchwarden.

2846. I mean for the district church?—I presume only the members of their own congegation, but I do not know what the law is.

2847. Is it the inhabitants of the district who elect your churchwarden or those who frequent your church?—The whole of the town elect our churchwardens.

2848. The whole town elect the churchwardens of your church?—Yes, it is the churchwarden of the whole town for certain civil purposes.

2849. Therefore your churchwarden is elected by the vestry of the whole of Frome?—Yes.

2850. (*Mr. Beresford Hope.*) Do you recollect under what Act of Parliament your two district churches were built?—No.

2851. Your attention has never been called to it?—No.

2852. Do the incumbents of those two churches receive all the fees?—Yes.

2853. That being the case, they have never taken advantage of Lord Blandford's Act to make their own church rates?—No, we have no church rate in our town.

2854. In the course of the evidence you have given us, you have relied on the usage of the Catholic Church as your guarantee for the different forms you have adopted. By that do you mean the use of the whole Church eclectically collected by yourself or the use of the Church as represented by the historical Church of England?—As represented by the historical Church of England.

2855. In short do you agree with what the 30th canon says: "Nay, so far was it from the purpose of "the Church of England to forsake and reject the "Churches of Italy, France, Spain, Germany, or any "such like Churches in all things which they held "and practised, that, as the Apology of the Church "of England confesseth, it doth with reverence retain "those ceremonies, which do neither endamage "the Church of God, nor offend the minds of "sober men; and only departed from them in those "particular points wherein they were fallen both "from themselves in their ancient integrity and from "the Apostolical Churches, which were their first "founders"?—That is the principle.

2856. You would hold that as your guide?—Yes.

2857. Therefore in adopting any ceremony you would consider whether it was one of those customs of the Church of England which it had held?—Yes.

2858. For instance, suppose your churchwardens were to give you Eastern vestments, would you wear

them?—Decidedly not, I should think they had no right to do so.

2859. Then you are an English Churchman?—I hope so.

2860. Therefore you hold the rites of the English Church, only restricted on those points in which since the Reformation the reformed Prayer Books have restricted them?—Yes.

2861. A short time ago, you used the word "sub-deacon," which I do not find in our Prayer Book, may I ask you who the sub-deacon is?—Going to the source from which we get the vestments, of course the deacon is the gospeller, and what is called the sub-deacon is the epistoler. Those words are used in the Prayer Book.

2862. When you spoke of the sub-deacon, you meant the clergyman who reads the epistle?—Yes. We have really no sub-deacon.

2863. That word in fact was a mistake. You used the word sub-deacon, because in some other churches the sub-deacon was the man who was the epistoler?—Yes, it is that officer who, in the celebration, wears that particular vestment called the tunicle.

2864. (*Mr. J. Abel Smith.*) Is the sub-deacon mentioned in the Prayer Book?—No.

2865. (*Mr. Beresford Hope.*) Therefore, you would adopt no rite which you thought symbolised any doctrine which the Church of England repudiated?—No decidedly not. If I thought that the doctrine was against what we were using in symbols I should avoid it.

2866. For instance, the doctrine of transubstantiation?—I cannot answer that; what transubstantiation means, I never could understand.

2867. Should you think it an unintelligible doctrine?—I think it an unintelligible doctrine.

2868. You think the doctrine of the Sacrament in the Church of England is an intelligible one?—Decidedly.

2869. Therefore you do not hold transubstantiation?—No.

2870–1. By the words "the ministry of God's holy word," *i.e.* Gospel or God's spell, do you understand it means that office which ministers of the Gospel have to perform?—I think that the "ministry of God's holy word" means that authority which God's word has given to His priests and bishops.

2872. You do not understand it to mean the mere reading of the Bible to the persons?—Certainly not.

2873. And therefore you consider that as you are called upon to give the "benefit of absolution," together with "ghostly counsel," you must do something more than simply give ghostly counsel?—Yes.

2874. The "and" is distinctive there?—Yes.

2875. Have you any confessional boxes in your church?—No, none.

2876. They have them in the Roman churches?—Yes.

2877. Therefore you differ, and intentionally differ from the Roman forms in not having them?—It is a matter of taste, but if we were to have two or three confessions going on in the church at the same time, we must then be in different places.

2878. Are your confessions compulsory?—No.

2879. In the Church of Rome, I believe confession is the compulsory prelude to Communion?—Yes, we should not deny the Communion to those who do not confess; decidedly not.

2880. You consider denying the Communion to those who have not confessed to be one of those particular points in which the Church of Rome has fallen from itself in its ancient integrity, and from the Apostolic Churches in the words of the 13th canon?—My own opinion is that it has done so by making confession compulsory.

2881. (*Mr. J. Abel Smith.*) With regard to the processions to which you have alluded, have you any processions outside your church?—We have often had processions outside, when we have been to lay the foundation stone of our district chapel, or to have the chapel consecrated when our Bishop has been with us.

2882. You have no religious processions or anything of that character?—We have processions at funerals.

2883. Have you any stations?—We have the *via crucis*, which are in effect stations in the churchyard.

2884. What are those stations?—They are the history of our Lord and His passion,—the different stages, or stations of His passion.

2885. How are they exhibited or made known?—They are open in the churchyard.

2886. Is it sculpture?—Yes.

2887. Set up in the churchyard?—Yes.

2888. At the beginning of your examination you spoke of having *a* litany, you did not say *the* litany; do you mean the Litany of the Church?—Yes; no other litany but our own.

2889. You have been a great many years in the Church?—Yes.

2890. How many?—Thirty-seven years.

2891. As I understand, you did not adopt the vestments till last year?—No. I had the vestments prepared at St. Barnabas, but the tumult arising, of course it was inexpedient to provoke people any more, and they were withdrawn; and then I myself was also withdrawn.

2892. During the whole of that period you abstained from doing that which you thought necessary?—I abstained, because it would have been no use, I should think, with an unwilling people.

2893. With regard to the attendance at your church, can you give us any idea of the ordinary attendance at morning service?—Of course the weather always makes a difference. I suppose we have about 500 or 600 people at morning service, at matins.

2894. It is about half full?—About half full.

2895. With regard to the Dissenters, I understand they are decreasing in your district?—I think they are.

2896. Are they also decreasing in the other districts of the town?—I cannot speak to that.

2897. Do you think they are decreasing more in your district than in the other districts?—I should not like to say. I can only speak as to what comes under my own practical observation—such as their children being brought to baptism, and continually coming in to be admitted to the Holy Communion, and so on.

2898. Is there much feeling of dissension or hostility between yourself and the Dissenters in the town?—None; we are very good friends. Only last Monday, in our church festival, there were three or four dissenting ministers at the evening services.

2899. You are quite prepared to adopt the opinion that these ornate services are in favour of attracting that class to the church?—They are in favour of attracting the lower class, I think.

2900. Have you ever taken any pains to ascertain how many of any particular class are in the habit of attending your church at any particular service? Do you know at all with regard to the strictly labouring poor, whether they come, and in what numbers they come, or to what services they come?—Their favourite time of coming to the celebration of Holy Communion is early in the morning. They very seldom come to the matins at the usual time, eleven o'clock. They come a good deal at three o'clock, and they come in crowds at half-past six, which, I believe is the usual course of the English people.

2901. At your evening service the church is crowded?—It is.

2902. You stated, in answer to a former question, that you considered the power of reserving the elements, as conferring an incalculable blessing on the sick, may I ask what you meant by that?—In times of disease, such as the cholera, when it was really the case with myself, it would be physically impossible

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to celebrate the communion over and over again, when people were dying in your very presence.

2903. What you meant was, that it really was essential to the power of communicating at all?—Yes; I should scrupulously abstain from doing it if I had time to use the consecration service.

2904. You also said that you considered the evening communion a sacrilege?—Yes.

2905. May I ask what you meant by that?—Because numbers of the people after having had a full meal—dinner, and having drunk wine, and in the case of the poor, beer, are apt to come to the service in a state which St. Paul has described as sacrilege.

2906. It has no bearing on the fact of fasting before the receipt of the sacrament?—That is a rule of the Church, but that would not apply to such an extreme case as late in the day, after dinner.

2907. Where do you find the rule of fasting, as a rule in the Church?—In the fathers of the Church, and in the rules throughout Christendom.

2908. Are there no orders for it in the English Church?—None.

2909. Where is the confession received in your church?—Generally in the sacristy. On occasions such as Lent it might be in a little chapel. We have three or four chapels in our church; quiet places, where we might go for that purpose, but it is generally in the sacristy.

2910. Is the confession made kneeling?—Yes.

2911. Do you believe that your course of ministration, the ornate services which you have adopted for several years, has had a tendency to drive people into the Roman Communion or to keep them out of it?—It has had a tendency to keep them in the English Church.

2912. You have had some trouble with some of your curates, have you not, on that point?—I have had those who went to the Church of Rome.

2913. How many have left to go to Rome?—In the whole course of my experience?

2914. Yes; I mean your curates?—Two curates, one of whom has come back.

2915–16. With regard to when you are abroad, refusing to attend a Church of England place of worship, would you have any objection to telling me upon what principle you do not do so?—I consider that the Roman Communion coming here with bishops, altars, and churches of their own are guilty of an act of schism in this country. By parity of reasoning I consider when we go abroad, and send our bishops, and put altars against altars, and bishop against bishop, that we also are guilty of an act of schism, and therefore, I will not be a partaker in that schism.

2917. In a pamphlet you have just published you give a copy of your ordination vow which is in these words, "Will you give your faithful diligence always "so to minister the doctrine and Sacraments and the "discipline of Christ as the Lord hath commanded and "as this Church and realm hath received the same "according to the commandments of God, so that you "may teach the people committed to your care and "charge with all diligence to keep and observe the "same." Do you conceive that you are yourself the judge of what is the meaning of the words "as this "Church and realm hath received the same?"—No, certainly not.

2918. Who is to be the judge?—The Church.

2919. What do you mean by "the Church?"—The Church in sacred synod assembled.

2920. You do not recognize any other authority than that?—I recognize the office of the Bishop in the things that pertain to the office of the Bishop, but in those things which are beyond and above the office of the Bishop I should pay no attention to it.

2921. Your authority then would be what?—I should appeal to the Church.

2922. (*Dr. Twiss.*) The person whom you call a sub-deacon is, I suppose, in holy orders?—Yes.

2923. Is he in priest's orders?—Sometimes he is in deacon's orders, and sometimes in priest's orders.

2924. Are there occasions when a clergyman in priest's orders wears the tunicle, which is the dress in the Western Church of the sub-deacon?—In the usual custom of the Church there are three officers to celebrate: one is the priest, another is the deacon, and the third is the sub-deacon. If a Bishop celebrate he is no longer a Bishop, but a priest. I was wrong in using the word sub-deacon, I ought to have said epistoler.

2925. Then you consider the tunicle to be the dress of the epistoler and not of the sub-deacon?—Yes.

2926. You spoke of processions round the churchyard in regard to the stations?—No, not in regard to the stations. Those are two distinct things; there are stations and there are processions, but they are not necessarily joined together.

2927. The processions have no connection with the stations?—No; except on one occasion; on last Good Friday.

2928. You said you considered the Church of England, or the books to which you referred in regard to the law of the Church of England, only to speak upon certain points; I do not wish to bind you to terms, but you mean that they only direct you up to a certain point, and do not go beyond that, so that you have to go elsewhere for certain matters of ritual or ceremonial?—Yes, unavoidably.

2929. In looking at the Prayer Book and the rubric, do you at all take into consideration the Act of Uniformity?—The Act of Uniformity gives us the Prayer Book.

2930. Do you remember in the Act of Uniformity of Charles II. this provision: "And be it enacted that no "form or order of common prayer, administration of "sacraments, rites, or ceremonies shall be openly "used in any church other than what is prescribed "in the said book"?—Yes, "other than is prescribed "in the said book," in conformity with the Catholic usage.

2931. I understood you said that you thought the book was defective, in that it did not supply you with everything you wanted?—It does not; and in every church there are numbers of things done which are not in the Prayer Book, such, for instance, as the Gloria, that is said before the gospel; all churches use the Gloria, but it is not in the Prayer Book.

2932. You do not think that that provision of the Act of Uniformity limits you in regard to rites and ceremonies?—No.

2933. (*Dean of Lincoln.*) You are aware that our Reformers were most anxious to secure the uniformity of worship in the Church of England; do you think it necessary or desirable to endeavour to carry out their wishes in that respect?—No, I think it is not desirable.

2934. Do you think that in giving the elements to the communicants it is (I do not say more correct or more in conformity with the rubric, but) essential to the validity of the Sacrament to address the words to each person separately?—I think so; but there is an order of the Prayer Book which over-rides my opinion as to the validity.

2935. I only wish to ask you whether you think it was *de necessitate sacramenti*?—Yes, I should say absolutely necessary.

2936. You say it is essential to the validity?—I give my opinion because the Church has used these words and commands them to be used.

2937. All words that are used, although commanded by the Church, are not of the essence of the Sacrament?—Then the Church would be in error in commanding them.

2938. That does not follow at all. Suppose you adopt the mixture of water with the wine, is that of the essence of the Sacrament in the Romish Church?—The Church has appointed that.

2939. Is it of the essence of the Sacrament?—No, I should say not.

2940. (*Rev. H. Venn.*) I think you have not told us whether you have made any alterations in the way

of performing funerals since you came to Frome?—Yes, I have made some alterations. The general course of funerals is the same as it was; but there have been occasions when we have added ceremonial to the funeral.

2941. Will you state what those added ceremonials are?—The ceremonial has been always added at the express wish of the persons, never by my suggestion, but by their express wish. We have had lights placed at the side of the coffin; and on one occasion we used incense where it had been expressly asked for. At an ordinary funeral where nothing is said, it is performed in the usual way as in all churches.

2942. With regard to the Holy Communion?—We celebrate Holy Communion whenever it is wished.

2943. That is, of course, when the friends wish it?—Yes.

2944. In any of your private ministrations, do you use what is called a portable altar?—My custom is to have a little basket or box, which contains a surplice and all the things necessary for the administration of the Holy Communion, and in that is what might be called a portable altar, a little piece of wood upon which we place the holy vessels, because, as everyone knows, in poor people's houses we cannot get everything decent.

2945. Upon that wood are there crosses?—Yes.

2946. Five crosses?—Five crosses.

2947. (*Dr. Payne Smith.*) You spoke of "adoration"; do you mean by that the genuflection that you make after the consecration?—Yes; I should say that to make the genuflection is an act of adoration.

2948. Does your congregation in any way join in this adoration, or whatever it is?—They are all engaged in prayer and worship. How far each man's mind is engaged in one thing more than another I do not know; it is one great act of adoration throughout from beginning to end, but more particularly then.

2949. It is not symbolized in any way by any external act?—No, not by the congregation.

2950. You also said you considered you had a right to revive anything, even though it had been dropped or discontinued by our Church, with reference to the rubrics of 1549 and 1662—anything omitted in the latter rubric?—I do not think such an omission would affect it.

2951. Do you think that a practice which has been omitted stands in any respect on a different footing from one that has been retained?—Good practices have been omitted from negligence and carelessness.

2952. I mean omitted from the rubric, I am not speaking of these omitted by practice; but do you think if it is omitted in the rubric the omission absolutely goes for nothing?—It would depend upon corroborative points.

2953. You have not, as a matter of fact, at all events, considered that it was a discouragement?—It would depend upon what the omission was.

2954. Take the rubric which has been referred to enjoining the use of the absolution in the Office for the Visitation of the Sick; the rubric enjoins its use at other times. You do not think that the omission of it is equal to a recommendation of its disuse?—No. I think it was an accidental omission, taking a view of the question from corroborative and correlative points.

2955. In the same way you regard the omission of the rubric prescribing the mixing of water in the chalice?—That is an omission; but as there is no prohibition I think I am justified in doing it. I should think the omission amounted practically to nothing.

2956. You spoke of its being a sacrilege to have Communion in the evening. Evening commences technically at noon, but I suppose you did not refer to that technical meaning?—No; I object to its being late at night.

2957. You really meant not what is technically the evening but a Communion late at night?—Yes.

2958. I think you have spoken of your services as having been a means of bringing back several Dissenters to the church. Do you consider that ritualistic services, if I may use that term, are more favourably received by Dissenters than by lukewarm members of our Church?—I think the course of the Dissenters themselves shows that, because they are themselves adopting musical services. They are chanting the psalms and introducing organs, all of which they inveighed against at the time when they separated from the Church. They are now returning to all those things which they formerly objected to.

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2959. It may be in favour, or against, it may mean that it exactly suits their level of mind and thought, or it may be, of course, in favour of that practice?—The general tone of both Dissenters and others is towards a greater reverence and ritualistic observance.

2960. (*Rev. R. Gregory.*) You said you had a certain number of communicants every day and on Sundays. You did not tell us how many communicants you had on Easter Sunday at all the celebrations?—I should say about 500.

2961. Did you administer to all those 500 separately and individually?—Yes.

2962. Did you find that it was very exhausting to do it, or were you able to do it by a little management without much difficulty?—It was exhausting, but we have five curates, and we all help. We have four at a time to administer, though we only want one to celebrate. We have four to administer, and therefore if you cut them into three parts and then cut those three parts into four you find it not so very great.

2963. Are many of those communicants poor people?—Yes; a proper average.

2964. The labouring classes of the parish?—Yes.

2965. Have you many of the class of shopkeepers in your parish?—I have manufacturers. I have no gentry; our population consists of manufacturers, tradespeople, the usual lawyers and doctors, and then mechanics and labouring people.

2966. Have you any idea how many persons communicated at your church on the Easter Sunday before you were appointed or the first Easter after you were appointed?—No, I cannot say that. I should say about 200 would be the number, as far as my memory goes.

2967. You said you collected from the offertory about 500*l.* a year; does that include all you collect for charitable purposes in the parish?—We never have anything in the parish except through the offertory. We never have any subscriptions.

2968. The 500*l.* includes all?—Yes.

2969. You said you have no church rates in your parish; were there any in your predecessor's time?—Yes. At the first vestry meeting to which I was called, I proposed to abolish them. Certain parties were against their being abolished; but we put it to the vote of the vestry, and it was carried.

2970. Has it left you any great deficit?—No; on the contrary. As I say, the Easter dues and every kind of payment on the part of the people is through the offertory. There is no payment of any sort or kind.

2971. Are the Easter dues included in the 500*l.*, or over and above it?—It is all included, except the special case which has called upon us lately to restore and rebuild the old church.

2972. Does the number you have just given me include what is collected at the two chapels under your care, or does it refer only to the parish church?—It includes the two chapels, but not the district churches.

2973. How are the curates who minister in these chapels of ease paid?—Partly from myself and from the offertory, and partly from little endowments which belong to them from bequests which are left in the parish.

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2974. That applies to all the curates in the parish; they are paid partly by local endowments and partly by the offertory?—Yes.

2975–6. (*Mr. Cardwell.*) I believe I should rightly interpret your sentiments if I were to say, that in contending for what are called ritual observances, you are not really contending for any external thing, but for the doctrines which lie hidden under them?—Yes.

2977. "The vestments are used with a specific "respect to the divine person of the Son of God; to "advance His glory; to set forth His real presence, "and to vivify His sacrifice upon the cross"?—Yes.

2978. You do not contend then for any æsthetic purpose, but strictly for a doctrinal purpose?—Decidedly. The æsthetic purpose forms an accident afterwards, but is not the object.

2979. "The object is to convey religious impres-"sions, and to guard religious doctrine"?—Yes.

2980. Are those doctrines accurately expressed in these words, "The real objective presence of our "Blessed Lord, the sacrifice offered by the priest "and the adoration due to the presence of our "Blessed Lord?"—Yes.

2981. The contest on the subject of whether the vestments and ritual observances should be retained you regard as being a struggle between Catholicity and Protestantism?—Yes.

2982. Your opinion is "that those who advocate "ritual observance have in their advocacy depen-"ding upon Catholic tradition a clear and consistent ground to stand upon"?—Yes.

2983. "That they should deny all assumed authority "in the State to interfere in matters spiritual"?—Yes.

2984. "That the State is a power naturally antago-"nistic to the Church"?—Yes.

2985. "That the Church of England had in the "time of William III. Dutch Presbyterianism so "forced upon her, that to this day she has never "fully recovered from the poison then so unhappily "introduced into her system"?—Why should you quote words that I have written? I have not had any occasion to alter that opinion. I should explain the word "State" to be such as the State is now—consisting of all kinds of religion.

2986. I think you do not approve of the object of approaching to uniformity in all these matters?—No, I think that has been our destruction.

2987. On the contrary, you consider the Act of Uniformity to have been a cause of schism?—Decidedly; the cause of the whole of the misfortunes of our Church.

2988. Although there is only one Church there might be a thousand ways of worship?—Yes.

2989. There might, for instance, be here a Church "noted for its austere simplicity, and in another place "one noted for its elaborate ritual"?—Yes; I could worship in both if called upon.

2990. And that if there needs must be any legislation you "would recommend the abolition of the Act "of Uniformity"?—Yes.

2991. In these several churches, some of which were to be "noted for their austere simplicity and "some for their elaborate ritual," who would decide in each case what the form of observance should be?—The Church as the ultimate appeal, the Bishop as the proximate appeal.

2992. (*Rev. T. W. Perry.*) You some time ago, I think, had a litany at 5 o'clock in the morning?—Yes.

2993. Does that still continue?—No, that has been given up. It attracted for a time, but it did not continue to do so.

2994. You have not told us whether you have Communion on saints' days; I presume you have?—Always.

2995. You were asked a question about the authority on which you adopted the vestments. May I ask you whether you rest your practice as to the vestments in any degree upon the interpretation of the rubric on ornaments given by the Judicial Committee of the Privy Council in 1857, in the case of Liddell v. Westerton?—No; I should not rest upon that authority at all.

2996. Why not?—Because I should not rest upon any authority which came from the State.

2997. You consider the Judicial Committee as being a State authority, and not an Ecclesiastical authority?—Exactly.

2998. May I ask whether your attention has been called to a "Case* with reference to the Ornaments of "the minister" submitted by "several Archbishops "and Bishops of the United Church of England and "Ireland"?—No, I have not seen it; I have heard of it.

2999. You have not seen in any other form out of this book the following passage: "That the word "'ornaments' contained in the rubric includes Vest-"ments, has been decided by the Privy Council in "the judgment delivered in the case of Liddell v. "Westerton, a printed copy of which accompanies "this case. The passage bearing upon this point "will be found at page 111. The same judgment, "moreover, decides that the ornaments contemplated "by this Rubric were those prescribed by the Prayer "Book put forth by the authority of the Statute "2 & 3 Edward VI. chap. 1." You have not seen that passage on page 4?—No.

3000. You are aware that the old English Canons have been held to be still statute law by the 1st of Elizabeth?—Yes.

3001. As those canons prescribed Ornaments and Practices, should you feel that the existence of that law is a limit to your choice?—No, I should say not. It would be a national canon, which would not limit the greater, which is the Catholic canon.

3002. You were asked several questions about the absolution in the Visitation of the Sick. You were asked how you explained the fact of the order to use a particular form of absolution in the first Prayer Book being omitted in the second Prayer Book, and not subsequently re-introduced. Do you consider that the fact of that omission is a prohibition to your using that particular form of absolution?—No. I have answered that question before, I think.

3003. In fact you would consider that there having been that form ordered, and there being no direction to use any form now, you are at liberty to use what was used formerly?—I should naturally recur to that which had been used.

3004. Are you aware whether any present bishop of the Church has given any decision or any judgment on that subject?—No.

3005. You were asked, with regard to the use of this absolution, how you could reconcile the use of a form of absolution with that direction in the exhortation which occurs in these words: "that by the mi-"nistry of God's holy word, he may receive the "benefit of absolution"?—Yes.

3006. Do you consider that that expression, "the "ministry of God's holy word," means your doing what God in His Holy Word ordered to be done with regard to the remission of sins?—Yes, with regard to the authority conveyed.

3007. When you were ordained I need hardly say that these words were addressed to you by the bishop at the imposition of hands, "Receive the "Holy Ghost for the office and work of a Priest in "the Church of God, now committed unto thee by "the imposition of our hands. Whose sins thou dost "forgive, they are forgiven; and whose sins thou "dost retain, they are retained. And be thou a "faithful Dispenser of the Word of God and of His "holy Sacraments; In the Name of the Father, and "of the Son, and of the Holy Ghost. Amen." Those words were addressed to you when you were ordained a priest of the Church of England?—Yes.

3008. Should you say that the expression "dis-"penser of the word of God" there, means the same thing as "the ministry of God's holy word" in the

* Vide Appendix I.

exhortation?—I should think that they run in parallel lines one with the other.

3009. When our Lord gave the mission to His Apostles, He said to them, "Whosesover sins ye remit, "they are remitted unto them; and whosesoever "sins ye retain, they are retained." Do you consider that this authority, which was conferred upon you, implies what our Lord then ordered His Apostles to do?—Yes.

3010. Then in using any form of absolution which incorporated the idea which our Lord Himself expresses, you would consider that you were ministering that word?—Yes.

3011. Do you know whether the mixed chalice is distinctly ordered in any of those old English canons to which I referred?—No, I am not aware of it.

3012. Do you consider that the Agnus Dei which was used in 1549 may be regarded as a warrant for your present use of hymns in the Communion service?—It may be; I do not take it so.

3013. Did you ever hear as a fact whether, up to about a year ago, there was a practice of singing a hymn or psalm in the Communion service in Guernsey in all the churches?—No.

3014. You said, I think, that you do not think you are authorized to reserve the sacrament for the sick, having regard to the rubric about consuming the remains of the sacrament?—I think it is against one of the Articles. There is no rubric against it.

3015. May I ask you to attend carefully to the wording of this question: Would it content you, as a maximum, to have in your church the same sort of services as could be historically proved to have been used in connexion with the first Prayer Book of Edward VI.?—Yes.

3016. You were asked by Sir Joseph Napier whether, if the doctrine of the Church of England had changed, the vestments might not also change?—If the doctrine were to change the Church would be gone.

3017. With reference to that question, do you consider that the doctrine of the Church of England has not changed since the Prayer Book of 1549 ordered the vestments?—It has been the same doctrine that it has ever been.

3018. Dr. Twiss drew your attention to the expression "rites and ceremonies" in the Act of Uniformity; have you ever considered whether that expression "rites and ceremonies" means very often in the Act of Uniformity nothing more than the services in the book, and not the mode of conducting the services?—I never thought of it.

3019. Did you ever find any practical difficulty in the use of the first collect in the Communion of the sick, from its being inapplicable to many cases; and do you think it would be convenient to have a second collect?—The office for the Communion of the sick being without a creed, involves the necessity of previous preparation on the part of the person who is to receive; and that involves the confession, or the examination of faith and of morals, so that the collect begins abruptly.

3020. I am afraid I did not explain myself. My question simply went to this: whether you found that the words, assuming as they do, that the person was sick and probably at the point of death, are very often inapplicable, to chronic cases of illness for example?—Yes.

3021. (*Sir R. J. Phillimore.*) You have been asked by several Commissioners a question to this effect: who is to decide in each church as to the lawfulness of the variety of the vestments used. You are aware that at the close of the preface in the Prayer Book there are these words: "And forasmuch as nothing "can be so plainly set forth but doubts may arise "in the use and practice of the same; to appease "all such diversity (if any arise), and for the resolu- "tion of all doubts concerning the manner how to "understand, do, and execute the things contained "in this book, the parties that so doubt or diverse- "ley take anything shall alway resort to the Bishop "of the diocese, who by his discretion shall take "order for the quieting and appeasing of the same; "so that the same order be not contrary to anything "contained in this book. Any if the Bishop of the "diocese be in doubt, then he may send for the "resolution thereof to the Archbishop." I ask whether you do not think that it is competent to the Bishop, and that he is the proper authority to decide upon questions of this kind when they are in dispute?—No, I should say it was not the proper and sufficient authority in itself; that we must have an appeal; and all the Church recognizes the law of appeal.

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3022. I mean in the first instance. If there be a diversity of opinion as to the propriety or impropriety of using certain ornaments, would it not be the duty of the Bishop, in the first place, to make a decision on that question, and would it not be the duty of the clerk to have recourse to him?—My own practice would answer that question.

3023. Is he not the person appointed under the Prayer Book to appease all such diversities, and for the resolution of all such doubts?—It would be a happy thing if he could. He could not.

3024. Is he not the person to be appealed to in the first instance?—If there is a diversity of opinion or doubt; but where there is no doubt, and no diversity of opinion, there is no need for that.

3025. I am speaking of in the first instance. Do I understand that you set no value upon this?—No; that does not follow.

3026. Do you ascribe to the Bishop any authority according to these words? I mean any authority in the matter of regulating the ornaments and vestments of the church and of the minister?—I should say no, always considering an ultimate authority to be over him.

3027. That would be only saying that there would be an appeal from his authority?—Yes.

3028. If there is an appeal from his authority, he has an authority to exercise, has he not, in the first instance?—Yes; I should say he had authority in the first instance.

3029. Then the appeal would lie from his authority to the Archbishop, would it not?—Yes.

3030. And that is the only authority which the Prayer Book seems to have contemplated, the only appellate jurisdiction?—It contemplates that neither Archbishop nor Bishop would decide anything contrary to the rules of the Catholic Church. If they did it would be so unhappy a thing that we should never resort to it.

3031. It says, "so that the same order be not con- "trary to anything contained in this Book." I wanted to know what amount of authority you would be inclined to ascribe to the Bishop under the words which I have read, and also under the general law; and I understand you to say that in the first instance the Bishop would have an authority to exercise?—It would depend on the circumstances upon which the authority was called to bear; for instance, if they were trivial or immaterial things, you would naturally follow the Bishop's advice; but if they were important things, such as vestments, the Bishop would have no authority.

3032. In the matter of the ornaments of the minister, do you not think that, according to the general law of the Church, apart from the Prayer Book, the ordinary is the person to have the authority to decide in the matters of ritual?—No.

3033. Will you tell me what your opinion is, before the first statute of Edward VI. upon the subject, who had authority to govern in each diocese the question of ritual?—The Bishop had authority to direct and order everything in his diocese, subject to the use of the Catholic Church, and no right to say anything contrary to that.

3034. I am asking you, under the general law of the Church whether the Bishop would not be the authority in the first instance to decide all matters of ritual in his diocese?—I have answered that, yes.

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3035. Do you think that there is any different law in the Church of England now upon that point?—I should think the Church of England wishes that law to be kept.

3036. Your answer is, that you think the Bishop would be the right person?—I think in all matters the Bishop should be the person to decide, always considering that the Bishop would decide according to the law of the Church.

3037. There would be an appeal from him?—Yes. If he decided contrary to the law, there would be an appeal.

3038. There would be an appeal to the Archbishop in that case?—Yes.

3039. Would you consider the decision of the Archbishop final?—No.

3040. To what would you appeal afterwards?—To the Church.

3041. What do you mean by an appeal to the Church?—In synod assembled, in which the whole Church might speak, and not one individual.

3042. In England would you consider the convocation to be that synod?—No, it is not a synod. I should refer to the Catholic usage.

3043. What is the synod?—An aggregate body of the Church called together, and by the inspiration of the Holy Ghost deciding points. Convocation is not a sacred synod, it is a parliament.

3044. Do you mean a synod in England?—A synod in England, a national synod.

3045. As distinct from the convocation?—Yes.

3046. If the national synod came to a decision you would be bound by that?—I should feel myself bound by that.

3047. (*Mr. J. Abel Smith.*) Would the national synod include laity?—Yes; I said according to the ancient usages of the Church.

3048. (*Sir R. J. Phillimore.*) You have some inscription to this effect "μηδεν ἀνευ ἐπισκοπου"?—Yes.

3049. That is what you inscribe upon your church?—Yes; that is at St. Barnabas' church.

3050. (*Mr. Cardwell.*) At Frome as well?—No.

3051. (*Dean of Westminster.*) You said when the rubric was silent you referred to Catholic usage?—Yes.

3052. May I ask whether, amongst the Catholic usages, you have adopted the kiss of peace?—No.

3053. The use of fans in the Holy Eucharist?—No.

3054. Is your table planted in the middle of the church?—No.

3055. You said you considered these vestments of essential importance?—I consider them, having been adopted, to be to any one who has adopted them of essential importance, because to go back from that would be to deny the doctrine you meant to teach by that.

3056. Supposing these vestments were worn by persons holding entirely different doctrines from those you hold, would that invalidate their significance in your eyes?—That comes to the question whether it would invalidate the whole sacrament or not. I dare not say it would.

3057. Of what do you consider the chasuble to be significant?—I think, according to the writings of the liturgical authors, it signifies the office of a priest.

3058. Of a priest performing a sacrifice?—Of a priest performing a sacrifice.

3059. Of what do you consider the cope to be symbolical?— A mere processional vestment used out of doors.

3060. Merely for magnificence?—Yes.

3061. Of what do you consider the two lights to be significant?—Of the living Saviour, His two natures.

3062. In the sacrament or out of the sacrament?—In the sacrament.

3063. Of what do you consider the water and the wine to be symbolical?—Do you ask me what I think?

3064. That is all I can ask?—What the Church thinks.

3065. I ask what you think?—Of the Blood and Water which came from our Lord's side.

3066. Why do you not wear the chasuble in private administration of the Holy Eucharist?—Because the law of the Church does not sanction the use of the chasuble except in the public ministration.

3067. Are there any rubrics which you do not observe?—I am afraid there are.

3068. On what ground do you not observe them?—Accident. I have never intentionally violated them if they were brought before me.

3069. I will mention one; do the communicants always signify their names to you before receiving the Holy Communion?—No. Virtually they do by always having the privilege of coming to confession. Whenever they come without it (and strangers may come that I know nothing of) I should not feel justified in rejecting them from the altar steps.

3070. Do you use the long exhortation?—Sometimes, not always.

3071. Do you consider the canons of 1604 have any binding effect upon you?—I should think they were to a great degree binding, but interpreted by other canons and other customs always.

3072. Supposing that the Act of Uniformity were so far relaxed as that this rubric as to ornaments were to disappear, should you still feel justified in continuing the ornaments by catholic usage?—The principle I should go upon would be what I have said.

3073. (*Archbishop of Canterbury.*) Do you consider the reservation of the sacrament of the Lord's Supper prohibited by the words at the close of the 28th Article; namely, "The sacrament of the Lord's "Supper was not by Christ's ordinance reserved, "carried about, lifted up, or worshipped"?—Yes.

3074. Do you not consider the elevation of the elements to be forbidden by the same words in the Article?—No; because that refers to the procession of the host, which is lifted up and carried for the people to adore in the church and in the streets, no to the elements during the consecration.

The witness withdrew.

Rev. Edmund Clay, M.A., called in and examined.

Rev. E. Clay, M.A.

3075. (*Archbishop of Canterbury.*) You are the incumbent of St. Margaret's, Brighton?—I am.

3076. How long have you been so?—From the year 1856.

3077. Will you state what are the services in your church on Sunday?—The 11 o'clock service, consisting of the morning prayer and sermon; afternoon service at a quarter past 3, litany and sermon; and evening prayer with sermon at 7 o'clock.

3078. How often is the Holy Communion celebrated?—The first Sunday in the month, the third Sunday evening in the month, and all the special festivals for which there is a proper preface.

3079. What are your week day services?—Wednesday morning in the church at half-past 11, litany and sermon, and during Advent and Lent, Friday also. Other services are in the school-room: the fishermen's and working men's club-rooms.

3080. What is the population of your district?—I have no district but a conventional one. Brighton, as your Grace perhaps is aware, is not divided into parishes at all.

3081. What number does your church hold?—Between 1,100 and 1,200.

3082. Is it generally full on Sunday morning?—Quite full.

3083. And at the evening service also ?—Yes, it is quite full.

3084. Then you have a conventional district, you say ?—Yes.

3085. You visit the poor within a certain conventional district ?—Yes; I take charge of the poor for spiritual and temporal relief.

3086. Is there a fair proportion of the poor attending your church, do you think ?—In the evening; and a good proportion in the morning. About 300 sittings out of 1,100 are entirely free. I have erected a gallery lately for the fishing people, entirely for their accommodation.

3086*a*. Do they occupy it ?—Very fairly. Of course at certain times they are at sea, and unable to attend if they would.

3087. With respect to musical service, what singing have you in your church ?—The hymns of the Church. We chant the Canticles and the Glorias. We read the Psalms.

3088. Certain hymns are sung, when ?—Between the prayers and the Holy Communion, and between the pre-communion service and the sermon.

3089. What number of communicants have you on ordinary Sunday mornings, on an average ?—Our average number would be about 270.

3090. Out of a church which holds between 1,100 and 1,200 ?—Yes; we have had as many as over 400.

3091. (*Mr. J. Abel Smith.*) Is that on Easter Day? —On Good Friday. On Easter Day, taking the morning and evening Communion, I dare say the aggregate amount would exceed 500.

3092. (*Archbishop of Canterbury.*) Does your congregation come principally from within the conventional district ?—No; it is gathered from all parts of Brighton, many of them being visitors.

3093. Of your own experience, can you give any facts (not opinions) connected with the influence which a higher ritualistic service has produced ?—I am acquainted with facts which have come under my notice in visitation of sick persons and others. I recollect a fact which occurred between three and four years ago,—a very striking fact I felt it to be at the time. I am not permitted to give the name of the father and mother, as they laid me under a promise not to bring it publicly forward, and therefore I thought I was not at liberty to mention it to the bishop; but I will state the facts as they came under my own personal cognizance. I received a letter from a lady, stating that she had been visiting Brighton with her father and mother, that she was an only child, 18 years of age; she had been attending a highly ritualistic church, and in one of her attendances there formed the acquaintance of one of the clergy officiating. She was invited to conversation in the vestry of the church. After that, she frequently repeated a visit of that kind, made confession, and it ended thus: that she expressed great distress of mind, feeling very dissatisfied with her position in the Church of England; and she thought that she must either embrace Roman Catholicism, or give up religion altogether. She stated in this letter further, that the clergyman she had seen on those occasions told her that he really felt that there were but these two alternatives, either infidelity or the Roman Church for her, and advised her to communicate with some Roman Catholic priest in London. She said she had done so, and had been in the habit of attending his instructions, and had been advised by him to be baptized into the Romish Church; but she hesitated because she was placed under a promise not to communicate it to her father and mother, she being under age. At the last moment she felt great hesitation, and wrote to ask me to give a honest opinion about it. She did not give her name, but gave initials, and I was to send it to a special place somewhere in Oxford Street, a bookseller's or library. I hesitated at first to reply, but I did reply, stating that I declined to hold any clandestine correspondence with her; that her first and most sacred duty was to communicate my letter to her father and mother; and that unless she did so, I did not feel at liberty to enter into further communication with her; that any qualms of conscience she had could never be silenced unless she did that, which was her first duty. I did not hear again for several weeks; I think a month or six weeks elapsed; and then I received a communication from the mother, a lady in a high position of life, and at her request I came up to London, and saw her and the father, and the young lady too. I had several long communications with them. What the result was I am not now prepared to say; but certainly as to the young girl, her mind was entirely alienated from the Church of England, and deeply impregnated with the idea that the Romish Church alone afforded an asylum for her. I expressed a wish that the father would communicate the facts to the bishop of the diocese, as I felt it ought to be one in which his lordship's advice, counsel, and influence should be used; but his expression was, "If these facts were brought forward publicly, they would bring down my grey hairs with sorrow to the grave." He was an old general in the army, occupying a high position. I parted from him in that way. I have not heard from him since. I had great hopes that the young girl was restored to a more balanced state of mind, and that she was reconciled and restored to the Church of England.

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3094. Should you object to give the name of the clergyman ?—I did not feel it right even to ask it at the time. I felt it was a very difficult position for me. I did not even ask the name. I know the church; but unless your Grace presses it, I will not mention it. The church was mentioned in which she formed the acquaintance of the clergyman, but I did not even ask the name of the clergyman, and do not know it.

3095. You do not know it now ?—No.

3096. You know the church which she attended?—Yes.

3097. I think you may fairly state the church ?—It was St. Paul's church at Brighton.

3098. You do not know the individual clergyman ? —No.

3099. (*Dean of Westminster.*) Do the clergy in that church wear vestments, or adopt any of these peculiar practices ?—I am not prepared to say on my personal observation, as I have not myself visited it for the purpose of ascertaining. It has the reputation of being what is termed in common language a ritualistic church, but I have never witnessed the service myself.

3100. Do you know whether they wear vestments or use incense, or anything of that sort ?—I do not know from personal observation.

3101. You spoke of your having evening Communion; on Easter Sunday, for example, what is the average attendance ?—On an average I should say we have from 275 to 300; decidedly larger than the morning attendance, as a rule.

3102. Do you find any disadvantages resulting from it ?—No; on the contrary, it is exceedingly quiet, solemn, and devout.

3103. (*Mr. J. Abel Smith.*) No sign of intemperance ?—No, never.

3104. (*Dean of Westminster.*) Did you find any persons in your congregation made any objection to the introduction of evening Communion ?—No. On the contrary, I think I may say quite the opposite.

3105. (*Rev. T. W. Perry.*) You mentioned the church of St. Paul's, Brighton, as being the church which this young lady attended; and you said, I think, that you have not visited the church, so that you cannot speak in an exact way as to whether they use vestments or not ?—No, I have not.

3106. But I suppose you can tell us as a matter of your belief, whether they do or do not use them ?— I really could not say as a matter of my own knowledge; opinion or belief is forbidden me.

3107. I mean special eucharistic vestments ?—I really could not say, because I have never had an opportunity of attending the church. I can only judge from hearsay, and I really never asked the

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question of anybody who attended whether they did wear them.

3108. You are not aware that they do not wear them? —I do not know that they do not. It has the reputation of being a ritualistic church. I have been told of their being worn in other churches in Brighton, but I could not say of St. Paul's.

3109. You instanced this case in answer to his Grace's question, as to whether you knew anything of the effects of ritual practices in churches in Brighton? —Yes.

3110. Do you know of any other case of persons taking the same course towards joining the Church of Rome; persons, I mean, who had attended services in Brighton where there were not ritual practices? —Do you mean a similar case?

3111. Do you know of any case of a person who had attended a church or churches in Brighton, where there were no ritual practices, joining the Church of Rome on the ground of being dissatisfied with the Church of England?—No. I know of no case.

3112. That was not my question. My question was,—Whether you knew of any person who had left the Church of England and joined the Church of Rome, having attended churches where there were not ritual practices, and left on the ground of dissatisfaction with the Church of England?—No, I do not. But if you will allow me to explain, his Grace put to me the question as to the results of any ritualistic practices or church. I gleaned from the information given to me by this young person in a letter, that the result of her attending St. Paul's and confession there was, that she was alienated from the Church of England and drawn towards the Church of Rome; and that this arose from the conversations she had held, and what had passed at the confessional, which had evidently been practised by her in the church of St. Paul's.

3113. In regard to evening Communions, what kind of attendance have you?—Our average attendance must be between 270 and 300. It has exceeded 400.

3114. Would you tell us what is your reason for having evening Communion in preference to any other hour of the day?—We have Communion in the evening for the sake of the poor, the working classes, servants, and professional men (I mean specially now medical men, who, as you are aware, cannot attend morning service). It was desirable to try it. I tried it really as an experiment, but I found it succeed so marvellously, and it seemed to be so much appreciated, that I have continued it.

3115. Have you tried whether a like success might not attend an early morning Communion?—I did try, but I did not find anything like the same success. Certainly none of the poor attended.

3116. Have you had at all recently an evening Communion specially for young persons newly confirmed?—It has been always my practice after confirmation to have an immediate Communion for the young people confirmed on the following Sunday.

3117. Did you recently have one in the evening for them?—No, not specially for them.

3118. Or invite them specially to come to it?—Not specially for them; certainly not. I always invite them. I had two on the occasion to which I fancy you refer, the late confirmation in Brighton.

3119. I mean at the end of last year?—No; not for young persons under confirmation.

3120. You did not invite young persons who had been confirmed on that day or previously, to come to the evening Communion rather than to morning Communion?—Certainly not; but I should have no objection to doing so.

3121. Did you have any evening Communion last Good Friday?—I did.

3122. I have seen a statement (of course I cannot say whether it is true or not) that on that occasion you invited generally Dissenters to come to it, or wished your congregation to invite them?—I did not make use of the word "Dissenters." Certainly in my morning sermon, dwelling on the spirit of that beautiful collect in our Church which laments our "unhappy divisions," and prays for unity, I pointed out that Good Friday seemed to be an occasion when the national festival of the passover, of which we are beautifully reminded in the Lord's Supper, might be an occasion when those who differed with us on ecclesiastical forms might meet at the common table of the Lord, and there partake together in love, once at least in the year. I dwelt upon that. The sermon was a sermon on Christian unity. The text I can give you. I remember it well: "Endeavouring to keep the unity of the Spirit in the bond of peace." I did then certainly urge all who had friends or acquaintances, though they differed from us, being technically termed "Dissenters," or (as it is well expressed) "non-conforming members of the national Church," to invite them to come to the Lord's table.

3123. Did it occur to you that that might be an infraction of the 27th canon,—"Schismatics not to be admitted to the Communion"?—No, it did not, any more than our universal breach of the 74th canon, for instance.

3124. Where are the morning and evening prayers said from in your church?—From lecterns.

3125. In what part of the church are they?—They stand on the outside of the Communion rails. You are aware my church was built some 40 years back, before any attention was paid to church architecture, and it is not at all architecturally proportioned.

3126. Has there been any alteration in that respect lately in your church?—Yes; we had two lecterns, and we now only have one, which turns, the Bible being on one side and the Prayer Book on the other. It was for the sake of the congregation hearing better.

3127. Is there any peculiarity in your church as to the mode of saying the General Thanksgiving?—The congregation join in it.

3128. In the whole of it?—Yes.

3129. When, for instance, that sentence is said "particularly to those who desire" and so on, do they say it?—No; only the officiating clergyman.

3130. In the Litany, where the sentence occurs relating to the sick, do you insert there any expression such as "especially those for whom our prayers are desired"?—We do.

3131. You do not see that it is an infraction of the rubric?—No.

3132. You think it a liberty that you may fairly use?—I have heard a Bishop of the Church use it.

3133. (*Mr. Cardwell.*) From your acquaintance with Brighton can you tell us what the effect of the introduction of vestments is upon the people there as regards extending, or the contrary, the influence of the Church of England among them?—It is very difficult for me to give an opinion, because there are doubtless many who assemble in those churches where they are used who approve of them. On the other hand, perhaps, as I am more acquainted with a very large body who very highly disapprove of them it would be an unfair thing for me to conclude one way or another. Those that I am best acquainted with are decidedly opposed to them. I believe there is a very strong feeling against it.

3134. (*Archbishop of Canterbury.*) It is only a matter of opinion?—Only a matter of opinion.

3135. (*Rev. R. Gregory.*) When you have the Holy Communion in the evening, at what part of the sevice do you begin; do you begin at very beginning of the service?—Yes.

3136. At the Lord's Prayer?—Yes.

3137. When do you put the bread and wine on the altar?—It is brought in where the rubric directs, I place it on the table then.

3138. What amount do you collect in the course of the year for charities of all kinds, by offertories and all kinds of collections in church?—We collected by free-will offerings during the year 1866, for instance, for purposes irrespective of the support of the ministry or the fabric, upwards of 1,300*l.*, a great portion of which was for foreign missions.

3139. (*Dr. Payne Smith.*) Is the fabric supported by offerings chiefly in your church?—By offerings in boxes and by pew rents.

3140. What is the proportion of the voluntary offerings?—The voluntary offerings I have just referred to were over 1,300*l.* The offerings specially for the work of the ministry, the support of the clergy, and fabric, and so forth, amounted to over 1,100*l.* in addition to that.

3141. Of course you have no church rates?—No endowment, no church rates, no anything, in fact, in that shape. The incumbent of the church, myself, pays about 600*l.* a year to be permitted to minister within the walls of the church. It is a private proprietary consecrated chapel, but there is a rental of 400*l.*, within a few pounds, to pay to the trustees. The expenses of about 200*l.* fall upon the clergyman.

3142. Have you ever known any scandals arise from persons going to the Holy Communion in the evening?—Never.

3143. You have never seen anybody come in an unfit state?—No.

3144. You have never heard of it?—No; never.

3145. (*Rev. H. Venn.*) You said just now that it was within your knowledge that there was a very considerable body of church people to whom these ritualistic practices are distasteful and who are opposed to them?—Yes.

3146. May I ask you whether that feeling exists in the lower grades of society, or in the middle classes, or in both?—I think in both.

3147. Have you ever heard any grounds alleged for this feeling?—For instance, a case occurred in the course of my parochial ministration of this sort within the last 12 months. I was requested to visit a person in great distress. She was a widow lady who had come down to Brighton. She had two daughters, and the younger of them was in delicate health, about 18 years of age. She said to me that she was very much alarmed for her general condition; that she was in the habit of undergoing severe penances, which had been imposed by a clergyman, but not a clergyman in Brighton. He was a clergyman then officiating in London. She gave me one instance: the night before she spoke to me she had kneeled upon a marble slab bare-kneed for four hours repeating certain penitential psalms and prayers, which were imposed as a penance, in consequence of her having confessed to some sins of temper or infirmity of that sort. They were anxious that I should reason with her.

3148. (*Archbishop of Canterbury.*) This is within your own knowledge and experience, is it?—I was the clergyman to whom the mother stated the fact. I was called upon to visit this lady for the purpose of speaking to her and her daughter for the purpose of pointing out the impropriety and the unwisdom of these proceedings. The family were being exceedingly anxious about both her mental and bodily health.

3149. As a penance which she was ordered to undergo?—Yes.

3150. (*Dr. Twiss.*) Did you see the young lady afterwards?—I did not see the young lady, but the mother stated this to me. Her elder sister also corroborated it.

3151. (*Earl of Harrowby.*) Why did not you see the young lady?—I called several times, but I never was successful in obtaining an interview.

3152. (*Dr. Twiss.*) She declined to see you, in fact?—She declined to see me.

3153. (*Mr. J. Abel Smith.*) Do you believe the existence of ritualistic practices in Brighton has been generally favourable to the cause of religion or otherwise?—That would involve an opinion which would only be my opinion and not worth much. I do not think so myself, but it is my private opinion.

3154. You know no facts?—Facts of what sort? They are very difficult to get at. I do not apprehend how I can illustrate the cause of true religion being benefited or otherwise.

3155. I said religious feeling and religious habits?—I know as a matter of fact some that have been alienated from the Church by it. Some allured to Rome; some alienated towards dissent; separated from the Church.

3156. (*Mr. Beresford Hope.*) What is the covering of the Lord's table in your chapel?—An ordinary velvet covering.

3157. Red?—Red.

3158. With any decoration on it?—The monogram.

3159. Have you a different one for Lent?—No; it is the same always.

3160. Do you say the words of administration to the whole rail full or to each communicant separately?—To the whole rail.

3161. May I ask on what ground?—It is the ground of convenience. It would be almost impossible to administer to between 300 and 400 persons, after a full service, separately.

3162. How many clergy, if any, have you assisting you?—One, as a rule. We have attempted four, but there was not room.

3163. As a matter of fact, have you heard that Communions as large as yours have been celebrated and the words used to each communicant?—Possibly it is so, but I do not know that it has ever been brought before me.

3164. Do you use the Athanasian Creed?—Yes.

3165. In all your services you conduct the service according to the Prayer Book?—Entirely.

3166. Is it your opinion that a multiplication of occasions of Communion increases the number of communicants?—I should not consider so in my own case. I mean to say if I were to have it every Sunday I should not expect to have more communicants in the month than we have now when we celebrate twice regularly and on each festival of the Church.

3167. Would not other people come in to whom the alternate Sunday might not be convenient, if they could get the advantage of every Sunday?—During one month, the month of May we had several festivals—Whitsunday, Trinity Sunday, besides the ordinary Sundays upon which we usually administer, and we found on those occasions the numbers were less; that the total was pretty much the same at the end of the month.

3168. Do you consider it an advantage to have a separate Communion service? I am not speaking of the hour, but of a Communion service separated from the other services. Do more people come when they have not to attend a previous service?—The evening service is an illustration of that. I think they do attend in larger numbers, but I am not sure it is because we have it separate from the other services.

3169. What do you find the effect of your separate Litany? Do you find that popular?—I do.

3170. Do you know any instances of persons having been driven to the Church of Rome by attendance on and enjoyment of ritualistic services?—I know of cases. I have received Popish recusants. I received about 30 during the last few years, and I think I made a note that 11 of those stated to me in the presence of witnesses that they had toppled over, if I may use the expression, having been allured very much indeed through extreme ritualistic services.

3171. In what space of time was that?—Within the last seven years I have received that number. I could not select which of them made that statement.

3172. Do you recollect any instance of these so-called ritualistic services at an earlier date than three or four years ago?—I can remember one case last year. I received a mother and her son together. They had gone over and then came back. She had two other sons whom she has failed to recover because they were placed in a monastery in Belgium, and she distinctly said to me that she had become a Romanist in consequence of her mind having been upset by the ritualistic services and the teaching that she had received. That was within the last twelvemonths.

3173. She came back to the Church of England?—Yes; she was very unhappy. I met with her in

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Brighton. She sought my pastoral visitations, and she came back, and openly renounced the Church of Rome in my church, with her son.

3174. A lady rapidly impressionable, I should suppose?—Her son was 18 years of age. It is a very sad case, because her two sons she could not recover. I believe she has not got them back yet.

3175. With your system of worship have you received many converts from dissent?—I think I have baptised adults from dissent, between 20 and 30, and I think I have received upwards of 40.

3176. I apprehend there is a class of mind to which your form of service is agreeable?—I think so. I think many Non-conformists are attracted and would be attracted to the service of the Church of England thus conducted.

3177. And you suppose a more ornamental form of service may be attractive to other minds?—Possibly it may.

3178. Therefore considering what a large institution the Church of England is, and with what great variety of mind it has to deal, you would be for giving considerable leave and license in the way of performing the service?—In the matter of the mere performance of the service, where no doctrine was involved or symbolised, certainly I should.

3179. You would be for a wide toleration within what was reasonably and honestly the doctrine of the Church of England?—Decidedly, I should.

3180. (*Earl of Harrowby.*) Is your congregation a fluctuating one or one of permanent residents at Brighton?—It partakes largely of both. There are a great many residents, but Brighton itself, as you are aware, is a place of residence for a few years with some, for a few months with others. It partakes very considerably of both. It is always changing.

3181. (*Dean of Ely.*) In what vestment do you preach?—A gown.

3182. A university gown?—Yes.

3183. Never in the surplice?—Never in the surplice. I found the gown used and I followed the rule I found prevailing for 30 years previous to my incumbency.

3184. As frequently as the Holy Communion is administered you put on your gown and change back again to the surplice?—Yes.

3185. You spoke of the Thanksgiving being spoken generally by the congregation, is that a peculiar rite at your church?—I think it prevails in some churches in the diocese. It does at Hastings. The first time I ever heard it was when the late Archbishop was holding a confirmation at Tunbridge Wells. I happened to mention it to some of my congregation, and suddenly they adopted it.

3186. It has been adopted in your time?—It is a matter more of the congregation than the minister.

3187. You spoke of a feeling existing against ritualistic services; did you intend to include in the term "ritualistic service" a musical choral service?—No.

3188. What is commonly called a cathedral service?—No. What I mean by it would be the use of vestments, incense, and some of the extreme things which have excited a great deal of opposition.

3189. You have no experience which teaches you that there is any feeling against what is commonly called the cathedral service, or choral service?—I have not in my own case. I daresay my people, not being accustomed to it, and probably not liking it, would object to it. I did once attempt, being very fond of music, to have the Psalms chanted in the evening, but I found a very strong expression of disapproval.

3190. You do not include that in what you said of the feeling against the ritualistic services?—No; not at all.

3191. (*Bishop of Gloucester.*) You mentioned having a service in your church on Wednesdays and Fridays?—Wednesdays and Fridays during Advent and Lent. Wednesday only as a rule.

3192. Why do you not have a daily service in your church?—For two or three reasons. In the first place the rubric itself in the Church Prayer Book relieves me and excludes me from the use of the Church Service.

3193. "Not being let by sickness or some other "urgent cause;" what is the urgent cause?—Pardon me; it runs thus: "All priests and deacons are to say "daily the morning and evening prayer, either pri- "vately or openly, not being let by sickness or some "other urgent cause." Then follows this, "And the "curate that ministereth in every parish church or "chapel," and so on. The ground upon which I wish to excuse myself is, that the second clause explains and limits who the ecclesiastics are who are to use the daily morning and evening prayer, namely, the minister of the parish church or chapel; *i.e.* one who has "the cure of souls." I am neither the one nor the other. I have no cure of souls.

3194. Do you then, feeling yourself permitted to disuse or not to use daily service, privately say the morning and evening prayer?—That would enter upon my private life and domestic arrangements, which, with deference to your lordship, I do not think I ought to be called upon to answer. I am quite prepared to answer it. But I appeal to his Grace the President. I venture to urge, if I may be permitted, that the second clause really expounds the previous one, and that the "all priests and deacons" is explained only by the fact of their being curates of a parish church or chapel. I may further say that by Act of Parliament I am absolved from it, because the Houses of Legislature, by the consent of the Bishop of the diocese, 40 years back, passed an Act of Parliament which prescribed my duties, and not only prescribed my actual duties, but they even took away from me a part of the Prayer Book: and I have always reasoned if they are permitted to do that I certainly might be justified in pleading a laxity in some other respects. What I mean is this: an Act of Parliament was passed 40 years back which took from me the liberty to use a part of the Prayer Book: some of the very important services of the Prayer Book: nay, deprived me of one of the Holy Sacraments of the Church, ordained by Christ himself. It has taken from me the power of administering Holy Baptism. That exists at the present day. I have appealed to the Bishop and to the vicar, but still that is the Act of Parliament. I am not permitted to use Holy Baptism. I am not permitted to use the churching service for women.

3195. On Wednesdays when you have a service, and the lesson of the day appointed is from the Apocrypha, do you ever alter it, or are you cognizant of any minister in your church doing so?—The case has not occurred. I ought to explain to you (I did mention it, I think,) that it is the Litany service that we use at half past 11 o'clock on the Wednesday, not the morning prayer. It is supposed that the morning prayer is at the parish church. Whether it is so or not, I am not prepared to say.

3196. You mention administering the Holy Communion to rail-fulls at a time; have you ever thought whether having more frequent Communions would prevent your being so necessitated to infringe on the rubric?—No, I have not. I have followed the practice which I have observed the Bishops set at confirmation; and which Bishops officiating in my church seem to express their approval of. It has never crossed my mind that we might obviate it. I do not think it would do so if we had weekly or daily Communions.

3197. Then you are of opinion that if you had offered weekly Communion, there would be none or presumably none that would attend except at the times when you do by your usage administer it?—I understood I was not to offer an *opinion* about these matters. I have no opinion; I have never really given it consideration.

3198. You have not however tried by multiplying Communions to obviate the larger numbers?—During the month of May I had an opportunity of testing

it. We had the first Sunday in the month, then followed Whit Sunday, then Trinity Sunday, then the usual third Sunday evening. I do not think it would be possible for us to have carried our services through the day and administered individually. I am sure it would not be acceptable to my congregation.

3199. So that it would be right to say then an increase in the times of celebrating the Holy Communion would not be acceptable to your congregation?—I do not think it would be acceptable.

3200. Have you collections at your church?—Yes.

3201. At what time do you collect the offerings?—On days when Holy Communion is administered we collect during the offertory.

3202. On Sundays when the Holy Communion is not administered?—At the doors.

3203. You therefore terminate the service on those days on which the Holy Communion is not administered in the pulpit?—Yes, with the blessing.

3204. And do not read the offertory or the Prayer for the Church militant?—No.

3205. (*Earl Beauchamp.*) You told us just now, of a lady who had two sons in Belgium who had become members of the Church of Rome; how long ago is it since she became a member of the Church of Rome?—It was within the last year that I received her back into the Church of England. I cannot tell when she had become a member of the Church of Rome.

3206. As much as five years ago?—I really could not say; I do not recollect. I do not think I asked her.

3207. You told us that you preached in your gown; do you wear the scarf?—I am not a chaplain. I wear a black stole.

3208. You mean the narrow stole, and not the loose flowing scarf?—No.

3209. Do you use any extemporary prayer before the sermon?—I use an ordinary collect. Sometimes I do not confine myself to a collect. I use a few verses out of the Psalms sometimes; and I sometimes use the form of the bidding prayer.

3210. Have you any extemporaneous prayer?—All that is so far extemporaneous.

3211. Do you ever use any prayer which is not a set form or a pre-existing composition, such as a collect?—Which is not contained in the Prayer Book?

3212. Yes?—Certainly. For instance, verses of the Psalm are not contained in the Prayer Book. I have used those and formed them into a prayer.

3213. How do you justify that practice?—The bidding prayer permits us—"in this form," I have always understood we might pray thus.

3214. Am I to understand that the form of prayer which you compose out of the Psalms is in the form or to the same effect as the bidding prayer—"Let us pray for Christ's Holy Catholic Church," and so on?—I did not say that. What I mean to say is that I consider the clergy at liberty when in the pulpit to use either a collect or a form of prayer which they may compose. I recollect during the Indian famine the Bishop of Oxford recommended to his clergy a very beautiful form, which I often used in the pulpit at the time in the shape of a kind of litany.

3215. You have told us that you used hymns, but I do not think you mentioned at what time they were used. Does the service begin with a hymn?—No; I stated that we used it at the close of the prayers, and just before the sermon. At the evening service I conclude with one.

3216. You justify your use of the hymn before the sermon on the ground of custom, I presume?—Custom: I fancy one of the Injunctions of Queen Elizabeth allows it, does not it? I think I have seen it printed in some hymn books.

3217. You told us there are 300 free seats. Part of them are in the gallery?—Yes.

3218. What proportion are in the gallery?—They are both downstairs and upstairs. You must be aware that this chapel of which I speak is a private proprietary chapel, for which the clergyman pays two trustees a certain large sum of money. The seats are regulated by the schedule of the Act of Parliament, not by the clergyman. He has nothing to do with it.

3219. I ask as to a matter of fact; as to the accommodation?—The accommodation would be about 300 free sittings, on the ground floor and part in the gallery. They are both up and down.

3220. Are they in the best part of the church?—No; decidedly not. Unhappily, I am sorry to say they are not.

3221. They are out of the way?—No, not out of the way; but they are not so nice as some of the others.

3222. Are they the same size, or wider, or narrower?—Yes; they are the same size. They are some of them pews, but they are not in the best part of the church; decidedly not. Some of them are in very good parts; but they are all in parts where they can hear and see. That is a matter which the clergyman has no control over. It was decided by the Act of Parliament when the chapel was originally built.

3223. Do you use any hymn before or after the blessing in the Holy Communion?—Before the sermon.

3224. But at any period subsequently?—After the Church militant prayer.

3225. Or at any other period in the Holy Communion subsequent to that?—Not now. I have used one till within 12 months.

3226. At what period of the service?—After the elements have been administered.

3227. What hymn was that?—Any particular hymn?—No particular hymn. I had reason to think it was not strictly correct, and I omitted it.

3228. Am I to understand that you wish to conform as much as you possibly can to that which you consider to be strictly correct?—Certainly.

3229. It is your desire to conform as much as possible to all the directions that are given?—Yes.

3230. Do you read the exhortations in the Holy Communion all through,—I am referring particularly to that one which gives notice?—No, I do not.

3231. "When the minister giveth warning for the "celebration of the Holy Communion (which he shall "always do upon the Sunday or some Holy day imme-"diately preceding) after the sermon or homily ended "he shall read this exhortation following"?—I have read what has been the custom for many years to a certain period.

3232. How far?—Down to the words "partakers "of the kingdom of heaven."

3233. In that particular your practice is not strictly correct?—I think it is the practice which in most churches has been followed.

3234. Do you read at the celebration of the Holy Communion the longer exhortation as well as the shorter?—All that is prescribed I read.

3235. You read the longer one all through?—Yes.

3236. I think you said you had only one covering for the holy table?—Only one.

3237. Did you ever, for instance, on the occasion of the death of the Prince Consort, make any difference?—I do not think the table was covered. The pulpit was.

3238. Is it the practice to drape the pulpit when there is any death of that kind?—I think that is the only case. In the case of any of the Royal family it would be draped in black.

3239. With regard to the evening Communions, are the majority of the communicants at that time of the higher or of the lower classes?—The poorer, decidedly, in the evening. There is a large proportion of the poor.

3240. (*Archbishop of Armagh.*) Were you the first minister in this church, or was there a clergyman before you?—Thirty years before I entered upon it it had been opened. Three or four clergymen preceded me.

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3241. Did you continue to conduct the services in the way they were conducted before you came?—I have added to the number of services, but I followed what I found in existence except the evening service.

3242. Are your services well attended?—The church is exceedingly full. Full to inconvenience.

3243. Has there been any desire expressed by any number of your congregation for any changes in the mode of conducting public service?—No.

3244. (*Archbishop of Canterbury.*) Have you the Holy Communion on the days for which proper prefaces are appointed?—Always.

3245. Is the Commination service always used on Ash Wednesday?—Always.

3246. If the deacon reads the morning or evening prayer, is the absolution omitted if a priest is present?—The case has never occurred during my incumbency.

3247. Is notice given in your church after the Nicene Creed what holidays or fasting days are in the week following to be observed?—If there is any notice to be given we give it there.

3248. If you celebrate the Holy Communion more than once in any day, do you always receive the Sacrament yourself on each occasion, according to the 21st canon?—I do.

3249. When the Apocrypha is ordered as the lesson for any day on which you have service, do you substitute some other?—I do not think the case has occurred to me, not having daily service.

Adjourned to Monday next at Twelve o'clock.

Jerusalem Chamber, Westminster, Monday, July 8th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Mr. Coleridge.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The ARCHBISHOP of CANTERBURY in the Chair.

T. T. Ford, Esq.

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Theodore Thomas Ford, Esquire, called in and examined.

3250. (*Archbishop of Canterbury.*) You have been employed, I believe, by a society to collect evidence on certain points?—Yes, to some extent.

3251. By what society?—The Church Association.

3252. How long have you been in their employment?—About six months.

3253. You receive a salary from them?—Yes.

3254. What parts of the country have you visited in the course of those six months?—I have been to a great many parts. I hardly know how to enumerate them all, but I have been, amongst other towns, to Brighton, Birmingham, Taunton, Bridgewater, and Oxford.

3255. To Oxford only, or to other parts of the diocese of Oxford?—To other parts also. Those are some of the parts I have been to, and there are some few others.

3256. You have been called to give evidence as to what you have seen. What facts are you able to testify to in respect to any ritualistic practices?—I should be prepared to testify to the facts of ritualism in one church in Brighton, and some in the diocese of Oxford also, if required.

3257. What facts do you wish to bring forward as to ritualistic practices with which you have been acquainted?—Does your Grace mean with reference to any particular church?

3258. From your experience and knowledge can you state anything with reference to ritualistic practices which you have witnessed in any church which you may choose to select?—I would take the church at Brighton first, and tell the Commission what I saw there.

3259. To what church in Brighton do you refer?—It is the church of Mr. Beanlands, St. Michael and all Angels. I think Mr. Beanlands is the incumbent. I attended there on the 16th of June last. I was present at the morning service, the 11 o'clock service, and the Communion service also. The church was highly decorated with flowers in the shape of crosses, triangles, and wreaths. The chancel was still more highly decorated. There were paintings also in some parts of the church. The chancel, perhaps, is the most important part to which I would refer. The screen which was between the chancel and the church was decorated with candles and with flowers. There were four large candles upon each side of the screen, and between these candles were five large festoons of flowers. The Communion table was placed in the usual place at the east end of the church, with steps ascending to it; either two or three steps, I am not quite sure which. It was covered with a cloth upon which were embossed six or eight figures of, I suppose, the apostles or some of the saints, I could hardly say which, being in the body of the church. On the Communion table were two super-altars, and on the table itself were two blocks of wood covered with some material, I do not know of what kind, but it looked like satin, and on these two blocks were two candles. There was a cross on one of the super-altars, and on the other one were, I think, four candles, with flowers between them.

3260–1. (*Earl Stanhope.*) Lighted candles?—The two candles which were lighted were the two on the blocks on the table, and there were two candles at the foot of the table, which were also lighted before the Communion service. At the back of the Communion table was a stone reredos, I think it is so called, and in the centre panel of that was a painted figure of our Lord, and some flowers round it. Over that were a few candles also over his head, and at the side of the reredos were also paintings of the twelve apostles. That was the ornamentation of the

chancel, speaking in general terms, as accurately as I can remember it. The Communion service was commenced with the backs of the clergy to the people. There were three clergymen who ministered at the time. Their backs were turned to the people during the opening prayer and the collect. During the commandments, I think, one turned round to the people while the other two stood at the side of the table with their backs to the people, and then they had the sermon. I am not sure as to the exact time at which the sermon was preached, but after the sermon there was a procession formed from the vestry of the three ministers, who were dressed in heavily gold-laced "chasubles,"—I think that is the name they go by. They were headed by a person in a surplice with a large brass or gilt crucifix, not a cross, and with that they marched up to the Communion table. I may say that the garment of the centre clergyman had a large cross upon its back, and inside that cross was also embroidered a crucifix with the figures of St. John and Mary at the foot of it. The candles, of course, were lighted. In the consecration prayer the bread and wine were elevated as high as the eyebrows of the clergyman, and after that they fell down on their knees before it, bowing the head. I think those were the main features of the service.

3262. (*Archbishop of Canterbury.*) You seem to have visited many other churches; are there any peculiarities in other churches which you have noticed besides the one you have been describing?—There is one church at Brighton which I saw some time ago, but that was before I was at all in connection with this society; and there the peculiarity was that the whole Communion place had been turned into a kind of stage. The stage had been carried along I should think as high as the top of the former Communion table, and then, on that stage, the whole service was performed. I was only there at the evening service, but the great peculiarity there which I have referred to was that the clergyman preached from the stage instead of from the pulpit.

3263. (*Dean of Lincoln.*) Were there steps to it?—Yes.

3264. (*Rev. T. W. Perry.*) What is the name of the church?—I think it is St. James's church. It is in St. James's street, but I am not quite sure as to the name of the church. It was originally Mr. Maitland's chapel.

3265. (*Bishop of London.*) How many churches, do you suppose you have visited with the object you mention?—Perhaps 10 or 12 only, to observe them closely. Of course I have seen a great many in a more cursory way, but I have not observed them very closely.

3266. In how many was there a service similar to that which you have described at St. Michael's, Brighton?—I have seen hardly any quite similar to the church of St. Michael's. I think that is the most extreme.

3267. Can you point out any difference between St. Michael's and the other churches?—There is a difference in the vestments which are worn.

3268. What is that difference?—In some of the churches there are no vestments at all worn; in other churches, for instance, they have only the cross on the back.

3269. By "no vestments" do you mean nothing but the surplice?—Yes, and the usual hood and cassock.

3270. You have seen none that you know of exactly the same in appearance, or so advanced, as St. Michael's, Brighton?—I have not seen any quite so advanced as at St. Michael's, Brighton.

3271. Have you made a report to the society which employed you?—A report as to the particular church to which I have been referring, but not a general report.

3272. Was the church of St. Michael's full?—Yes.

3273. Were the people attentive?—On the whole, yes.

3274. As much as in another church?—Hardly so, in this respect, I should say, that they were equally attentive to the forms of the service, but there was a great deal more of inattention generally than I think you would see in an ordinary church.

3275. Did any other persons seem to have come on the same errand as yourself?—I am not aware of anybody else.

3276. Was any dissatisfaction expressed as you came out of the church by persons who were there?—No, I was not aware of any.

3277. You have not mentioned whether incense was used?—There was no incense used.

3278. Was the Holy Communion administered?—Yes.

3279. And incense was not used?—No.

3280. What was the number of communicants?—I should think almost half the congregation stayed to the Communion.

3281. Of course you yourself stayed?—Yes, but I did not partake.

3282. The rest of the congregation stayed to witness it?—About half.

3283. You said you had been employed in looking at these churches, and, as I understood, there were a great many in which ritual practices existed?—Yes.

3284–5. Of course ritual practices must to a certain extent exist in all places of worship; what, speaking roughly, do you mean by ritual practices?—I should say that such a departure from the accustomed usage, as the clergymen turning their backs to the people, was a ritual practice; and I should say that lighting the candles was a ritual practice.

3286. Unusual practices?—Unusual practices—practices which we are not accustomed to.

3287. (*Sir R. J. Phillimore.*) Did I understand you to say that you stayed during the Holy Communion and did not partake of it?—Yes.

3288. In what part of the church did you stay?—In one of the seats.

3289. Did you contribute to the offertory?—No, I did not.

3290. What was the amount of the offertory in this church?—I do not know.

3291. Were you not instructed to inquire what the amount of the offertory was by those who employed you?—No.

3292. Had not you a list of questions given you? What was the nature of your instructions?—They were perfectly general.

3293. Have you got them with you?—No, they were *vivâ voce*.

3294. From whom?—From the chairman of our association.

3295. Who is he?—Mr. Colquhoun.

3296. How many were they, do you remember?—I think in this case my instructions were *vivâ voce* from the vice chairman, Mr Andrews.

3297. Do you remember how many there were?—They were to go and see what was done at those churches, and report.

3298. To go and see what was done at certain churches and report upon it, I suppose?—Do I understand you to refer to any particular churches, or to the general instructions?

3299. I want to know the general nature of the instructions given to you before you set out on this expedition?—They were *inter alia* to collect evidence generally as to the general feeling of the people, and to observe, as far as I was able, what was the extent of ritualism and the general feeling about it.

3300. Were you told what ritualism was; how did you know what was meant by the word "ritualism"? People put such different constructions upon the word. We have had a gentleman examined here who thought all choral services were ritual. Do you consider a choral service to be ritual?—No.

3301. Your instructions were not given to you in writing?—No.

3302. Was a list of churches given to you for you to go to?—No.

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3303. Did you select them yourself?—Yes; almost by chance, in fact.

3304. I suppose you only went into particular churches; you did not go into any church where you did not think there were any particular practices?—Not for the purpose of observing. Of course I did not spend all my Sunday in those churches.

3305. Was it part of your commission to report upon cases in which there was a defect in obeying the directions of the Prayer Book?—The commission was so indefinite that I cannot say it was in those terms.

3306. Was it within the scope of your commission to go into churches and report where you had reason to think that the rubrics were neglected?—No.

3307. Did you report upon any case where the rubric was neglected?—Only this one to which I have referred.

3308. You have been speaking of cases in which you think there was a ritual excess. Were you appointed to go into any places where there was a ritual defect?—No.

3309. What was the date of your appointment?—It was early in the year.

3310. What year?—This year.

3311. Is it going on?—It has come to an end.

3312. Was your salary to be by the year, or by the six months, or by the number of churches that you visited, or what did it depend upon?—It was to be by the year; it was an indefinite arrangement, which I was willing to close at any time the association liked.

3313. Is it closed now?—It is to be closed now; it is not closed at this moment, but it will be closed.

3314. It is in process of being closed?—Yes.

3315. What is the society called?—It is a society called the "Church Association."

3316. (*Rev. T. W. Perry.*) You mentioned that you saw some paintings in St. Michael's church; can you tell us whether you thought any of them objectionable paintings?—There was one of the Virgin and Child, the Virgin having a halo round her head. I should think that was unusual.

3317. Where was that?—It was in the centre aisle, on the wall; a fresco painting over the archway in the aisle.

3318. Do you mean up above the arch?—Yes.

3319. It was not at the side of the arch, but at the top of the arch, right above?—At the top, I think. Of course, I am speaking from memory.

3320. Do you think you might have confused it with a banner hanging up?—No, I do not think I could have done so. There were banners also.

3321. Are you sure there was a picture there of the Virgin and Child?—I am as sure as my memory will serve me.

3322. Except that, which you are doubtful about, you did not see any objectionable picture?—I, of course, saw nothing objectionable, as a picture, at all.

3323. But you object to pictures, that is what you mean?—It is of course a question more or less of degree. I should not object to one picture, or to a picture *per se*, but I think if you saw a church studded with them you might have fair grounds for objection.

3324. You say "studded" with them; can you tell us about how many pictures there were in this church?—I make that reply of course only to your question as to how far I should think pictures objectionable.

3325. Will you answer my present question: About how many pictures did you notice in this church?—I think there were eight, four on each side of the middle aisle. There were three or four on each side in the same position as the one of the Virgin and Child to which I have referred. There was a painting over one of the doors in the left hand aisle, and I think there was a painting in the chancel, but there was a green veil over it, so that I could not see underneath it.

3326. I think what you have just said explains what you said before; you did not mean that these pictures were over the chancel arch but over the arches of the two sides of the church?—Yes.

3327. What was the form of the pictures to which you refer? Were they square or oval?—They were round, I think.

3328. Were they inserted in any architectural circle?—Yes; I think there was a cornice of plaster round them. They seemed inserted; or perhaps they were painted on the wall.

3329. A circle which was part of the fabric of the church?—Yes; I think so.

3330. Do you know what was the nature of these pictures? Were they mosaics, or what do you think they were?—I can hardly tell, but they looked like paintings, either on the wall or upon some material fastened on to the wall.

3331. You have said that you saw one picture with a green curtain over it, therefore you could not distinguish what the picture was?—I said I saw what I supposed to be a picture, not that I saw it; because, of course, I could not see it with a green curtain over it; but there was a picture on the east wall of the side aisle, which had a green curtain hanging over the top of it.

3332. Was it a large picture?—A small one, I think.

3333. Do you think you might have mistaken it for a boarding covered with a green cloth,—a large arch? I believe there is such a thing in that church. Do you think it might have been a boarding which filled up the arch?—I do not quite understand what you mean by a "boarding."

3334. Was the picture of which you speak in an arch at the side of the chancel?—It was over the doorway which leads into the vestry, I think.

3335. Near the doorway?—Yes.

3336. Did it look like a place which was intended, for example, for an organ? Was it large enough for that?—No, certainly not.

3337. I gather from what you say that you did not observe what it was, so that you cannot give us any definite statement about it?—I think I have given all the information I can give. It was a picture.

3338. You mentioned that over the reredos in the chancel there was suspended a figure of our Lord?—There was, a painted one.

3339. Not a figure; you mean a picture?—A painted figure.

3340. A painted figure, I suppose, would be a picture?—I think it is on the reredos.

3341. Was it carved?—No; painted.

3342. It was a painting?—Yes.

3343. Do you know what the subject of it was?—I think it was the Ascension of our Lord, as far as I could tell.

3344. You mentioned also, that by the sides of it there were figures of what you thought were the twelve apostles?—Yes.

3345. You did not examine them very carefully, perhaps; you were at a distance?—I did not examine them very carefully.

3346. The church you are speaking of is, as you told us, St. Michael's and all Angels?—I believe that is the name of the church; I was so informed.

3347. Do you think they might have been figures of angels and not of the apostles?—I cannot say what they might have been; I thought they were the apostles.

3348. In fact, you did not observe them sufficiently clearly to give a very positive answer?—I was in the body of the church, and of course could only see them generally. I did not afterwards go and examine them.

3349. It was a kind of examination which at all events was not very satisfactory for definite and positive evidence?—I should say that it was quite satisfactory for the evidence that I have to give, that there were twelve figures. As to what they were it might require some little care to look into them.

3350. You said you were not sure of the time at which the sermon was preached; are you able, on recollection, to say whether it was after the Nicene Creed or not?—I think it was, but I am not sure upon that subject.

3351. You said that then the clergy went out and there was a procession; are you quite sure about that?—I am not sure to this extent, whether the sermon was then, or whether the sermon was before the Communion service altogether; but after the sermon the procession was formed from the vestry.

3352. After the sermon the procession was formed?—That is my recollection of it.

3353. Not after the end of the morning prayer?—To the best of my recollection after the sermon.

3354. You said that after what you described as the elevation of the chalice they fell down on their knees; will you tell us who you meant by "they"?—I meant the three clergymen who were ministering.

3355. You are quite sure it was the three and not the celebrant only?—I believe it was the three.

3356. In what part of the church was the morning prayer said?—In the chancel.

3357. Not at the altar?—No.

3358. Near what part; near the screen of which you spoke?—In the stalls.

3359. You said you were authorized by the Church Association to collect evidence; for what purpose were you to collect evidence?—That I do not know exactly.

3360. Are you a member of the Association?—Yes.

3361. Are you on the council or committee of the Association?—I am on the council.

3362. Being on the council would you not be likely to know their course of proceeding?—Well, in newly formed societies, things are sometimes done with a good deal of carelessness, and I am not aware what was the exact object.

3363. You said that one reason for your collecting this evidence was to ascertain what was the feeling of people with regard to such practices?—Yes.

3364. Will you explain how you thought you could collect the feeling of people by going into a church and taking notes of what was done?—I did not expect to get at the feeling of people by that means.

3365. Have you taken any other means with regard to this particular church to ascertain the feeling of people?—Yes.

3366. Will you tell us what means you have taken?—I have talked a great deal to people who took an interest in the matter.

3367. Do you mean the members of the congregation?—Yes; I have met clergymen and I have met members of the congregations who have taken an interest in the matter.

3368. Members of the congregation of this church?—No.

3369. So that you cannot at all tell what is the feeling on the subject among the members of this congregation?—No.*

3370. Have you any positive information as to the feeling of the people in Brighton, who are not members of this congregation?—Brighton is a large place, and, of course, there would be those who would feel strongly upon one side and some upon the other side.

3371. My question was whether positively you know anything about it?—Do you mean as to the practice in that particular church?

3372. Yes?—No, I do not.

3373. You mentioned having made a report to the Association of what you had seen. Can you produce the report which you made with regard to this particular church?—I cannot do so at this moment.

3374. Can you put it in as evidence afterwards?—I have not got it here.

3375. What is to prevent you sending it to his Grace?—I have no objection to do that. I have no doubt the council would gladly send it to his Grace without any trouble, if his Grace were desirous to see it.

3376. Among your directions for taking evidence with regard to different churches, had you any directions as to taking drawings or photographs?—Yes, I had.

3377. Have you to any extent complied with that direction?—I have.

3378. (*Mr. Cardwell.*) You said you were directed to report on the general feeling; does that mean at Brighton particularly or throughout the country generally?—In the country generally.

3379. Have you obtained any information upon that subject?—Yes, I have of course obtained some information.

3380. Are you able to give the Commission any information which would show them the effect produced by the introduction of what are called the vestments in regard to increasing or diminishing the influence of the Church of England upon the parishioners?—I could give the evidence of conversations which I have had with various persons with regard to that, and I could give the general impression which I have formed in my own mind on the subject.

3381. Can you give any general result which would have the nature of a fact?—I do not quite understand the term "which would have the nature of a fact."

3382. Could you as a fact state to us, either in particular parishes or generally, the result of the introduction of vestments, as regards extending or diminishing the influence of the Church?—I could state the facts as to certain parishes. There was one parish which I visited at the beginning of this year, near Bridgewater, at a place called Northmoor Green, where there was a clergyman who indulged in these practices. I saw the churchwardens of that parish, and they told me that the population in that parish was about 800, of whom about 600 were attached to the Church of England. They told me that the attendance at that church was reduced to seven members; and I have since had a communication from them in which they offer to give evidence before this Commission that the attendance is reduced to one.

3383. (*Archbishop of Canterbury.*) With regard to the facts you have stated, do you know them of your own knowledge, or have you heard them from other persons?—I have said that I heard them from the churchwardens only. Of course I do not know them of my own knowledge.

3384. (*Lord Portman.*) Have you ever visited the church at Northmoor Green?—No.

3385. Are you aware of any peculiar circumstances connected with the services of the church at Northmoor Green, independent of the vestments?—You mean personally aware, not by hearsay?

3386. Personally aware of it?—No; I have already observed that I have no personal knowledge of anything at Northmoor Green; it is wholly upon the information to which I have referred.

3387. (*Dr. Twiss.*) You spoke of seeing two superaltars at Brighton; what did you mean by two superaltars?—A double ledge.

3388. Will you explain that?—A covered ledge with a covered ledge over that again—two tiers,—covered the same as the cloth of the Communion table. I am not prepared to say that there were not three. It is very difficult always to see exactly, with the flowers and candles.

3389. You spoke of certain lights being lighted at the entrance of the chancel, or elsewhere?—Yes.

3390. Where were those lights? Is there a screen, or a rood loft, or what?—I did not mean at the entrance of the chancel. I meant at the foot of the Communion table, one on each side and two on the Communion table; on those little slabs I have referred to.

3391. You spoke of certain lights being lighted round the head of the figure or painting of our Saviour?—They were not lighted on that occasion, but the cornice was marked with the smoke make.

* Vide Appendix D.

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3392. I think you said candles, did you not?—Yes, candles also; over the head, half a dozen candles.

3393. Not lighted?—Not lighted.

3394. (*Mr. Beresford Hope.*) Were these two super-altars a part of the Lord's table?—As far as I could see they were placed on the Lord's table.

3395. You cannot answer whether they were part of its substance, or not?—No.

3396. (*Dean of Ely.*) How many candles were lighted at St. Michael and all Angels, Brighton, during the celebration of the Holy Communion?—Four.

3397. Four were lighted?—Yes.

3398. I think you said you had been employed upon your mission about six months?—During my spare time in six months. I have not been engaged wholly on this.

3399. In that time you have visited about 10 or 12 churches?—I should think so.

3400. Have those visits been on Sundays or on other days?—Sometimes one and sometimes the other.

3401. Out of those which you have visited, this church of St. Michael and all Angels, Brighton, is the most extreme in its ritualism?—Yes.

3402. Has your commission come to an end because you conceive that you have exhausted the churches which are likely to afford you any evidence upon this subject?—No.

3403. (*Rev. W. G. Humphry.*) Did you, in the discharge of your duty, inquire for ritualistic churches?—No, I heard of them incidentally.

3404. Do you consider that you have heard of all the ritualistic churches in England?—No.

3405. You have heard of some few?—Yes, and those I had time and opportunity to visit I visited.

3406. (*Bishop of Gloucester.*) You mentioned having visited 10 or 12 churches; you have also mentioned that you draw a distinction between ritualistic services and choral services; have you visited any churches in which there was simply a choral service without any vestments?—You mean with the specific object of observing? Of course, I have often attended churches which have had a choral service without vestments.

3407. Out of the 10 or 12 you have specified, were any of them churches in which vestments were used, or were any of them churches in which vestments were not used, but a choral service adopted?—Some were churches where vestments were used, but not to the same extent as at St. Michael's. In some churches, for instance, there would be what I should call a vestment—a coloured stole embroidered; that, in my view, would form a vestment, that is to say, a departure from the ordinary and received custom.

3408. Then there would be two kinds of churches, viz., churches in which full vestments were used, amongst those you visited, and churches in which what you now term vestments, that is, coloured stoles, were used; are there yet remaining any in which neither coloured stoles nor vestments were used, but a choral service?—There have been additions to the choral service in other things; for instance, in the Communion, although there have been no vestments there have been candles lighted; and bowings by the clergy with their backs to the people where there have been no vestments except the usual surplice and hood; the academical hood and, I presume, the cassock underneath.

3409. Have the stoles been black or coloured?—In some black, and in one, at least, coloured; and in some embroidered with crosses.

3410. In those churches in which there were black stoles and a choral service, did you, with your own eyesight, observe anything that it is necessary for you to communicate to the Commission as to the effect produced on the worshippers by such a service?—I hardly see how I can answer that question, because it is not possible for me to speak to the effect on the worshippers.

3411. I will put the question in another and still simpler form. You have drawn a distinction, as I understand, between churches in which vestments are used, churches in which coloured stoles are used, and again churches in which black stoles and choral services are used; having drawn that distinction, you will no doubt have observed the general devotional aspects of the worshippers; if so, be pleased to state your observation?—I do not draw such a distinction in such a definite form as you have put it in, because you seem to find the use of vestments in various degrees. It would be impossible to divide or subdivide churches into three such definite classes without a most careful examination, far more than I have been able to give. I can only speak of individual churches as I have seen them. I am quite unable to divide them into three such definite classes as you have suggested.

3412. Therefore you would wish to modify the statement previously made to the Commission, that there was in your mind a difference between ritualistic churches and churches in which there were no vestments used—between choral service churches, to take your own words, and ritualistic churches?—I am not aware that I ever made any such statement in that form.

3413. (*Earl Beauchamp.*) I did not quite gather the precise ground on which you object to these ritualistic services. Is it on the ground of their illegality, or on the ground of their being hostile to devotion?—That would open a very large question indeed.

3414. You have already told us that you have witnessed various types of service; is it correct to say that you have seen services conducted without the chasuble, without the vestments properly so called, quite as objectionable as services where the vestments have been used?—It is very difficult to define the degree of objectionableness. They might be objectionable. I do not wish to lay down the degrees of objection at all.

3415. Were the instructions which guided you in making these observations directed principally to the legality, or your own *à priori* sense of what divine service ought to be?—I should say as regards the instructions, as I have before stated, they were so general that they did not distinguish at all. No doubt, in my own mind, I looked at the services with a view both to see what I might think personally objectionable, and what I might think, as far as my little knowledge of law is concerned, were illegal.

3416. You mentioned pictures that you saw in the church of St. Michael's and all Angels, Brighton; have you seen pictures in other churches? Have you ever been in St. Peter's, Pimlico?—No, I have not.

3417. Or in St. George's, Hanover Square?—No. Of course I have seen a picture in a church. These things are questions of degree very largely.

3418. What were the principles which guided you in calling our attention to these pictures; the character of the pictures themselves, or of all pictures altogether?—It was to give a general impression of what the *tout ensemble* of the church was like.

3419. Then you would not object to a picture of Moses and Aaron?—I do not of course object to pictures in their right places.

3420. Do you consider the right and left hand sides of the Communion table to be objectionable places for pictures?—I think they would be, under existing circumstances, decidedly.

3421. You told us that at the church of St. Michael's there were four candles lighted. The four candles were not on the Lord's table, but two on the Lord's table and two in front; is that so?—Two were in two little candlesticks on the Lord's table and two were in front.

3422. I think you told us that incense is not used in St. Michael's?—It is not.

3423. Have you seen incense used anywhere?—Yes.

3424. At what period of the service?—I saw it used at St. Mary Magdalen's, in Munster Square, upon one occasion when I was there. It was in the Communion service, but I took no particular note then of the exact state of things.

3425. During the last six months in which you have devoted your leisure time to making these observations you have not come across any service where incense has been used?—Only that one in Munster Square.

3426. Was that within the last six months?—Yes, it was on Good Friday. I may say that my looking at churches has been altogether a subsidiary thing; I have not made that at all a primary object.

3427. (*Bishop of Oxford.*) You said you had visited several parts of the diocese of Oxford?—Yes.

3428. Will you tell the Commission the places and the churches you visited in that diocese?—Of such as I am prepared to give evidence upon, there were three churches in the town of Oxford itself, St. Philip's and St. James', I think is the name of one, and St. Thomas' is the name of another. There is also an iron church in Stockmore Street, on the Cowley Road, which I went to see.

3429. Were there any others in the diocese of Oxford?—I have been to see Bloxham Church.

3430. Any other?—A church at Mursley.

3431. Any others?—I think not.

3432. Did you attend a service at Mursley Church?—No.

3433. Did you attend a service at Bloxham Church?—As I passed through Bloxham I happened to go into the church and daily service was just concluding as I went in.

3434. Did you notice any peculiarities in its conduct?—I did not observe the service at all.

3435. You saw no peculiarities then?—Not in the service; it was so near the end of the service that I observed nothing.

3436. Have you attended service in any of the other three churches you have named?—Yes.

3437. In which of them?—I attended the Communion service in St. James and St. Philip's twice I think.

3438. Did you see whether the clergy had any dress on besides the surplices, the stole, coloured or uncoloured, and the academical hood?—They had not, as far as I am aware.

3439. Was there any incense used?—No.

3440. Was there anything that struck you as peculiar in the service that you yourself witnessed?—There was what I should have called an excessive ornamentation of the chancel. With reference to the service the peculiarity was that the backs of the clergy were turned to the people.

3441. Through the whole service or in part?—In part.

3442. At what part?—At the opening of the Communion service, the Lord's Prayer and the collect were said with the backs of the clergy to the people.

3443. It was in the Communion service?—Yes; almost all the prayers in the Communion service were said in that attitude.

3444. Were you rendered unable to hear the service by the clergy adopting that posture?—It was much more difficult to hear.

3445. I ask you whether you could hear?—In that case, I think, I heard.

3446. Was there any other peculiarity that struck you?—They lighted the candles both at the foot of the Communion table and the two candles on the ledge of the reredos at the back of the Communion table.

3447. At the time of or before the celebration; or when?—Before the celebration, continuing throughout the service.

3448. This was, of course, at morning service?—At the 8 o'clock service in the morning.

3449. Was the church at all dark?—Quite light. There is one point I should like to mention, that on the clergy entering the church and passing by the Communion table they bowed to it, and after partaking of the bread and wine, two of them made the sign of the cross on their bodies. That is one ritualistic observance which I should consider extreme.

3450. You saw that yourself?—I saw that myself.

3451. You were in front of them, then, when they so came in?—No.

3452. How did you see them if you were standing behind them?—It is not a difficult thing to see the hand pass in this way when you stand behind a person.

3453. Do you mean that if you stood behind a person you would be able to see, supposing he merely raised his hand so (*describing by gesture*), that he was making the sign of the cross on the other side of his body?—I have no doubt I could distinguish, if he were to do it in a pronounced way at all.

3454. Was there anything else in the service which you thought peculiar?—There were the unusual postures of the clergy; the taking up of positions at the various sides of the altar, and forming into three, and that kind of thing; but that was all. There was nothing further than that with regard to the service.

3455. You said you observed a very great ornamentation of the chancel. Will you state what that was?—I have a photograph of it here (*the witness producing the same*).

3456. I rather wanted you to state what you saw in the way of ornamentation?—There were two flags, a flag on each side of the chancel, as you entered; a banner with crosses.

3457. What day was this? Was it on a Sunday?—It was on Sunday May the 12th.

3458. Was it the feast of the dedication of the church, or anything particular?—No, I think it was the third Sunday after Easter.

3459. I only wanted to know whether there was any peculiar reason for the banners?—Not that I am aware of.

3460. Was there anything else in the ornamentation?—In the place of the commandments, where the commandments usually are, at the east end of the church, were two curtains or screens made of white material with scarlet stripes, and there were flowers at the side of the table. There were two candelabra on each side of the table. The candles themselves were highly decorated with gold and blue, and a variety of ornamental forms, but I think, perhaps, the photograph will give your lordship the best idea of it.

3461. Were the candles in these candelabra lighted?—No.

Adjourned to Thursday next at One o'clock.

Jerusalem Chamber, Westminster, Thursday, July 11th, 1867.

PRESENT:

Archbishop of Canterbury.
Archbishop of Armagh.
Earl Stanhope.
Earl of Harrowby.
Earl Beauchamp.
Bishop of London.
Bishop of Oxford.
Bishop of Gloucester and Bristol.
Lord Portman.
Lord Ebury.
Mr. Walpole.
Mr. Cardwell.
Sir Joseph Napier.
Sir William Page Wood.
Sir Robert Joseph Phillimore.
Dr. Travers Twiss.
Mr. John Abel Smith.
Mr. Beresford Hope.
Mr. J. G. Hubbard.
Dean of Westminster.
Dean of Ely.
Dean of Lincoln.
Dr. Payne Smith.
Rev. H. Venn.
Rev. W. G. Humphry.
Rev. Robert Gregory.
Rev. T. W. Perry.

The ARCHBISHOP of CANTERBURY in the Chair.

Rev. H. W. Beadon, M.A.
11 July 1867.

The Rev. Hyde W. Beadon, M.A., called in and examined.

3462. (*Archbishop of Canterbury.*) You have been summoned because it is believed you can adduce some facts which may tend to illustrate the effect of ritualistic practices. Can you state any facts—not opinions?—Of what character? It is a very wide question.

3463. Facts which tend to show the influence of ritualistic practices one way or another. Either facts which show that ritualistic practices do advance the interests of the Church in this country, or facts which show that they do not do so?—I can only answer your Grace's question by stating what appears to me the common sense view of the question. Since the time that the ritual practices now spoken of have been in abeyance, it appears to me that the service of the Holy Communion has been gradually going down hill, so that till within our own memory it has come to the point of being an occasional service instead of being the one central act of worship in the Church. A few years ago, within my own memory, when I went into the parish in which I now am, the Holy Communion was celebrated four times a year. It was celebrated in the meanest possible manner, though the year before I came some little improvement had been made. But in the whole neighbourhood in which I live, I can truly say that in every church into which I ever went at that period I saw nothing but the meanest furniture on the Lord's table; and in no church in the neighbourhood was the Holy Communion celebrated more than four times a year. From that time, as we all know, there has been a vast alteration. First of all, our minds were turned to the recovery of forgotten doctrines; they afterwards naturally were turned to the state of our churches. Our churches were then a disgrace to the Church and to the country. They were ruins for the most part, the chancels especially.

3464. This hardly applies to ritualistic practices?—I meant to say that I thought the restoration of our churches was bringing us back naturally, in a common sense point of view, to the recovery of these practices. I mean to say that after a doctrine was recovered, practices were recovered, our chancels were restored, as the rubric desired them to be, to the state in which they were in times past. Afterwards our choirs were restored. In many places the choristers were vested in surplices, thereby taking away the distinctive appearance of the clergyman at the Holy Communion, at which the practice of the universal Church has been that he should wear a distinct vestment. And I think that as we returned to ornamentation of the church, painted windows, colours on the walls, and so forth, the return to vestments was quite natural. We cannot be surprised at it. As I believe myself that the leaving off those vestments was the commencement of the degradation of the one central service of the Church to a mere occasional office, so I think that the restoration of the Holy Communion to its proper place, and the restoration of our churches, naturally bring us back to that which always has been the practice of the universal Church, a distinct vestment at the Holy Communion.

3465. Then you approve of the introduction of vestments?—Not universally. I have never introduced them myself.

3466 Do you think them essential?—Not essential; otherwise, I should use them.

3467. You think they are conducive altogether to the welfare of the church?—I think they are legal.

3468. That is another question?—I think they would be conducive to the Church's welfare. I am speaking, I may say, rather against my own personal inclinations. I have never been accustomed to them, but I do think that that which Bishop Wilson prayed for, and which Adam Clarke the Wesleyan distinctly regretted the loss of, must be conducive to edification, after the prejudice against it has passed away.

3469. What did Bishop Wilson pray for?—The restoration of the first service of Edward the Sixth. You will find it in his "*Sacra Privata*," [as follows (Works, vol. v., p. 72, Angl. Cath. Library):—

"Private devotions, taken out of the most ancient offices of the Church; to render our present communion service more agreeable to apostolic usage, and more acceptable (I hope) to God, and beneficial to all that partake thereof. Until it shall please Him to put it into the hearts and power of such as ought to do it, to restore to us the first service of Edward VI., or such as shall be more conformable to the appointment of Christ and His apostles and their successors. Which may the Divine Majesty vouchsafe to grant, for His sake who first ordained this Holy Sacrament. Amen."]

3470. And Adam Clarke also?—I cannot give you now the exact reference, but I will supply it. I made a note of it some time ago. [It is in his Commentary on Exodus xxviii. 2, as follows:—

"Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for glory and beauty expressive of the gospel ministry, and that beauty of holiness without which none can see the Lord? As the high priest's vestments under the law were emblematical of what was to come, should not the vestments of the ministers of the gospel bear some resemblance of what is come? Is, then, the dismal black, now worn by almost all kinds of priests and ministers, for glory and beauty? Is it emblematical of anything that is good, glorious, and excellent? How unbecoming the glad tidings announced by Christian ministers is a colour emblematical of nothing but mourning and woe, sin, desolation, and death! How inconsistent the habit and office of these men! Should it be said, 'These are only shadows, and are useless because the substance is come,' I ask, Why, then, is black almost universally worn? why is a particular colour preferred, if there be no signification in any? Is there not a danger that in our zeal against shadows we shall destroy or essentially change the substance thereof? Would not this sort of argumentation exclude water in baptism, and bread and wine in the sacrament of the Lord's Supper? The white surplice in the service of the Church is almost the only thing that remains

of the ancient and becoming vestments which God commanded to be made for glory and beauty. Clothing emblematical of office is of more consequence than is generally imagined. Were the great officers of the crown and the officers of justice to clothe themselves like the common people, when they appear in their public capacity, both their persons and their decisions would be soon held in little estimation."—ADAM CLARKE, *Comment. Exodus*, xxviii. 2.]

3471. (*Archbishop of Armagh.*) I think I understand that you are in favour of the restoration of the eucharistic vestments, as they are called?—I should be sorry to answer "yes," if it implied that I meant an immediate use or an introduction of them till they should tend to the edification of the people by being acceptable. I think they are in abeyance. I am not learned in these historical matters, but my own impression is, that they have been in abeyance since the Advertisements of Queen Elizabeth which were expressive of the lay mind, and I think the consequences of that abeyance, as I have just stated, were bad. I think that as the lay mind is informed on the subject, and they become acceptable to the lay mind, they will be conducive to edification.

3472. Are you then in favour of their re-introduction as merely ornamental or as symbolizing some doctrine?—As the distinct vestment which has always been in use at the service of the Holy Communion. There has always been, I believe from the beginning, a distinct vestment for that particular service, distinguishing it, as I conceive, as the highest act of worship, *the* service of the Christian Church. I think it desirable to return to that; not immediately, but as the minds of men become familiarized with it. I believe if vestments were thus introduced, they would tend to edification.

3473. I do not exactly understand that as an answer to the question. Is it merely as a matter of ornament you would have them introduced, or would you have the eucharistic vestments restored as symbolizing doctrine?—It is rather difficult for me to give a direct answer to that question. I think the introduction of vestments would tend to the restoration of the service of the Holy Communion to its proper place in the Church of England. This, as I said before, had been degraded in our own memory to a mere occasional service. The Order for the Administration of the Holy Communion was printed in many of our Prayer Books in a smaller type than the order for the Morning and Evening Service. I think the re-introduction of these vestments would tend to place the Holy Communion in its proper position in the services of the Church.

3474. You are aware that many who have introduced them, perhaps all, have introduced them as sacrificial?—I am not aware of anything of the kind, nor would I in any way adopt the term. I call them the eucharistic vestments.

3475. Then it would be *honoris causâ*, not to shadow forth a sacrificing priest?—My best answer to that is, that I myself hold the doctrine of what is commonly called the eucharistic sacrifice in the same sense that Bishop Wilson held it, and in no other; in that sense in which our great divines have used it. I mention Bishop Wilson as being one of the most approved of our divines. In the sense in which he called it a "sacrifice" I call it so. I believe it to be a commemorative sacrifice, and also to be the communication of our Blessed Lord in a mysterious manner to ourselves; but when I speak of the vestments I wish not to go into definitions of doctrine, but to call it the one act of worship instituted by our Blessed Lord himself; and, therefore, whatever may be the doctrine, the highest act of worship that we possess.

3476. If I understand you rightly, you would not have the eucharistic vestments restored for the purpose of exhibiting the minister as a sacrificing priest to the people or for the purpose of his offering up an expiatory sacrifice?—That question would imply a renewal of the sacrifice of our Blessed Lord. I hold no such opinion. Whether it is held in the Romish Church I cannot say, but I believe, if I may use my own language, that in the service of the Holy Communion, priest and people plead, in the highest possible way, the sacrifice of our Blessed Lord once offered.

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3477. (*Earl Stanhope.*) You have mentioned that you had seen the Holy Eucharist degraded into a mere occasional service; how often, speaking not of cathedrals but of parish churches, do you desire to see the celebration?—I celebrate every Sunday.

3478. And that is the system which you desire to see established?—Most indisputably.

3479. Do you approve of the use of crosses or crucifixes during the Communion?—I have a cross on a ledge. I have had it for many years.

3480. Is it a crucifix or a cross?—A cross.

3481. You mentioned the objections which you had seen prevailed in some cases to these practices. What is your experience as to the amount of those objections?—I merely know what I read in the newspapers. I learn from the newspapers that persons are prejudiced against them, as being taught to suppose they are necessarily connected with popery.

3482. My object was to elicit from you any observations you might have made yourself?—I live, not in the diocese of Salisbury but in the county of Wilts, and of course I cannot but see what passes in the county papers. We know there has been a little excitement, nothing to what one remembers in the surplice riots 30 years ago, but there has been a little excitement, though I do not believe the eucharistic vestments are used in that diocese. One has seen public meetings and things of that sort, in which I think the people have been taught to believe that they are necessarily connected with popery; I think therefore a good many are against them, and I think a good many would be for them.

3483. Have you known of many cases in which individuals or families have ceased to attend the parish church in consequence of those alterations?—I have known many instances in which persons have ceased to attend their parish church in consequence of practices in connexion with the Holy Communion. I know a very important place in which quiet members of the Church of England have for years abstained from communicating because the Holy Communion was administered to a railful at a time, and they had not the comfort of individually receiving it. I know instance after instance of that.

3484. On the other hand, have you known instances of persons being unwilling to attend the services in which the ritualistic practices were in full extent carried out?—I am very little away from my own parish and I have attended but once a service of this kind.

3485. Of your own knowledge you cannot give any information?—No.

3486. (*Bishop of Oxford.*) Did I understand you to say that you had any knowledge at all of a tendency to Roman Catholicism being caused by a more ornamented ritual in our churches?—No, I have no reason whatever for believing it. As I said before, I cannot think that that which Bishop Wilson would approve of could possibly be necessarily connected with popery.

3487. You mentioned just now in answer to Earl Stanhope one instance of offence caused by the administration of the Holy Communion to a rail of communicants; have you known offence caused by any other peculiar practice in the Holy Communion on the one side or on the other?—I have known very great distress of mind in many individuals at the great irreverence in the mode of celebration.

3488. Will you state what you mean by irreverence?—I mean apparent carelessness on the part of the clergyman,—a mean cloth; mean furniture—the vessels placed on the table by the clerk. I have even known this, the consecrated bread and wine left, not according to the rubric to be consumed by the clergy and communicants, but left to the clerk to be disposed of. I have known quiet persons deeply shocked by those practices.

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3489. You were asked whether you yourself use vestments?—I do not use them.

3490. You were also asked whether you considered them enjoined in the strict letter of the law?—I think they are within the strict letter of the law, but that they have been for a very long time in abeyance.

3491. You therefore feel yourself at liberty to use your discretion upon that point?—I should not, as an individual, after so long an abeyance, like to take the responsibility of using vestments; certainly not, unless I was clearly satisfied in my own mind that the whole of my communicants wished it, but I am ready to do so immediately if my Bishop orders me.

3492. Would you consider that your Bishop's desire that you should not use them would be enough to deter you?—I should undoubtedly take his advice.

3493. Seeing that you do not yourself, in consequence of this abeyance, use them, you see no objection probably to altering the rubric which may be held by some persons to enjoin them?—I have a very great and decided objection to it.

3494. Will you state why?—I should distinctly say that I think my ministry would be very seriously affected; I think the alteration of that rubric would be a distinct disturbance of the settlement entered into in the year 1662; I think it would be a decided narrowing of the basis upon which that settlement was made; I think it would be an avowed attack upon doctrine held by the best English divines; and I know, for a certainty that it would shock and distress the minds of many of the Church of England.

3495. When you say you know that do you mean to tell us that that is your opinion about it, or that such direct communications have been made to you that it is not an opinion but a matter of fact?—I have had direct communications made to me within the last month.

3496. (*Earl Beauchamp.*) What was it that you say Adam Clarke was so anxious for?—I found a note which I made in my own reading, and which of course I could verify, that he distinctly laments the loss of the vestments of the clergy. It is in his Commentaries upon Exodus; and he decidedly wished that they should be restored. (*Vide* Q. 3470.)

3497. At the service of the Holy Communion?—I cannot say whether he meant specially that, or ornamental vestments generally.

3498. He regretted the loss of the higher type of service?—Of the higher type of vestments.

3499. I believe you are a rural dean?—I am.

3500. How many years have you been so?—Not above three years.

3501. (*Bishop of Gloucester.*) You said that you approved of the vestments, or rather of the gradual introduction of vestments in certain places; what I wish to ask you is (what you have not, I think, quite fully answered), whether you consider that the vestments represent doctrine; or that they are used simply to add honour to the celebration of the Holy Communion; or that they are used as being sanctioned by good and ancient custom?—I think the two last, and not the first. I now understand the question as your lordship has put it so clearly. I approve of them *honoris causâ*. I cannot say that they are necessary to doctrine, for I do not use them myself. If I thought they were necessary to doctrine I should use them. If I were shipwrecked, and had no vestments at all, I should consider the Sacrament equally valid.

3502. You would consider the dignity and not the essence, if I may so say, of the Sacrament affected by the use of vestments?—Yes.

3503. (*Mr. Hubbard.*) As a rural dean you must be acquainted with the opinion of the clergy in your deanery; are you able to state that the opinion you have expressed is shared by them as to the point that an alteration of the rubric touching vestments would be a serious and painful shock to their consciences and feelings?—I have never discussed the subject in my rural deanery; I may say I have purposely avoided it.

3504. (*Rev. W. G. Humphry.*) Have you any church in your neighbourhood, or deanery, in which ritualistic vestments are used?—None.

3505. You have had no opportunity of knowing what would be the effect of such vestments upon the parishioners?—No.

3506. In your own mode of celebrating the Holy Communion, what is your position?—I stand in the centre of the altar.

3507. With your back to the people?—I object to that expression. I stand looking the same way that the people look.

3508. You face eastwards?—Yes, as directed by the Bishops at the last review.

3509. Have you lighted candles on the Communion table?—I have candles on a ledge, but they are not lighted during the celebration of the Holy Communion.

3510. Are they there for use in the evening?—They are there "for the signification that Christ is the very true light of the world;" and I use them in the evening whenever I go for any purpose to the Lord's table.

3511. For the purpose of giving light?—For the purpose of giving light. When the chancel is lighted they are lighted.

3512. Do you use incense?—No.

3513. What is the population of your parish?—Between 400 and 500.

3514. What is the name of it?—Latton, in the county of Wilts and the diocese of Gloucester and Bristol.

3515. What is the average number of communicants at your weekly communions?—The average number at the weekly Communions is about nine. My population is divided; I have a district church; at Latton church, the church of which I am now speaking (for the other has only occasional service), out of a population of 308, the number of communicants is 70, and they average about nine on each occasion, other than the great festivals.

3516. You have attributed the decline in the manner of celebrating the Holy Communion to the abeyance of vestments, caused by the injunctions or advertisements of Queen Elizabeth?—Yes.

3517. You consider that that document caused a decline in the mode of celebrating the Holy Communion?—Of course it did.

3518. Do you consider that the only cause? Do you attribute the slovenliness and disuse you speak of solely to these injunctions?—No; certainly not solely, but in part. All I meant to say was, that the taking away of the distinctive vestments from the Holy Communion tended to lower it.

3519. You have said that an alteration of the rubric or direction at the commencement of Morning Prayer would, in your opinion, be an undoing of the settlement of 1662; you used the expression "the settlement of 1662"?—Yes.

3520. May I ask you what you referred to when you used that expression?—I think it is the basis upon which the comprehensiveness of our Church is founded. With regard to the particular point in question, you are aware that the question was raised by the Puritans that this very rubric would bring back the use of the vestments. The Bishops in their reply considered the matter, and then referred them to their general answer on vestments. You will remember that the rubric was distinctly kept after objection was made, and after due consideration was given; it was deliberately adopted.

3521. What did the Puritans object to in 1662?—They particularly objected to that rubric remaining in the Prayer Book, on the ground that it would be the means of reintroducing the cope and the alb.

3522. (*Dean of Ely.*) With regard to the attendance of persons who do not intend to communicate, do they or do they not remain during the Communion?—No, they do not. In the case of persons about to become communicants I advise them to do so, but they do not otherwise stay.

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3523. Except in special cases, where you have a special reason, you do not encourage persons to remain during the celebration who do not intend to communicate?—I have never encouraged it. I have an opinion on the subject, but I have never encouraged them to stay.

3524. You stated, I think, that there were no eucharistic vestments used in your rural deanery?—None.

3525. And no incense?—No incense.

3526. And no candles lighted during the Holy Communion?—No.

3527. (*Sir J. Napier.*) I suppose you do not hold the vestments to be essential?—Certainly not.

3528. (*Earl of Harrowby.*) I think you said you conceived that these garments had dropped out of use, and that the decay of reverence for the Lord's Supper had been the consequence?—Yes.

3529. You said, dropped out of use within our memory?—No; I said in consequence of the advertisements of Queen Elizabeth. What I said with regard to our memory was, that within our memory the Holy Communion was degraded almost to the position of an occasional service, so little was it thought of.

3530. When was the time that these garments began to drop out of use?—I presume in the reign of Elizabeth.

3531. When was the time that they flourished?—Up to that period universally; from the beginning there was in the Christian Church a distinct vestment for the Holy Communion.

3532. You mean from Edward VI. to Queen Elizabeth?—I include that period.

3533. For those few years?—During the last months of Edward VI.'s reign they may have been discontinued, but I should not like to draw any argument from the state of the Church in such a period of confusion as that.

3534. Ever since the time of Elizabeth and her advertisements only one usage has prevailed in the Church of England?—Yes, for the most part.

3535. Do you use cloths of different colours on the Communion table?—No, I do not vary them.

3536. Do you consider that the rubric in its present form gives permission, but that it is not compulsory?—I think it would be compulsory if the Ordinary enjoined it, but under the whole circumstances of the case I feel myself justified in not obeying it.

3537. I think you founded an argument on certain words being retained at the Savoy Conference. You are aware that after that objection was made by the Puritans the form of the rubric was altered?—Yes, so slightly that I do not attach the slightest importance to the alteration.

3538. The words "retained in use" were introduced?—Yes, I am perfectly aware there was a slight alteration.

3539. (*Mr. Beresford Hope.*) You have talked of a distinctive dress having gone out after the advertisements. You do not by that mean to contend that copes were not occasionally used in cathedrals and collegiate churches, and bishop's chapels?—No, I meant in parish churches.

3540. (*Dean of Lincoln.*) You have expressed yourself strongly opposed to any alteration of the rubrics. May I ask you, do you observe the rubric which requires that persons who intend to communicate should signify their intention of doing so?—I do not; my parish is so very small that I know the number of communicants. If a person appeared of whom I did not approve, I should immediately desire him to abstain, and if a person who had been a communicant misconducted himself I should immediately admonish him not to come without giving me notice. Practically I observe the rubric, but literally I do not.

3541. (*Dr. Payne Smith.*) You spoke of nine as the average number of your communicants; about how many have you on festivals; for instance, on Easter Sunday?—I should think 30. Before I had weekly Communion I had a great many more.

3542. You have found the number attending on the great festivals less since you had weekly Communions?—Yes. Some persons now come to the weekly Communion in preference to coming to the larger ones. At the great festivals, families are very much occupied, and it is found a very great convenience to communicate on the Sunday after Easter, or during Eastertide, instead of on Easter Sunday.

3543. Does the number of communicants on the whole increase?—Yes; slightly.

3544. Then it must have been very small before you established more frequent Communions?—I have already said that my communicants are 70, and I think that is a very great proportion out of 308. Before I established the practice, I should say that at the ordinary monthly Communions my average was about 20, and on the great festivals 35 to 40. Now I should say that the monthly Communion is not noticed, and there is a weekly average of about 9 or 10. At the great festivals, Easter, Whitsuntide, Christmas, and our Feast Sunday, they come to about 20 or 25, or perhaps more.

3545. I did not quite understand an answer you gave in reference to the position in which you stand when celebrating the Holy Communion?—I stand looking eastward.

3546. By what direction?—I object altogether to take to myself the opprobrious expression which has been used, of turning my back to the people. I look in the same direction that my people do; I look eastward.

3547. I understood you to say that you were directed by the Bishop?—I follow the directions of the Bishops in the last review. You will recollect that the Puritans objected to the rubric before the lesson, in which it is desired that the priest shall then turn and address the people, so that he shall be heard. The Puritans objected to that, and said, "Why he is always turning to the people." The Bishops said, "No, it is but right, that when he "addresses the people, he should turn to them, and "be heard by them; it is but right that when he "is leading their prayers, he should turn from "them."

3548. I simply wanted to know what Bishops you were referring to?—I was alluding to the Savoy Conference.

3549. You have twice given a very strong opinion that a distinct vestment has always been in use; have you considered that question much?—I believe it to be so, but I cannot say more than that; I have no doubt about it.

3550. You have not taken much trouble in forming that opinion?—I am not very learned in these matters.

3551. You have a strong opinion, but have taken little trouble in forming that opinion?—I have a strong opinion.

3552. (*Mr. Cardwell.*) You are guided in your interpretation of the rubric by usage, I think you say?—You mean the general rubric referring to ornaments?

3553. That which refers to vestments?—Yes.

3554. You would consider it a great responsibility to alter a practice which usage has sanctioned?—I should; unless I were quite certain that the whole of my communicants wished it, and then I should consider it a certain responsibility. I should not do it myself without consulting my Bishop.

3555. You consider the rubric part of the settlement of 1662 of which you spoke?—I do most distinctly.

3556. And you interpret that rubric by usage?—Yes. If you mean to say that I think the rubric has been observed, of course I do not think so. The rubric has not been observed. It has been from that time in abeyance.

3557. But as interpreted by usage, do you consider it part of the settlement of 1662?—No, certainly not;

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I think the settlement was the retention of that rubric after it had been objected to by the Puritans.

3558. Suppose you were told that those who introduced the vestments introduced them as symbolizing doctrine, would that make any difference in your opinion as to the expediency of introducing them?—If the vestments themselves *necessarily* symbolized Roman doctrine, it would; if otherwise, not.

3559. It has been stated by Mr. Bennett, in a pamphlet which he has recently published, that the vestments are wanted not for themselves, but for the doctrines which lie hidden under them. And then the doctrine is said to be threefold; first, "the real objective "presence of our Blessed Lord; secondly, the sacrifice "offered by the priest; and thirdly, the adoration due "to the presence of our Blessed Lord in the Holy "Eucharist." I would ask you whether it is for those purposes that you wish the vestments?—I must decline answering a question which in any way puts into my mouth the words of any person. I am quite prepared to state the doctrines I hold, if I am asked; but I will not be bound by the statement of another person, or give any answer founded upon it.

3560. The object I wish to attain is, whether in your opinion the introduction of vestments introduced for a purpose like that would, in your parish, or within the limits of your knowledge, have a beneficial effect or the contrary upon the people for whom the services are intended?—I am quite prepared to answer you as to the doctrines I preach in my own pulpit, and I am quite prepared to say whether I think the introduction of vestments would tend to inculcate those doctrines or not; but I will not take the words of another person whoever he be. I will take the language of the Church of England, if you please.

3561. I do not wish to know the doctrines that you hold. What I want to know is whether, if those who introduced the vestments avowedly introduced them for those purposes, it would still, in your judgment, be beneficial to introduce them in the part of the country with which you are connected?—I do not, as I said before, wish to introduce them until the minds of persons really approve of them. If any one wishes to introduce them for the purpose of introducing erroneous doctrine, I do not approve of that. I approve of them if they are intended to symbolize doctrine held by the Church of England.

3562. You are not prepared to say what the feeling of your parishioners, or the people in your neighbourhood, would be on the subject?—I think, as far as I know the feelings of my own parishioners, they have perfect confidence in me. I think there is a sort of feeling against popery; but I am quite certain there is no feeling against what I believe to be the sound doctrine of the Church of England.

3563. (*Rev. T. W. Perry.*) Will you be kind enough to say whether you know of any cases of persons having been kept from joining the Church of Rome by attending churches where vestments are used, or where other so-called ritual practices are adopted?—I could not of my own knowledge.

3564. Do you at all rest your conviction that the vestments are legal upon the decision of the Privy Council in 1857?—Not in the least.

3565. Do you have a celebration of the Holy Communion on Ascension Day?—Always.

3566. How many communicants are there then?—About the same number,—nine.

3567. (*Dean of Westminster.*) You spoke of the great distress that might be occasioned by the disturbance of the settlement of 1662; do you think distress would be occasioned if the present Prayer Book were altogether withdrawn and the first Prayer Book of Edward VI. restored?—I think it would cause distress to a great many minds in the other direction, and I do not wish it.

3568. You spoke of the "lay mind" in the Church having been expressed in the injunctions of Queen Elizabeth; are you aware of any canon of the clergy having been passed on the subject of the vestments in the reign of James I.?—Yes.

3569. Do you mean injunctions or advertisements?—Advertisements.

3570. (*Bishop of London.*) You stated the number of communicants every Sunday; are they the same persons, or different people?—Different people. Some one or two, or three, may be the same.

3571. What is the whole number?—Nine, ten, or eleven; it does sometimes come up to fifteen.

3572. Three or four fresh ones communicate every Sunday?—Yes.

3573. You stated, I think, that the use of the surplice by choirs had made the vestments more necessary for fear the clergyman should be mistaken for a chorister?—I think it makes the distinctive dress more desirable.

3574. That might be avoided by not wearing the surplice in the choir, might it not?—Certainly it might. That is a question of decency.

3575. I understand that there are various things which are commonly called ritualistic practices which you do not observe; may I ask whether there is any adoration of the sacred elements in your church?—I do not know what is in the minds of other people.

3576. You are aware that there is in other churches?—Do you mean what is commonly called genuflexion.

3577. No, I mean prostration?—There is nothing of the kind.

3578. You do not wear a biretta?—Something like a cap?

3579. Such as a Roman Catholic priest wears?—No; I wear a college cap.

3580. Of course not at the administration of the Holy Communion?—No; I have been very much shocked by seeing a Bishop put his cap on the Holy table; not the present Bishop.

3581. Do you wear a surplice of the ordinary length?—I do not know what is the ordinary length.

3582. Does your cassock show below?—Yes; I think it much more decent than showing the legs.

3583. Do you use flowers in your church?—No; except at the great festivals.

3584. Have you flower pots on the Communion table?—No.

3585. In point of fact, am I right in concluding that yours is not a ritualistic service?—It is not what is commonly called so. I dare say some of my brethren would call it so.

3586. It is not what is called a ritualistic service?—No.

3587. And yet, of course, there is a great deal of devotion?—I hope so.

3588. In fact, the Lord's Supper is administered in a way that has raised the celebration of the Lord's Supper to its proper place?—I hope it is tending to do so.

3589. Does it occur to you therefore that you have attained by a common Church of England service that which you think the ritualistic service is productive of?—No. I think if vestments were universally adopted, by the universal consent of the lay mind, they would be a greater help than the service which I have.

3590. I understood you to say that ever since the vestments had been dropped, which I presume is the time of Edward VI., we have been going downhill, as we may call it, in the understanding and appreciation of the Lord's Supper?—Yes.

3591. Does it occur to you that it is possible to go too far in the other direction?—I would rather go too far than too short.

3592. You would rather hold the doctrine of transubstantiation, for example?—No, I cannot conceive anything which would make me hold that.

3593. Then you do not think it desirable to go beyond a moderate limit in the respect paid to the elements?—I think the utmost reverence is due to the whole service.

3594. But it is possible, of course, to go into the doctrine of transubstantiation?—That is not a question of reverence, I think. I should hope that the

reverence which I pay at the Holy Communion is quite as high as any Roman Catholic priest pays; but that is another question altogether.

3595. Your statement is that ever since the dropping of vestments we have been going down too much?—Yes.

3596. It might be maintained, and I should like to know whether you consider it a good argument, that by adopting these vestments we may go too much in the other direction, and arrive at the doctrine of transubstantiation?—I have no fear whatever of that.

3597. Do you not think it possible?—Possible; but I do not think it at all likely from what I see going on about me.

3598. No person with whom you are acquainted has adopted the doctrine of transubstantiation?—No.

3599. You do not know any Roman Catholics?—Yes, I know Roman Catholics, but I do not know any member of the Church of England who holds anything like the doctrine of transubstantiation.

3600. But persons may leave the Church of England in consequence of holding it?—I know some few who left the Church of England some years ago, but I do not know why they left it.

3601. Supposing it were held that there is a danger of that kind, and that you might teach a doctrine by the vestments which would lead to transubstantiation, would it be your opinion that it would be right to check the vestments?—I do not think that possible. I do not think that that which Bishop Wilson prayed for could possibly lead to it.

3602. Then you believe in the infallibility of Bishop Wilson?—I believe in the infallibility of no man, but I respect his opinion as much as that of any man.

3603. You do not approve of everything he did?—I am not, as I said before, learned in these matters. Bishop Cosin was a favourer of vestments, and I may add that he wrote against transubstantiation.

3604. If, therefore, it were necessary to restrain these things, what authority should you refer to do it, having the power of restraining them?—The law, if it is against the law.

3605. Do you mean an Act of Parliament?—No, the law as it stands. If those things are against the law let them be stopped by law.

3606. What do you mean by "the law"?—Of course our whole Prayer Book, which is part of the Act of Uniformity, obedience to which can be enforced by a court of law. If any of these practices are illegal I for one have no objection whatever to their being prohibited by a court of law.

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3607. I think you misapprehend my question, which is this:—supposing it be held that these practices lead to romanizing, and that it is necessary to restrain them, have you any opinion as to how they ought to be restrained, by what authority?—If you wish me to answer the question, I will give you my individual opinion. I think if the compact of the Church of England is to be violated, if its basis is to be narrowed, if we are not to be the comprehensive Church that we have hitherto been, I would prefer it to be done by an Act of Parliament rather than by any act of the Church. They would then take the responsibility.

3608. You would wish Convocation to be consulted?—I would wish Convocation to be consulted. I believe it to be constitutional to do so. I should prefer it being an act of the State to an act of the Church. I wish our present comprehensiveness to remain untouched. I wish toleration for all.

3609. You do not think it necessary to wait for a general council?—No.

3610. (*Archbishop of Canterbury.*) You have said that throughout all the prayers you face eastward; do you read all the prayers so?—Every one. I have done so for 28 years.

3611. Have you known any instance of that giving offence?—It has never given the slightest offence to any individual; quite the contrary. When I came there first the reading desk faced the people. Nothing could exceed the carelessness and irreverence that I saw every Sunday; lolling in every direction, sitting up and apparently listening to the prayers, and so on. Ever since I have adopted the practice I mention, I have been told, and believe, that kneeling is almost universal. Several members of my congregation have said to me "Now, sir, I quite understand what you "mean, that you are leading our devotions, and we "by 'Amen' are joining in them. We never did so "before."

3612. (*Earl of Harrowby.*) Is your voice audible to the whole congregation when you turn your back to them?—Perfectly. I have ascertained it over and over again.

The witness withdrew.

Mr. Christian Clark Spiller called in and examined.

Mr. C. C. Spiller.

3613. (*Archbishop of Canterbury.*) You are, I believe, churchwarden at St. Alban's, Holborn?—Yes.

3614. By whom were you appointed?—By the people, on Easter Monday.

3615. I do not think it is necessary to go through all the details of ritual which are practised at that church, for they are pretty well known; but I will ask you what is your impression as to the influence of those practices. Can you mention any facts which show the good or the evil influence of these ritualistic practices at St. Alban's?—I should wish to point out the increased number of communicants from year to year. Last Easter Sunday we had 515 communicants. I believe that all those who attend the church regularly are communicants.

3616. How long have you been resident in the district?—I was born in it.

3617. You have been resident in it ever since the church was built?—Yes.

3618. Have you attended the church ever since it has been built?—Yes. I joined the movement originally in a little room where something like 15 or 18 people assembled, till the Bishop of London consecrated the church; and I have been connected with it ever since. I have been to pretty nearly every service.

3619. Have you seen a great increase in the congregation since the church has been opened?—A wonderful increase from year to year.

3620. The number of communicants has increased?—Yes. I have sent in copies of my pamphlet, entitled "Four Years' Experience at St. Alban's," and if you read that, I am sure you will get a great deal more out of it than from me now. I have brought a few copies with me; I wrote it deliberately, and it is the truth and nothing but the truth. This is it: it is a letter which I wrote to the Editor of the Literary Churchman.

Four Years' Experience at St. Alban's, Holborn.—*By One of the Churchwardens.*—Sir, It has been suggested to me that some account of my four years' experience of the work in the new district of St. Alban's may be of service at the present time, when misstatements and prejudices are so rife. I therefore venture on the following letter, in the hope that a plain statement of *facts* may disarm much opposition, and prove to Churchmen generally that there is a great work going on there, with the evident blessing of Almighty God. I will first endeavour to give a description of this new district, formed out of the parish of St. Andrew, Holborn. It is bounded on the east by Leather Lane, on the west by Gray's Inn Lane, on the south by Holborn, and on the north by Liquorpond Street. I have known it for more than thirty years, and have known it only as full of the very poorest class; and, what is worse, a rallying point for thieves and prostitutes. The only work which to my knowledge went on there was a large school in Baldwin's Gardens, and occasionally some preaching. The district abounds in lanes and alleys, full of lodging-houses, where every room is promiscuously occupied by male and female, young and old; eating, drinking, and sleeping together, in places so filthy that a farmer would

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think them unfit for his pigs. The greater portion of the inhabitants consists of vendors of fish and vegetables, very poor shopkeepers, plenty of our Irish brethren, and numbers of Italians and foreigners. The streets are thronged every day; but on a Sunday morning they are a perfect fair. In winter they are obnoxious to the sight and smell; and in summer the hot sun renders the air perfectly unendurable. This description, which would apply equally well to many other wretched spots in London and in all our large towns, is by no means exaggerated, and it would be well if those who—while living at home at ease, and smelling the sweetly perfumed air of the country—criticise severely the shortcomings of their brethren, were to take duty for a month in some of these wretched districts; they would return home "sadder but wiser men." The sin-degraded man, the half-starved woman, the diseased and scantily-clothed child, form a picture of squalor and misery which it is to be hoped few could contemplate without deep pain and commiseration.

The incumbent, the Rev. A. H. Mackonochie, was appointed in 1862, and when I think of the small beginning upon which the clergy had to work, I can compare the progress of the church to nothing less than the growth of the grain of mustard seed.

About a score of us met at first for worship in a small room in Baldwin's Gardens, at the corner house on the right hand as you enter the gates; and that being afterwards required for another purpose, we removed to a front room on the basement floor, underneath a printing office, in Greville Street.

At length the day came for the church to be consecrated by the Bishop of London (February 21st, 1863). Much there was to be done, and well done it was by Christ's volunteers; and none who knew the devoted priests of St. Alban's will doubt that their best efforts were used to make the ceremonial as beautiful and impressive as possible. On this occasion the munificent founder handed over his loving gift to God and His Church. The inscription over the two entrances will fully illustrate his intentions. Over the north door is written, "Free for ever to Christ's poor, this church "is built and endowed, in thankful acknowledgment of His "mercies, by a humble steward of God's bounty." And over the south door, "To the glory of God, and in memory of "St. Alban the Martyr, upon a site given by Wm. Henry, "second Baron Leigh, this church is erected by a Merchant "of London."

There were sermons daily during the octave, and never to be forgotten by me was the sight of all the ragged, shoeless children—stunted blossoms of humanity, with heads uncombed, and faces thoroughly dyed with dirt—who thronged to see their beautiful new church. They presented a touching contrast, indeed, to those who had been privileged participators in the opening services—a contrast exhibiting all the difference between the occupants of the west-end drawing-room and these their fellow-mortals, redeemed by the same Blessed Saviour, and looked upon as equally His children by their Heavenly Father.

But now the work was to be begun in earnest; and so much, not from neglect, but from the great size of the old parish, was there to be done, that nothing but the firmest faith could ever hope to bring order out of such a chaos. Nevertheless, earnest and loving hearts had resolved to do their best.

For two years after the church had been consecrated we could not get any premises suitable for the schools; and schools should be the stepping-stones to the church. We therefore had to hire rooms in some of the neighbouring courts. At last the lease of a building adjoining the church was to be sold for 1,500*l.*, including law costs, &c., and we were perplexed as to how so large a sum of money was to be raised, in addition to the offertory; but our kind friends took the matter up with earnestness, and in the course of two years it was all paid off. The premises are ill adapted for schools, but we indulge the hope that the noble landlord, who has already been so generous to us, will extend the term of years, and that the necessary funds will be forthcoming to *substantially* repair and adapt them for the purpose. I may also add, that they are used for the meetings of the various associations connected with the church. We are not likely to get a grant from any society, and as the neighbourhood cannot do much, we must rely *solely* on the liberality of the congregation.

I will now give a few statistics of the numbers of communicants, baptisms, and school children. The number of baptisms during the four years the church has been consecrated is 1,200.

The number of celebrations of Holy Communion in 1863 was 74 early, with 279 communicants, and the number of late services was 36, with 928 communicants. In 1864, 304 early celebrations with 2,697 communicants, and 78 late celebrations with 2,300 communicants. Total communicants in 1863, 1,207, and in 1864, 4,997.

I give the two last years, 1865 and 1866, a little more elaborately, as it may be interesting to my readers to know the relative proportions on the Sundays and festivals:—

1864–5.

	Early Services.		Late Service.
	No	Total of Communicants.	No. of Communicants
Advent Sunday	2	81	58
Christmas Day	3	128	69
Epiphany	1	7	18
Easter	3	178	113
Ascension Day	3	118	60
Whitsun Day	2*	100	85
Trinity Sunday	2	63	60
Lesser Festivals	95	860	(1) 59
Ordinary Week Days	314	1,236	

* One Celebration unaccounted for.

1865–6.

	Early Services.		Late Service.
	No.	Total of Communicants.	No. of Communicants.
Advent Sunday	2	74	81
Christmas Day	4	154	96
Epiphany	2	46	23
Easter	4	252	201
Ascension Day	4	203	147
Whitsun Day	3	155	135
Trinity Sunday	2	79	103
Lesser Festivals	100	1,131	(2) 79
Ordinary Week Days	330	1,806	

	£	s.	d.
The Offertory in 1864 was	641	2	1
„ 1865 „	911	5	0
„ 1866 „	1,448	6	10

This is independent of gifts sent privately, of money subscribed for decorations, of treats to the poor, and also of the payment for the school premises. And here I would mention too that there are no church-rates, tithes, or Easter offerings; and that, in fact, the parish as a parish pays absolutely *nil*.

Every dispassionate and unprejudiced mind, I trust, will agree with me, that such evidence as this is eminently satisfactory. By looking at these statistics the reader will perceive the number that attend at the early celebrations. It is very gratifying to see about 70 people (the average number) receiving the Holy Communion on a Sunday morning, at the eight o'clock service, when all is so hushed and awe-inspiring that you instinctively feel that God is with you of a truth.

The average number of communicants on Sunday is between two and three hundred. Compare this with the small number who remain in many of our large parish churches—for this, the *chief act* of the Church's worship. I believe that nearly all the regular members of the congregation are communicants.

It will be perceived that the number of baptisms amounts to 1,200. It is a sad but yet hopeful sight on Tuesday evening, after the Second Lesson, to see the poor children (who may almost be said to be picked out of the kennel), now with clean faces and dress, brought to the font to receive the holy rite of baptism, in the presence and with the prayers of the whole congregation. I remember once 40 of these poor children, of all ages, from the infant to the grown-up boy and girl, baptized on one night. Ah! my good Christian reader, there are thousands of these neglected ones in all our large towns whom the National Church has omitted to seek out and teach the Christian verities! They are quite as much heathens as the more favoured savage ten thousand miles off; but we suppose that to some of our philanthropists "distance lends enchantment to the view;" and yet this text is in the Holy Bible—"They made me keeper of the vineyards, but mine own vineyard have I not kept."

The number of children attending our schools is about 400.

I do not think it necessary or within my province to speak of the plans adopted for working the parish thoroughly. In fact, I only aim at giving an external view of the work going on. It has been said of ritualism that it is only the young and enthusiastic who are impressed, but amongst the congregation are numbers of aged people, fathers and mothers of families, and numbers of *young men* who are attending to their legal and medical studies in London; and surely it is *very desirable* to get such persons to become *habitual* communicants in this great city of temptation? Over and over again have

parents expressed their very great acknowledgments for the great mercies their children have received by attending at the St. Alban's services. As for the illiberal remarks made about "man-millinery," it is very evident that persons who really believe in such remarks have not risen up to the height of the great argument. These externals are the representatives of interior verities. The man of the world knows how necessary externals are in worldly things, and yet he affects to deny their place or usefulness in Divine things. Some few persons, perhaps, may use the man-millinery argument sincerely, but it is not so with the many. The hatred of ritual is real, because ritualism really advances true religion. People like to be thought religious, whether they are so or not, and the kind of religion which ritualism is associated with is of a very practical kind, and gives a great deal more trouble than that which boasts it is so spiritual as to have no connexion with anything outward and visible. The Bible shows clearly enough how the Divine Author of human nature has desired things external to be used in the cause of religion; and, although Christ's Gospel of Grace has indeed superseded the old law of "an eye for an eye," we have no reason to suppose that it has suspended the laws of man's moral nature, made habit less important in forming character, made external things less capable of conveying inward truths, or made man less open to the influences of the forms under which he approaches his Father in Heaven.

This, at least, will be admitted on all hands, that the ritualist clergy only use their ritual as a means to increase and deepen spiritual religion. Men of great piety themselves, they act only from the most sincere convictions. Look at the amount of their stipends,—are they not a very mockery of remuneration? Would not mere food and clothing in many cases be beyond their reach, were they not devoting private fortune, as well as ease, time, comfort, and all that they have, to the hardest service the Church has for her sons to undergo? And this, too, without either hope or prospect of advancement in the future? Surely nothing but deep convictions, and a deep earnestness and truthfulness of character, could sustain them in this. So then, when people talk about the ritualists deserting the teaching of the Church of England, it might be well for them to ask, may not the ritualists be right? The ritualists believe that they teach none other doctrine than that of the Reformed Church of England, than that of Holy Scripture, than that of the English Prayer Book. They see that no persecution arises when men consistently break through these obligations, both of Scripture and the Church. A *Broad* Churchman may neglect or explain away the teaching of the Bible; a *Low* Churchman may set at nought the plain words of the Prayer Book, and the world never thinks of rising up in indignation. But it gets very angry, and is afflicted with a sudden zeal for both Prayer Book and Bible, directly the ritualist makes the very natural demand for equal toleration to obey the law of the Church.

With regard to the assertions made of its leading to Rome, however that may have been, through persecution, in former years (and in all great movements some will topple over), I can only say, that I have not heard of one *regular communicant* who has gone over; but I have heard of *many* who had been prevented so doing, and I have heard of others who had gone over, but who rejoined the English Church, brought back again by St. Alban's services.

Here would I ask, is it agreeable to our Blessed Lord's teaching that we should ever be at variance with our fellow Christians, by this ceaseless cry of "No peace with Rome?" Ah! if we had more love for one another, and less hatred for those who differ from us as conscientiously as we do from them, we should glorify the Gospel of the Common Redeemer more than we do. In vain do we implore the outpouring of the Holy Ghost for the evangelizing of the world, when the spiritual officers of His Church are so bitter against one another. Look at the sad and humiliating diagrams of the religions of the world. What do we find, after nearly 2,000 years, but that three-fourths of the human race are enemies to God and his Christ!

Again, we have short and frequent services—three celebrations of Holy Communion on a Sunday morning—to accommodate those who can ill spare two hours in the middle of the day. This, we suppose, is an innovation; and so are the keeping of the Church's festivals. Our last harvest festival is another innovation; and yet, though held on a week-day, all the services were thronged, and we had the pleasure of handing over to the Farringdon Dispensary nearly 50*l.* collected at the offertory. Clergymen have often expressed surprise at the solemn and beautiful service of the mid-day *choral* celebration of Holy Communion, and they had no idea that the English office could be made so effective; and yet there are very few town parishes where they could not carry out a choral service. Surely twelve boys and six men could be found by every earnest rector or incumbent. Our choirmen are engaged during the day in city offices and warehouses; they kindly volunteer, and we dare venture to say that God will remember their labour of love to Him in that day. How desirable, too, to get the young to be interested in the Church's services, and not to be so isolated from their clergy as under the parson-and-clerk system. It would engage them in many an idle hour, and keep them from many temptations; but most of all, it would break down that barrier now existing between the clergy and people.

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Another most valuable feature is, that the church is open all day. We all know how the poor are huddled together in these districts, and how desirable it is to offer them the opportunity of coming when they like. It is very seldom that the church is entirely empty. Who is there that cannot appreciate the value of being alone at times, to collect his thoughts, and think of his immortal prospects? Then, how much more do the poor need somewhere to go to say their prayers, living as they do in one room, and surrounded as they are by noisy children?

The clergy, too, have told me of many disappointments they have had in seeing those who had been impressed with the truth leaving the neighbourhood, as they could not now live amidst what they have *now* learnt to shrink from as the depravity with which it abounds.

Another feature I should like to mention as eminently suggestive is the inviting the poor to bring the bodies of their departed ones, and have the last solemn office of the Church read over their remains previous to being taken to the cemetery. I believe there is an additional charge at the cemetery for reading the service in the cemetery chapel, and on that account, I fear, it is very often omitted. I have been deeply impressed myself at these services, and I would humbly venture to say that where they are neglected a very advantageous time for making a godly impression is lost. When can there be a more suitable time for stirring up the mind to the things of eternity than in affliction? The poor feel all these little attentions of the clergy, and are pleased to think they receive them the same as "their betters." What a theme to dwell upon is the sympathy of Christ! It is His loving sympathy to all, but more especially to those who are neglected by the world, which tells so much with those who are full of trouble and heavy laden.

Strangers have been struck with the earnestness and heartiness of the services; and I know those who came, instigated by others, to scoff and ridicule, who have been silently rebuked by their consciences when they saw the congregation so earnest and devout; and such persons have gone away convinced that that vast congregation kneeling at the time of Holy Communion was a witness to a real inward work done in their secret hearts. Speaking from my own knowledge, I may say that I have very often been impressed with the heartiness of the congregational responses and singing, and have wished that many who write and speak so bitterly were present to witness it; and the thought has struck me, that if they had hearts glowing with love to God, they would rejoice in hearing His praises sung so heartily.

Perilous times seem coming on. The lowest strata of society are feeling the pressure of poverty more and more. Who are doing the most to bring religion home to these people? Surely it is the ritualists, as they are called. It is very hard, we know, to impress upon these poor people that Christ is a loving Saviour, and that God is merciful to all who call upon Him. But when they see men and women really doing all they can to weep with those who weep, and to help and assist them as far as lies in their power, they are induced to listen to the teaching of Holy Writ. I know that everything is done to help and assist the poor in their temporal as well as spiritual wants by loving and devoted hearts, who do it for Christ's sake; and I cannot refrain from mentioning the kind consideration of the clergy and the people during this winter. The day before Christmas Day about sixty families were supplied with beef and plum-pudding for the morrow. On New Year's Eve nearly 400 poor children were treated with tea and cake, entertained with a magic lantern, and sent home with presents from a Christmas tree, contributed by the congregation. Another evening, about 280 poor men and women, parents of the children and poor communicants, were regaled with a supper; and on the second Sunday after the Epiphany, when the weather was so severe, I put a short notice on the seats, asking for an especial collection on behalf of the poor, and at mid-day celebration and at evening prayer the offertory amounted to nearly 50*l.* Those who were absent from illness and the inclemency of the weather sent their contributions during the week, and the gross amount came to 80*l.* All this was *quietly* done.

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In conclusion, I would ask—is this and like work to be stigmatized as dishonest by those who are ignorant of its real teaching? Every test that can be applied, such as communion, reverence, devotion, and almsgiving, teaches us that these congregations are moved to do all this for the love of Christ, and to glorify their Father who is in Heaven. Ought they then to suffer persecution because they think that the services should be carried out as they used to be in the best days of the Anglican Church? The people love their clergy because they know their self-denial and devotedness, and the anti-ritualistic speeches are simply laughed at. All the remarks about confession and priestly power, as it is called, are simply absurd in their estimation, just as if they had not a grain of common sense, and did not know what they were doing. I can truly say, that I know men of intellect and fathers and mothers of families, who were once as bitter *against* it as they are *now* earnest for it. It is voluntary on their part; and they know very well that the clergy subject themselves to the same discipline; and it is a very poor and low aspect for the platform clergy to take, that their fellow-ministers are not pure-minded, but *delight* in hearing continually (which is against all moral experience) the lapses of sin and the struggles against the world, the flesh, and the devil. A clergyman once said to me, that if the clergy knew more of the hidden sins of their people they would preach much more effectively. I now reiterate once more my sincere conviction that this movement is of God, that the men are too earnest, sincere, and self-denying for that to be doubted. Instead, therefore, of treating it with contempt and abuse, I think it is the wisest thing for *all* to take Gamaliel's advice, "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," for His ways are not our ways, nor His thoughts our thoughts.

C. C. SPILLER,
Parishioners' Churchwarden.

London, May 1867.

P.S.—The offertory for the fourth year ending last Easter Day is over 2,000*l.*, and the number of communicants on Easter Day was 515.

3621. Are the communicants inhabitants of the district?—No, they are persons who come from a distance as well as from the district.

3622. What is the proportion?—The fact is this,—if the services of the church were not carried on in the way they are, we should not have six communicants on a Sunday. I have watched St. Andrew's, Holborn, the parish church, from my house, which was opposite, and I have noticed that there there were not above a dozen communicants in a month; I have counted them on several occasions. I never in my life saw a more devoted congregation than that of St. Alban's. That is my experience of it. When I joined it I had not anything to do with ritualism or anything of the kind, but everything I have seen there has forced this upon me, that if you want to get the lower class you must have some such services as these. That is my opinion now, and against all my former opinions in every way. Personally I do not care anything about ritual one way or other; but I see that the people consider it an exponent of doctrine, and there is no mistake about the earnestness of their feeling in the matter. I defy anyone to go to that church without seeing that it is one of the most living churches that anybody can go to. Day after day have I attended there and seen earnest and sincere people give their money. Last year there was 2,185*l.* given, and whether they gave a sovereign or a farthing nobody knew; I went round with the bags, and collected that amount last year. The fact is the clergy are always hard at work, morning, noon, and night; the people see they are in earnest and they help them. That is really, I believe, the secret of success.

3623. You have set all this forth in your pamphlet?—Yes. I was not a high churchman before I joined. I joined it as a moderate man, but all these things have been forced upon me. Over and over again clergymen of great eminence have said to me, "If "you want to stir up the lowest classes you must "have this kind of services."

3624. Do the poor attend the church in the morning or in the evening?—They come to the earlier services; we do not get them at 11 o'clock, or to such high services; we then get mostly people from a distance; but the poor come to the earlier service, and we always find them come of a week day evening. Whenever we have a sermon we have a congregation which ordinarily would be called a good Sunday congregation; that is to say, the church is about three-fourths full, and this are many poor people.

3625. What proportion of the poor in the district do you think come to the Holy Communion?—I cannot tell you that, but I know a great many come.

3626. What do you say as regards the tradesmen of the district?—There are so very few. It is nearly all poverty there, and there are such a number of Italians, Dissenters, Roman Catholics, and others.

3627. (*Mr. J. Abel Smith.*) What is the population of the district?—The return is 8,500.

3628. (*Earl Stanhope*) How many years have you been churchwarden?—Ever since the church has been opened; this is my fifth year; it was consecrated by the Bishop in 1862.

3629. (*Archbishop of Canterbury.*) Do you distribute the alms from the offertory to the poor who attend the church and the Holy Communion, or generally to the poor of the district?—It goes for the support of the church, the relief of the poor, and for the many works carried on in the parish.

3630. For the poor of the district generally, without special reference to their attending the church?—Just so. On the second Sunday after Epiphany there was a great deal of poverty, for the weather was very severe, and I put a notice in the seats, asking the people to give, and without warning 80*l.* was subscribed, which was divided among the poor. We gave to them whether Jews, Roman Catholics, or anybody else.

3631. (*Sir R. J. Phillimore.*) You say the offertory was 2,185*l.*?—Yes.

3632. That was for a year?—That was last year. It rose up from 600*l.* to 900*l.*, 1,500*l.*, and now to 2,100*l.* odd.

3633. (*Rev. H. Venn.*) You say in this paper that you have known the parish for 30 years?—I was born in it. I was baptised at St. Andrew's, Holborn.

3634. You also say in this paper that before this church was built, there was only one school, and occasional preaching?—That was all. The City Mission used to work there. It is a very poverty-stricken district.

3635. Are you aware now of an infant school with 200 children in Baldwin's Gardens?—There may be a school of that kind, but I did not think it worth while going into it, whether there were one or two schools more or less. I knew there was that school in Baldwin's Gardens; and supposing there is an infant school with 100 or 200 children, that is no great deal in a large district like that.

3636. Are you aware that for very many years, within the last 30 years, there has been a large school connected with St. John's Chapel, Bedford Row?—The only one that I know of is in Baldwin's Gardens. St. John's Chapel, Bedford Row, is a dissenting chapel, and it is now Mr. Noel's.

3637. (*Dean of Ely.*) You are confounding two things. Mr. Venn is speaking of a St. John's, Bedford Row, which is now pulled down?—That is not in our district.

3638. (*Rev. H. Venn.*) They had a large school in that district?—I dare say they had, but then St. Andrew's is such a large parish, and that is nearly a mile away from us.

3639. That is all within the district of Baldwin's Gardens?—No, our district is bounded on one side by Gray's Inn Lane, and on the other side by Leather Lane. The only school in our district is Baldwin's Gardens school, that I know of.

3640. And this infant school of which you take no account?—Yes.

3641. Is there not a Sunday school?—There is a Sunday school attached to St. Peter's Church in Saffron Hill, and one attached to St. Andrew's, Holborn.

3642. And a very large one in Baldwin's Gardens?—I am not aware of it; I dare say there is.

3643. I will not press it further, but your statement that there is only one school, and occasional preaching, I think you now see is erroneous?—I think it is quite enough; you might as well go into all the little day schools of the neighbourhood.

3644. With reference to the preaching, are you alluding to the preaching of the curates of St. Andrew, Holborn?—No, it was done mostly by the London City Mission and people of that class.

3645. Are you aware whether the district was regularly visited by the city missionaries?—I dare say it was; in my opinion that is not so good as a churchman and a clergyman doing it; I think the poor pay more attention to a clergyman.

3646. Were you acquainted with any of those district visitors?—No.

3647. You do not know whether any of them have gone into the church since?—I cannot say, St. Andrew's is a very large parish.

3648. With regard to the poor in the neighbourhood of your church, you have spoken of them as a very poverty-stricken set?—Yes, it is only for you to go and walk in the district to see it.

3649. I understand from you that they are favourably disposed towards the church?—I did not say anything of the kind. I only say that they receive the ministrations of the clergymen, and that they send about 400 children to the schools, and now they are collecting their halfpence and pennies, and giving voluntarily towards the defence fund. That is the only way in which I can get at the like or dislike on their part.

3650. (*Rev. T. W. Perry.*) When you spoke of the school at Baldwin's Gardens as being the only provision of which you were aware, you meant, perhaps, the only provision made by the parish church?—No; that is not made by the parish church at all. I think the Baldwin Garden's school is supported by Mr. Martin and divers other people.

3651. Do you mean that there was no school provided by the parish church?—None, other than the charity schools in Hatton Garden.

3652. Will you tell us, if you know, whether there are any considerable number of tradespeople in the district who attend the church?—I cannot exactly say, for, as I said before, there are so few that are very well off, and there is such a number of Roman Catholics, Italians, and foreigners of every kind.

3653. (*Dean of Ely.*) I think you stated that it is not the great 11 o'clock service but the early morning service at which the poor people attend?—Yes, and the week day-services.

3654. Is the mode of the early service to which the poor go and the 11 o'clock service the same?—No, it is not, because the 11 o'clock service is choral.

3655. It is not choral at the early morning service?—No.

3656. But the vestments are used?—Yes.

3657. Is incense used?—No.

3658. The vestments are the only piece of ritualism in the early service?—Just so; it is the same as in any other church.

3659. Is the mode of reading the service the ordinary mode, or is it what is called monotoned?—No, it is read.

3660. It is read so that the poor people can understand?—Just so; you would not know it from any other church except for the vestments.

3661. The vestments are the only distinction between it and an ordinary church?—Just so.

3662. At the 11 o'clock service in what way is the clergyman's part performed, is it read, chanted, or what?—It is partly read.

3663. Not chanted?—Some portions of it, such as the verses given out just after the confession, are chanted.

3664. Is it not monotoned as it would be in a cathedral?—Yes, in some parts.

3665. Is it monotoned in such a way as to be intelligible?—Very plain and distinct.

3666. It is plain to all people in the church?—To all people. Of course some clergymen will intone more clearly than others.

3667. But there is manifestly an intention that it shall be audible?—Certainly.

3668. And you believe that in general it is audible?—Yes; I can always fully understand it myself.

3669. And is the reading of Holy Scripture also audible and clear?—Very clear. We have had frequent commendations on the way in which the Scriptures are read.

3670. (*Rev. W. G. Humphry.*) I have been informed that many persons who have been Dissenters have now become regular attendants at St. Alban's church. Can you say whether that is or is not the case from your own knowledge?—Well, I cannot say that; but I know this very well, that if it had not been for St. Alban's church, hundreds would have gone over.

3671. Gone over to where?—Gone to the Roman Catholic Church.

3672. (*Mr. J. Abel Smith.*) You said, in answer to the Dean of Ely, that the only difference in the church was as to the eucharistic vestments?—That is all. Of course we use incense, but at the consecration only.

3673. Is there not an elevation of the elements for adoration?—There was, but that has been given up. When that report, with the opinions given by the legal advisers, was presented, Mr. Mackonochie gave it up because it was doubtful whether it was legal or not. It was given up at Christmas.

3674. (*Archbishop of Canterbury.*) Who provided the vestments?—They were gifts from the congregation—given by members of the congregation. In fact, we had them in our possession a year and a half before using them.

3675. (*Mr. J. Abel Smith.*) Are the candles lighted at the time of the celebration of the Holy Communion?—Yes.

3676. (*Archbishop of Canterbury.*) At the early Communion as well as the others?—Yes, at every Communion.

3677. (*Earl of Harrowby.*) Were these vestments given you by parishioners, or by members of the congregation not parishioners?—By members of the congregation.

3678. Not parishioners?—I have told the Commissioners that there are hardly a score of people of any importance in the parish; they are so exceedingly poor. Really, if we were to rely on the parishioners, we should fail indeed.

3679. (*Bishop of London.*) The vestments were not provided by the churchwardens?—No; they were presented to Mr. Mackonochie, and he said, "You "must give me liberty as to when I think it proper "to use them," and they gave them unconditionally.

3680. The churchwardens were not consulted?—No, not in the gift of them.

3681. Nor in the choice of them?—No; there are four sets; one or two had been given. The last two were presented through me.

3682. But you are only one of the churchwardens?—I consulted Mr. Hubbard about it, and Mr. Hubbard was against it, and against incense; and what could be done?

3683. So you acted for both?—No; the fact is this: the third set of vestments I did not present at all. It was only the last set of vestments, and as they were so notoriously used, of course I did not think anything about it. I believe I have done everything to the best of my ability. I only know this, I have worked very hard for it,—endeavouring to do good and restore peace between all parties.

3684. (*Earl of Harrowby.*) How is your vestry constituted; who assemble there?—We put notices on the church doors, calling the vestry together; the notices are signed by the incumbent and churchwardens.

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3685. What number of people assemble at the vestry?—We do not get many.

3686. How many; 4, 5, 10, or what number?—We perhaps get 8 or 10 or 6; sometimes hardly enough to form a quorum.

3687. Are those 10 all of one mind?—It is, "Who will you propose"? The incumbent chooses his churchwarden and the people choose theirs. My name is mentioned, and one proposes and another seconds it.

3688. Is there any division of opinion upon it?—No, there is not interest enough for that. The fact is there is no one who cares about serving the office. I do not wonder at it. I am there at half-past 7 o'clock in the morning and at 9 or 10 at night, and have been so for five years, and hardly know what it is to have a holiday. I give up all my spare time for the good of the church.

3689. With reference to this 2,185*l.* to which you have referred, how is it expended?—I have not brought the statement, but every year there is the anuual statement made out by an accountant, and it goes for the support of the schools, district visiting, orphanage schools, paying the organist, verger, and usual expenses of the church.

3690. What portion of that goes to the maintenance of the clergy?—The only amount that is paid for the expense of the curates is this,—we have six curates. Three are volunteers, and we pay to the Clergy House for their maintenance, 30*l.* a year for each. Their services are given gratuitously.

3691. Should you be able to maintain that kind of service unless you drew people from a distance?—I cannot say what we could do or what we could not do. It is introducing a new system to show what the church's work is, and it is a sort of model.

3692. Is the church filled before the service begins?—It is crammed every service.

3693. Is it filled before the service begins?—We will say, evening service begins at seven; at six the people begin to arrive and unless you are there by half-past six you cannot get a seat at all.

3694. Do any people of the parish try to get in and not find seats?—Plenty of them come.

3695. Is there any complaint made that people of the parish themselves cannot find room because strangers come and occupy the places?—I have never heard of it. We have a great many chairs, and whenever I see a poor person come in that I consider is very poor, I always make a point of giving him a seat.

3696. If it is all filled beforehand you cannot?—We have extra chairs; I can generally manage that.

3697. Have you ever visited other churches in that part of the world where congregations have been brought together without the help of these rites?—If you go to the churches in the neighbourhood you will find them comparatively empty.

3698. Have you ever been to other churches—new churches?—What kind of churches do you mean?

3699. Churches established in the north-east of London of late years?—No; I cannot say I have. The fact is I have not time to do so. My business occupies me from seven in the morning until ten at night, and Sunday is my only day.

3700. You believe that a congregation cannot be collected out of a poor district without attractions of this kind?—That is what I believe.

3701. (*Archbishop of Canterbury.*) May I ask what your business is?—I am a stationer and bookseller.

3702. In the district?—I was; I am not living in the district now. I have lately been pulled down for the Holborn Valley Improvement, and I am now living in Westbourne Grove, but I believe that they wish to have my services, and there has been one of the church houses, a mission house, which has been taken in my name to qualify me.

3703. Are the congregation ever invited to offer prayers for the departed?—I never heard of it in my life. There are a great many false reports.

The witness withdrew.

Mr. J. Martin.

Mr. John Martin called in and examined:

3704. (*Archbishop of Canterbury.*) Where do you reside?—In Montague Place, Russell Square.

3705. You are not an inhabitant of St. Alban's district?—I am not.

3706. Are you at all connected with St. Alban's church?—Not with the church.

3707. Have you any knowledge of the practices there from your own experience?—I have never been into the church. I only know the practice of the church from what I have heard.

3708. You have been superintendent of the city missionaries visiting in that district?—I have.

3709. We do not take hearsay evidence; but can you of your own knowledge tell us anything of the influence of the practices in that church?—By information which I have personally and through communication with the city missionaries, as well as from visiting myself, calling upon many of the inhabitants, I can state that scarcely any of the poor and working classes of the parish attend the services of the church from the objections which they have to the practices and to the mode of conducting the service.

3710. That you have discovered from your own visits?—I have heard frequently from the different missionaries who have given me the information as to the numbers of persons in their districts. The four missionaries occupy the whole parish, and have for 20 years had it divided amongst them, and knowing all the persons they have stated to me that not more than about 8 or 10 in each district, to their knowledge, attend the services of the church regularly or occasionally. A few months ago, seeing a statement by Mr. Mackonochie in a letter, that there was no reason to believe that the inhabitants of the parish were averse to the services, I took the opportunity, as there was a suit about to be promoted against Mr. Mackonochie in reference to the services, and understanding that the Bishop of London wished to have the request from an inhabitant backed up by statements from householders and residents concurring with him, I took the opportunity of calling with a memorial expressinga desire that the Bishop should take steps to get the points in dispute settled, whether they were legal or illegal. I therefore called upon between 40 and 50 shopkeepers, householders, and others, asking them whether they were favourable or otherwise to the services conducted at St. Alban's. When they had expressed an opinion that they were unfavourable, I said there was a question going to be raised as to their legality or otherwise, and asked whether they were disposed to sign a memorial to that effect. Among the persons that I called upon, the half of whom, at least, I had never seen before, and knew nothing of, there was not a single individual in favour of the services as conducted at the church. Everyone, except four or five, signed the memorial. Those four or five merely declined to do it because the clergy dealt with them for coals, or potatoes, or bread, &c. All the others signed. I did not take steps to go further because I did not want a greater number of signatures, and because of the time it occupied; but on all hands the persons I did call on said, "You have only to go to "so and so, my neighbours, and they will sign it." A week or two afterwards, at Easter, I put a petition in favour of Lord Shaftesbury's Vestment Bill into the hands of the assistant-master of our school, and told him that he might occupy a few hours in the holidays in going round and getting signatures. He

did call at random on about 100 persons, and when he brought the signatures he stated that he had not met with a single person who was opposed to it; but three or four said, "We will not sign because we "think everybody should do as he likes."

3711. How long have you been connected with the National school in Baldwin's Gardens?—34 years.

3712. How often do you visit the school?—Regularly five times a week.

3713. Do many of the former scholars reside in the district?—A considerable number; but I have no means of telling exactly. It is so changeable that I cannot say what number; a considerable number.

3714. What clergymen visited the school before the erection of St. Alban's?—The minister and curates for the time being of St. Peter's, Saffron Hill, at which the children always have attended divine worship.

3715. And still attend?—And still attend.

3716. The clergymen of St. Alban's do not visit it now?—They do not.

3717. Have you declined to place the school under the minister of St. Alban's?—Immediately almost after the consecration of St. Alban's, the rector of St. Andrew's, Holborn, who is the president of the school, informed me that he could no longer give the annual sermons that had been accustomed to be given there, because it was in St. Alban's parish, and we must look to St. Alban's for support. Shortly afterwards two or three of the influential members of the committee met the rector of St. Andrew's to confer upon the subject, and we asked him whether he was prepared, as president of the schools, to move that they be placed in connexion with St. Alban's church. His answer was that he was not, because he was convinced that to do so would be injurious to the school, therefore nothing was done. No motion was ever made to that effect.

3718. Have you yourself heard any reasons alleged by individuals for not attending services at St. Alban's?—When I went with the memorial to ask their views upon the subject, I met with various reasons given by different people why they objected to it. The most general reason was that they thought it was a popish place, or worse than popish, as they said.

3719. Had these persons been inside the church?—I cannot say as to all of them. Some said they had. I cannot say as to all. I did not ask them.

3720. (*Lord Portman.*) You know as a fact that some of them had been there?—Yes.

3721. (*Archbishop of Canterbury.*) Have you ever by any chance counted the attendance of the poor at St. Alban's church?—Not myself.

3722. You cannot speak of it to your own knowledge?—I cannot.

3723. Have you observed any improvement in the district tradespeople owing to the ministration of St. Alban's?—I have not.

3724. Do you know of parents who dislike the ministration of St. Alban's nevertheless sending their children to St. Alban's schools?—I do; two instances happened to come before me accidentally.

3725. Have you any profession besides being superintendent?—I am a solicitor.

3726. (*Bishop of London.*) Do you think that the people in the district of St. Alban's understand that that is their parish church?—I think they make scarcely any distinction. Persons accustomed to go to St. Andrew's still think St. Andrew's is their parish. If, for instance, a man wants to get married who lives in that parish he would still go to St. Andrew's, and it is not easy to make them understand the distinction of the division into ecclesiastical districts.

3727. Do any look upon it as a private chapel?—I do not know that.

3728. Do any look upon it as a Roman Catholic church?—I do not know. Some of them seem to do so. I have heard of a gentleman going there and asking where the church was, being within 100 yards, and a man living there said that he did not know of any Church of England place of worship there.

3729. Is it possible that that would be the case?—Yes; I should think it is possible.

3730. (*Rev. T. W. Perry.*) You spoke of the services of the city missionaries in that district; do you know whether they at all discourage people going to St. Alban's?—They profess never to advise people as to the place of worship to which they shall go, and I believe they adhere to that very faithfully. It is their duty to make them, if they can, desire to go to a place of worship, and then to choose for themselves.

3731. They tell them that they may go either to dissenting places or wherever they like?—Yes.

3732. You are not aware that they distinctly discourage their going to St. Alban's?—I am not, unless their advice is distinctly asked.

3733. You mentioned that in endeavouring to get up that memorial some 40 or 50 persons were called upon?—I did.

3734. Were they taken indiscriminately?—As to the first six or eight that I went to, I went to persons who I thought would not approve of the church, and who would be likely to sign the memorial. In several instances they said to me, "I think so and so, "and so and so, will probably be likely to take the "same view, and sign." Then I went in that way to persons I had never seen or known anything of.

3735. Were the names of these persons suggested to you at all by the city missionaries?—Two or three.

3736. Then you did not take, for example, a single street or side of a street, and go to each house in succession and ask their opinions?—No. I did take about six houses I think, in succession in one street. In Verulam Street. A man said he thought the people up there would probably, from what he knew of them, be likely to be persons in favour of the memorial.

3737. In the course of your canvass did you meet with any persons who expressed themselves favourable to the services?—Not one.

3738. Did you avoid going to any persons who you had reason to think might be favourable?—No. I do not know a single person in the whole parish that I have reason to think is favourable.

3739. (*Mr. J. Abel Smith.*) Has the district been very carefully visited by city missionaries for some years?—For a great many years.

3740. Can you tell us how many families are regularly visited by the missionaries?—The four missionaries occupy the whole parish. They have in their districts about 1,860 families which they call "visitable."

3741. It is a separate parish now, is it not?—Yes; they have about 1,860 what they call "visitable families;" that is, families of the working classes to whom they suppose they may get access.

3742. Are they visited with any regularity?—They endeavour to get through their districts once a month, but from the largeness of the districts they do not do so, I should think, above once in six weeks; perhaps not always that.

3743. (*Mr. Beresford Hope.*) I did not quite understand what the 1,860 families were to which you referred; was it only in St. Alban's district, or was it the average of each city missionary's work?—Only St. Alban's.

3744. You think about 1,860 visitable families are in St. Alban's district?—Yes.

3745. Of which you visited the heads of about 40?—Individually.

3746. Therefore you visited about one fortieth of the heads of the visitable families?—Yes.

3747. Your memorial is one fortieth of the public opinion of St. Alban's district?—No, I did not call upon any of the others at all.

3748. I thought you said the memorial was signed by about 40?—Yes.

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3749. Out of 1,860 ?—Yes; but the 1,860 families are chiefly lodgers: the 40 are householders.

3750. Did you take pains to ascertain whether these 40 who did sign it went to any place of worship ?—I incidentally heard so from them; some I knew who did; and, incidentally, some mentioned where they did go. I do not think I asked any of them.

3751. Incidentally you fancy you heard that some proportion of these 40 do go to some place of worship ?—Some do.

3752. What place of worship ?—Some go to St. Andrew's; some to Trinity Church, which is another district of the parish; some to St. Peter's Church, which is another district of the parish.

3753. Did you select persons you believed were members of the Church of England ?—No; I made no difference.

3754. Some of them may go to Nonconformist places of worship ?—One or two, certainly.

3755. (*Earl of Harrowby.*) Was it, in your canvass on this occasion, your purpose to exhaust the whole population of the parish ?—Not at all.

3756. What was your purpose ?—Merely to get as many names as would be sufficient to satisfy the Bishop of London that the promoter of the suit was not merely acting on his own unsupported opinion, and I understood 20 or 30 would be quite sufficient for that purpose.

3757. Therefore any argument to be drawn as to the feeling of the parish from your only having asked 40 or 50 has no foundation ?—I should not think people generally know anything about it.

3758. (*Dean of Ely.*) The point that we are particularly desiring information upon is the vestments and ritualistic practices connected with them; I think the vestments have only been comparatively recently introduced at St. Alban's; do you know that ?—I do not know.

3759. Do you know whether St. Alban's was regarded more favourably by the inhabitants before the introduction of the vestments than it has been since ? Has it produced any effect on the feeling of the inhabitants, to your knowledge ?—I am not aware that it has.

3760. Is not there a large Roman Catholic population in that neighbourhood ?—Very considerable.

3761. You stated that there was an opinion that this was a popish or worse than a popish church ?—Yes.

3762. If so, I presume it would be possibly regarded with favour by this Roman Catholic population; do you know whether any of this Roman Catholic population attend this church ?—I do not know.

3763. (*Mr. Hubbard.*) You have taken great interest in the National school in Baldwin's Gardens ?—I have.

3764. You give to it a great deal of your own personal time and attention ?—I do.

3765. Do the numbers of that school maintain themselves as they were some 8 or 10 years ago ?—Three years ago the school was larger than it ever had been for 30 years; I cannot tell at all why, and in the last year and a half it has fallen again to the number that it was 10 years ago.

3766. It still contains a very satisfactory list of scholars ?—It does.

3767. Are you aware how many children there are in the infant school, which is almost opposite, I believe, to the National school ?—About 150 or 160.

3768. In the National school how many are there at the present time ?—270.

3769. Do you know how many children attend the school connected with St. Alban's church ?—I only know it from the printed letters of Mr. Mackonochie and the churchwardens.

3770. Do you recollect the number ?—In the day school, I think, 330, the infant school and day school.

3771. The population of the whole district is stated to be about 8,000; that would imply upwards of 1,000 children of school age, would it not ?—Yes.

3772. So that there would appear to be abundant room for more schools even than now exist, even allowing for the recently established ones in connexion with the Church ?—There are a great many more children in other schools, besides those you have mentioned.

3773. You are aware that this district was partly in the district of St. Andrew's, Holborn, before ?—Yes.

3774. Are you aware of the opinion which Mr. Blunt formed, that it would be very desirable that this new system should have a fair trial in a district where all past efforts had entirely failed to touch the people ?—I am not aware of that at all.

3775. (*Earl Beauchamp.*) You told us that there had been no improvement in the neighbourhood visible since St. Alban's church was opened; has there been any deterioration ?—My opinion, and the opinion of others, who are most acquainted with the district, is that for the last 10 or 15 years it has been gradually getting more deteriorated, owing to the influx of Irish from St. Giles's and Saffron Hill.

3776. And that has increased as metropolitan improvements have gone on ?—Yes.

3777. I think you told the Dean of Ely that you did not know when the vestments were introduced into St. Alban's ?—I did.

3778. Can you tell us when the practice of elevation was introduced ?—I do not know.

3779. Or the practice of lighting candles ?—I do not know exactly.

3780. Or the use of incense ?—I do not know.

3781. (*Bishop of Oxford.*) You have mentioned the impression made and conveyed to you by those who have been at these services; will you tell me whether they knew when they gave you that information who you were, and your connexion with the City Mission, and the like ?—On the occasion of my visit with the memorial ?

3782. I did not name that; I asked as to those who conveyed to you the information as to their judgment of those services ?—I should think almost everybody that I called upon knew me, though I did not know some of them.

3783. And probably when you went round with the memorial you were equally well known ?—To most of them.

3784. (*Archbishop of Armagh.*) You said that you had never reckoned the number of poor attending St. Alban's; did you employ an agent to reckon them ?—I have.

3785. Was he a trustworthy person, one in whom you could have confidence ?—Yes.

3786. What report did he give you as to the numbers ?—He attended the church last Sunday week in the morning. The church was full, but he could not recognize in the congregation more than eight persons that he thought came under the description of the working classes. In the evening he did the same; he stood at one door, and a friend of his at the other door, to see all the congregation as they came out. One of them counted seven at the Baldwin's Gardens door, and the other counted three at the Brook Street door; he knows 1,000 or thereabouts by sight in the district; and neither of them knew one as living in the district, though they seemed to be of the working classes. On Friday morning last, (it is a sort of thing I do not much like to do) in consequence of hearing in the other room Mr. Spiller telling a gentleman that the early service in the week-day and the evening service on Wednesday and Friday, when there is a sermon, were the times when the poor attended; I got a person to go last Friday morning to the early service, and the whole congregation, including the clergy, choristers, and officials, was 20, of whom two were poor. Last night, being Wednesday night, this person attended. I was particularly anxious he should do so, because Mr. Spiller had said

that the church was usually three parts full on a Wednesday evening. As I said, he went there last night, and the congregation consisted of between 80 and 85 persons, eight of whom appeared to be working people.

3787. Then the report you received goes to the point that St. Alban's church is not of much service to the working people; that they do not attend it?—That is my conviction.

3788. (*Archbishop of Canterbury.*) Are the missionaries under you ordained ministers of the Church of England?—No.

3789. None of them?—None of them.

3790. Are you yourself a member of the Church England?—Yes.

3791. Was it at the 11 o'clock service that the person whom you employed attended?—On Sunday, yes.

3792. Did that person attend and count the poor at the very early Communion service on Sunday?—No.

The witness withdrew.

HENRY RICHMOND DROOP, Esq. called in and examined.

3793. (*Archbishop of Canterbury.*) You are acquainted with St. Thomas's, Stamford Hill, I believe?—Yes.

3794. Mr. Kingsford is the incumbent of that church?—Yes.

3795. Are vestments used?—No; there are no vestments. There are no lights and no incense. The chief things that are objected to, I think, are that he stands at the front of the Communion table, instead of on the north side, that he intones and chants the whole of the service except the post Communion service, that he had, until lately, choristers in surplices placed immediately before the Communion table, and another thing I may mention which I only knew lately, that is, that he uses a hymn which is a translation from the Roman hymn book.

3796. (*Bishop of London.*) Is it the *Veni Creator*?—No, the *Pange lingua.* It is a hymn used at the adoration of the elements. He uses it before the Communion service, not when the elements are there.

3797. (*Archbishop of Canterbury.*) Do you know these things of your own knowledge?—Yes.

3798. You have attended the services and seen or heard them?—I have attended the services several times within the last two or three years, and especially two Sundays ago.

3799. All these things you state are from your own knowledge and experience?—Yes.

3800. You have no other ritualistic practice to mention, except those?—There are a good many small things. There is the invocation, for instance.

3801. (*Mr. Beresford Hope.*) What invocation?—Before the sermon.

3802. The invocation of whom?—Instead of having a prayer before the sermon he uses the invocation, "In the name of the Father, and of the Son, and of the Holy Ghost."

3803. (*Archbishop of Canterbury.*) Did you know St. Thomas's church before these innovations were introduced?—Yes; I had been attending at the church all my life until these innovations began.

3804. What sort of congregation was it before?—The church was very full indeed for a church with pews. All the pews were taken, and there was a great difficulty in obtaining seats.

3805. The persons attending the church were generally residents in the district, were they?—Yes. Almost all the persons, with two or three exceptions, excluding from the computation the children of the parish schools, who had pews were residents in the district. That of course I know only from having asked the persons who were familiar with the congregation.

3806. What is the state of the congregation now from your own knowledge?—The congregation is reduced fully to about one fourth. The communicants were very numerous, and now they are reduced (taking the Sunday I was there) to 30.

3807. What was the number of communicants before, as far as you know?—I believe 150 was the average.

3808. Since these innovations have been introduced, what celebrations of the Holy Communion have taken place?—Before these innovations took place there was a monthly Communion, once every month, a celebration in the morning and a celebration at mid-day; besides that there were the same celebrations on the great festivals; since that Mr. Kingsford has also added other Communions early in the morning.

3809. (*Mr. Beresford Hope.*) How often?—Every Sunday and every saint's day. These Communions early in the morning I have not attended myself, but the churchwarden of the parish has shown me a list of the figures in the churchwarden's book, and from that I learn that there was an average of only seven at these additional morning celebrations. I have also seen the figures for the occasions when there was a celebration in the middle of the day as well as in the morning, and these are reduced enormously, from an average of 148 to an average of 33.

3810. (*Archbishop of Canterbury.*) From your own knowledge do the poor attend this church or do they go elsewhere?—A great many go elsewhere. I believe only a few of the poor do attend this church now.

3811. Did many of the poor attend it before?—The free seats were very full before, and now they are very empty.

3812. Of your own knowledge do you know anything about the protest of the pew renters after these innovations were introduced?—There was a protest sent in, which was signed by 103 pew renters, and I believe that the total number of pew renters was 129. This was a protest which was addressed to the trustees of the church, protesting against these alterations being made. I have a copy of the protest with me.

3813. (*Bishop of Oxford.*) Do you know whether that translation of a Roman hymn that you alluded to, is one which is in "Hymns Ancient and Modern"?—It is.

3814. It is the hymn which we all know?—Yes. The doctrine is rather modified in the translation, I think.

3815. Does Mr. Kingsford use prayers also, and collects translated from the Roman, that you know of?—No; not that I know of.

3816. You do not know, for instance, whether the collects and prayers, most of them in the English Prayer Book, are not so translated from the Roman?—I know that some of those are translated from the Roman missal, but then they are authorized by the Church of England. They do not contain the same doctrine.

3817. I was not speaking about doctrine but about the origin. I understood you the objection to it was not on account of its doctrine, but that it was translated from the Roman?—My objections were, first, that it was translated from a Roman hymn-book, and that it was a hymn which was used for the adoration of the elements.

3818. You mean the original was?—Yes.

3819. My question was whether you were aware that the major part of the Communion service of the Church of England was translated from the office of the mass as used in the Church of Rome?—I am

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aware that some parts are translated,—considerable parts are translated, but with modifications and alterations.

3820. (*Rev. W. G. Humphry.*) How long ago were the changes made in this church? — In November 1865.

3821. Were they all made together?—There were first some alterations the year before made in the chancel of the church. We did not suspect any doctrinal meaning in them, and we did not object much at the time, or, rather, did not object at all, publicly or formally. The other alterations were all made in November 1865.

3822. Was there any preparation for that in the teaching or preaching of the clergy of the church? Did they lead the congregation to expect them, and did they prepare them for it?—Mr. Kingsford preached some sermons about the desirability of having ceremonies, and of having a gorgeous service, but beyond that there was no teaching of doctrine before the innovations were made.

3823. One or more sermons were preached setting forth the desirableness of a more gorgeous ceremonial?—Two sermons.

3824. Not connected with doctrine?—No.

3825. You say "we" objected; you include yourself and whom besides?—First of all the objections came originally from the pew renters, of whom I was not one. My mother was a pew renter. After that I joined in an address by about 12 of the principal pew renters to the Bishop of London. I signed that letter, being one of the members of the committee, and on behalf of my mother.

3826. Did the incumbent endeavour to reconcile the objectors by any public teaching or preaching?—I think not. I think he refused to make any alterations at at our request, and said he should not make any concessions.

3827. Thereupon did the objecting pew renters withdraw from the church?—Most of the objecting pew renters withdrew, but some of them were obliged to remain because the other churches were too far off.

3828. (*Dean of Ely.*) Is this a parish church?—It is a district chapel.

3829. Are the pews well let?—The pews were all let.

3830. Is a considerable proportion of the accommodation left for the poor?—Yes; I suppose about 150 or 200 seats.

3831. Out of how many?—Out of 750.

3832. Those were left quite free for the poor?—Yes.

3833. Is that the present condition of things?—Yes; except that a great many pews are vacant now.

3834. You have not got rid of pews in any way?—No.

3835. Were the objections to these changes shared by the poor, or were they entirely objections from the pew renters?—I believe, as far as I know, the poor shared in them quite as much as the rich, but except so far as the diminution in the number of communicants shows the fact it is impossible to test it.

3836. You think the number of communicants has diminished?—It has diminished to almost one fifth of what it was.

3837. The number of persons communicating upon any particular occasion; but as I understand, there are more frequent Communions now, therefore it is quite possible there may be as many communicants, although at any given time there may be fewer persons communicating?—Altogether there were on an average at the eight times during the six winter months, when there were two celebrations, 148 communicating, and now taking the same times there is an average of 33. Taking the other times by themselves, those in which there is only a morning Communion, for the year 1866, there was an average of only seven, and for these last few months there has been an average of about five, and I believe that the persons who communicated at these other times are a peculiar class of persons who communicate constantly, and that they do not affect the average.

3838. You think the actual number of persons attending Holy Communion is less than it was, although the number of opportunities of attending is increased?—Yes; very much less.

3839. Did the clergyman consult the people in any way before he made these changes?—He did not.

3840. You spoke of a protest; can you tell me against what particular points that protest is directed?—Mr. Kingsford issued a circular announcing that he should make certain alterations. That circular announced particularly that there were to be the choristers in surplices, and it also announced the Invocation, and also (what I omitted to mention before) that the non-communicants ought to attend at the Communion service.

3841. Then there are three points,—the choristers in surplices, the Invocation of the Holy Trinity before the sermon, and the attendance of non-communicants at the time of the celebration; those are the three points against which this protest was directed?—Not altogether. The circular mentioned some other things. He had already adopted the standing in the middle of the table.

3842. Was that one of the things which you protested against?—I think at that time we hardly understood what it meant.

3843. As I understand there was an actual protest,—a written document—I want to know what were the points against which you protested?—We did not enumerate any points.

3844. Did you say certain changes had been made which you objected to, or did you make use of phraseology of that kind?—Certain changes which he was going to make which we objected to.

3845. You did not specify any particular point against which you protested?—Our protest was drawn up immediately after this circular was issued, a few days afterwards, and it was a protest against his altering the services.

3846. In the manner described in the circular?—Yes. That circular also included changes in the service, and our objection was partly to its being done entirely without our consent, and without any regard for what we wished. We also suspected there was some erroneous doctrine involved. We did not understand the matter.

3847. (*Mr. Beresford Hope.*) Have you any free sittings in your church?—I estimated about 150 or 200.

3848. How many rented seats?—There must be 120 pews, each with five seats in it; that is 600 sittings.

3849. I think I heard you state earlier in your evidence that the latter part of the Communion service was read, and not monotoned?—Yes.

3850. Did the people object to that; I want to know, in fact, how much of the service is intoned or sung, and how much is merely read?—We do not object at all to anything being read.

3851. Where does the reading begin?—I think after the sermon.

3852. All the later part of the service was merely read?—Yes; on the particular occasion when I was present.

3853. Have you candles on the Lord's table?—No.

3854. No candles at all?—No.

3855. Then it was not a very highly ritualistic service if the Communion service was read and there were no candles?—No, it was not.

3856. Who was the clergyman before Mr. Kingsford?—A Mr. Heathcote.

3857. He had no practices that were considered ritualistic?—No. He was a high churchman decidedly, but his service was not all ritualistic.

3858. Not at all musical?—No; except that the *Venite* and other canticles were chanted, and psalms and hymns in metre were sung.

3859. (*Sir W. P. Wood.*) Was your objection principally to there being any change at all?—In the

first place, I think it was to there being any change at all.

3860. (*Earl of Harrowby.*) You were apprehensive when changes in that direction were being made that they would go further?—Yes; and some other persons were much more apprehensive than I was.

3861. (*Rev. T. W. Perry.*) You speak of a hymn being used at the adoration of the elements; do you mean to imply by that, that the clergy and people adore the elements?—I said that the hymn was used which was used by the Roman Catholics for the adoration of the elements. At the time it was used at St. Thomas's I explained, I think, that it was used before the Communion service began.

3862. Are you a parishioner of that district now?—My mother is a parishioner of that district.

3863. Does the fact of you not being a parishioner now account at all for you not attending the church as much as you did?—No; I am still on Sundays always staying in the parish, but I have gone away to another church because I did not like the service there.

3864. You spoke of the diminution of the congregation generally, and of the diminution of the poor especially, is that to be accounted for at all from there having been a new church near there, or one rebuilt?—In part it is. Originally, when the alterations were first introduced, there was a very coniderable secession before any new church was built; but afterwards a new district, which had already been arranged for, was formed, and an iron church was erected in this district because it was known that the congregation were dissatisfied with the service at St. Thomas's, and a considerable proportion of the persons who have withdrawn from St. Thomas's have gone to this new iron church.

3865. Do you know whether any of the congregation have left to attend a higher ritual service in the neighbourhood, for instance, at St. Matthias's?—Not that I know of; I believe not.

3866. (*Sir R. J. Phillimore.*) You know this church well, and have known it a long while?—Yes.

3867. What was the amount of the offertory under the old system?—The only thing I can say about it is this——

3868. Do you know what the amount was?—I do not know the amount; but I will say this, that Mr. Kingsford some two or three years ago, before these alterations were instituted, announced that he had plenty of money from the offertory to provide for the visitors of the district.

3869. You do not know what the amount was; you cannot draw any comparison between the amount under the old system and under the new?—I know it has immensely diminished.

3870. How do you know that?—I have forgotten the figures, but I have been told what they are.

3871. What are your means of knowledge? Were you churchwarden under the old system?—No.

3872. How do know anything about what was collected under the old system?—I have seen some figures drawn up by the present churchwarden.

3873. Under the old system?—Yes.

3874. I am speaking now of what it was before the present clergyman came. Do you know (perhaps you do not, and if so, say so,) what the amount of the offertory was before the present clergyman came?—Not before the present clergyman came. The present clergyman came in 1861. We have had three years of the old system with our present clergyman.

3875. Do you know what the amount of the offertory was between 1861 and 1863?—I cannot give you the figures.

3876. What were the number of celebrations under the old system, if I may so speak?—Once every month and on the greater festivals.

3877. How often on every Sunday?—Two celebrations on every Sunday.

3878. That is to say, once every Sunday in the month?—Two celebrations, morning and mid-day.

3879. How many celebrations are there now?—There are the two celebrations on the Sundays and feast days, and besides, there is a celebration every Sunday and saint's day when there are a sufficient number of communicants.

3880. At what hour in the morning?—Eight o'clock.

3881. Do you ever attend?—No; I never attend it.

3882. You do not know what number of communicants there are, of course?—I have had the figures given me by the churchwarden, from his book.

3883. It is a question which came before the Court of Arches a short time ago?—Yes.

3884. Where do the poor sit in your church?—A part of them sit in front, close to the Communion rails, and a part of them sit at the back of the church. A part of them sit in the back rows of the gallery.

3885. The pews are all let, are they?—The pews used to be all let.

3886. They are all to be let now?—Yes.

3887. (*Bishop of London.*) As to the offertory, do I understand you to say that in the first three years it was sufficient to pay for the district visitors?—Yes.

3888. How do you know that?—Mr. Kingsford announced that it was sufficient.

3889. It is not sufficient for that now? Has he announced that?—I have not heard him announce it, but I hear it is not.

3890. Is it mere hearsay?—It is mere hearsay of course. It is hearsay from the persons whose business it is to know.

3891. You are a barrister, I think?—Yes.

3892. And a member of Trinity College, Cambridge?—Yes.

3893. You have attended services at the Temple?—No, I have not.

3894. At Trinity College Chapel?—Yes.

3895. Is there any important difference between the services now to which you object, and that which is used at Trinity College Chapel?—Yes.

3896. In what respect?—Of course the position of the priest at Communion table is different.

3897. Is the mixed chalice used?—The mixed chalice was used at St. Thomas's. I do not know whether it is used now or not. Another difference between the two services is that the prayers are intoned and not read. Sometimes it is more intelligible than at others, but I have been in the church when I could not understand what was being said. At Trinity College, of course, the prayers are read quite distinctly.

3898. Are they not intoned?—They are not.

3899. In the changes that were made about the Communion table and the chancel, were they made according to any model with which you are acquainted or any system you have read of?—I compared what I knew of these changes with what was directed in the Directorium Anglicanum, and I found that in almost every particular they were identical.

3900. The Court has decided and set everything right, has it not?—The Court has altered some things. The whole matter was referred to Archdeacon Sinclair, and many things, he thought, were not worth the expense of altering. He said they were objectionable in themselves, but not so objectionable that it was necessary to alter them.

3901. Has the decision of the Court given satisfaction to the parishioners?—It has not done us much good.

3902. You are much where you were?—We are almost entirely where we were. What we wanted was to have the services put so that we liked them.

3903. Did you bring that before the Court?—We had no means of doing so.

3904. Why did not you bring them before the Court?—We brought the whole case before your Lordship, and you suggested that the thing which had

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been manifestly done illegally was the altering of the church.

3905. You thought it was not wise to go into court unless you were sure to win?—We thought it a doubtful question, and that it would involve a good deal of expense.

3906. You have read the rubric as to vestments which has caused a good deal of trouble?—Yes.

3907. That does not affect your case in the least, does it?—No.

3908. So that no alteration or improvement of that would at all help you out of your difficulties?—No, certainly not.

3909. Do you conceive then that such difficulties are altogether irremediable?—If some one or other had authority to decide between a clergyman and his parishioners as to how the service shall be conducted, and had power to enforce that, the difficulty would be met.

3910. You mean to prevent changes being introduced at the arbitrary will of the clergyman?—Yes.

3911. Against the will of the congregation?—Yes, or, under some circumstances, against the will even of a minority of the congregation.

Adjourned to Monday at Twelve o'clock.

Jerusalem Chamber, Westminster, Monday, July 15th 1867.

PRESENT:

ARCHBISHOP OF CANTERBURY.
ARCHBISHOP OF ARMAGH.
EARL STANHOPE.
EARL OF HARROWBY.
EARL BEAUCHAMP.
BISHOP OF LONDON.
BISHOP OF OXFORD.
BISHOP OF GLOUCESTER AND BRISTOL.
LORD PORTMAN.
LORD EBURY.
MR. WALPOLE.
MR. CARDWELL.
SIR JOSEPH NAPIER.
SIR ROBERT JOSEPH PHILLIMORE.
DR. TRAVERS TWISS.
MR. JOHN ABEL SMITH.
MR. BERESFORD HOPE.
MR. J. G. HUBBARD.
MR. COLERIDGE.
DEAN OF WESTMINSTER.
DEAN OF ELY.
DEAN OF LINCOLN.
DR. PAYNE SMITH.
REV. H. VENN.
REV. W. G. HUMPHRY.
REV. ROBERT GREGORY.
REV. T. W. PERRY.

THE ARCHBISHOP OF CANTERBURY IN THE CHAIR.

Rev. A. D. Wagner, M.A.

15 July 1867.

REV. ARTHUR DOUGLAS WAGNER, M.A., called in and examined.

3912. (*Archbishop of Canterbury.*) You are, I believe, the incumbent of St. Paul's, Brighton?—I am the perpetual curate of St. Paul's, Brighton.

3913. I believe you have seen certain statements* which Mr. Clay has made in his evidence before us, with reference to your church?—Yes, I have a copy of his evidence in my pocket.

3914. Is there any part of that evidence, which you wish to comment upon or in reference to which you wish to vindicate yourself?—I have written down a few remarks and perhaps it would save time and ensure accuracy if I were to read them.

"It is with regret that I feel compelled to state in reference to Mr. Clay's evidence before the Ritual Commission, a copy of which has been kindly shown to me, that so far at least as it relates to St. Paul's church and to the clergy ministering there, I have every reason to think that it is most inaccurate if not at variance with the truth.

"My reasons for making this assertion are as follows:—

"(I.) I have not the smallest recollection myself of having ever conversed with any young lady, who would exactly answer to the description which Mr. Clay has given of the nameless heroine, if I may so term her, of his romance, nor has my curate Mr. Gibson. Mr. Payne, the other curate of St. Paul's, is now absent, and I have been unable to communicate with him, but I am quite sure from what I know of him that he would think more severely than I should of any person joining the Church of Rome, and that he at least cannot be the clergyman intended. There is no one else but we three who is at all likely to have heard the young lady's confession in the vestry of St. Paul's.

"(II.) Granting even the possibility of my having forgotten, amid the number of persons who have asked spiritual advice of me, a circumstance which occurred between three and four years ago, Mr. Clay's story carries on the face of it positive evidence of careless diction and of inaccuracy of statement, as I will venture briefly to point out: For

"(1.) Mr. Clay professes to relate to the Royal Commission certain facts which 'have come 'under his notice in the visitation of sick 'persons.' But his own words almost immediately following show that the story in question does not in the least correspond to this description, for he states how he came to know of it, *i. e.*, he received a letter from a stranger who was then living in London. It was not, then, 'in the parochial visitation of the sick' that this 'fact' came under his notice.

"(2.) He says that the lady in question, in one of her attendances at a 'highly ritualistic church' formed the acquaintance of one of the clergy, and was invited to conversation in the vestry. Whatever may be thought of the felicity of Mr. Clay's description of St. Paul's church, on which, as being a mere matter of opinion, I offer no comment, I am quite sure that neither I myself, nor any of the clergy of St. Paul's, would have travelled out of our way to enter gratuitously into conversation with a lady personally unknown to us, unless she had herself asked us for advice, or had expressed some wish to speak to us. This may seem, and really is, a very small matter, but as the whole story from beginning to end is related in such a way as to represent us in the most odious light, I think I am justified in drawing attention to it.

"(3.) I am very confident that I have never said to any one seeking my spiritual advice that there were for him or her 'but these two

* A copy of questions No. 3093-3098, by order of the Royal Commission, had been sent to Mr. Wagner.

alternatives, either infidelity or the Roman Church,' for such is almost the exact opposite of my religious belief. I consider infidelity to be no alternative for any doubting Christian to adopt. Rather I look upon it as most detestable folly, and as wicked rebellion against Almighty God, and therefore I feel quite sure that I never made the silly observation imputed to me by Mr. Clay, nor as a matter of fact have I ever advised any person to communicate with a Roman Catholic priest in London or elsewhere for the resolution of his or her religious difficulties. Had I ever given such advice to any one seeking my counsel, I feel sure I should have recollected it.

"This is all that really concerns myself or the clergy of St. Paul's. I leave the refutation of the rest, as, for instance, Mr. Clay's statement that a Roman Catholic priest made it a *condition* of admission into the Roman Catholic Church that the person so admitted should keep the matter a secret, to common sense, and to those whom it may more immediately concern."

3915. How long have you been perpetual curate of St. Paul's, Brighton?—I was appointed to it in January 1850.

3916. Have you made any changes in the ritual since you came there?—There have been some changes since the church was opened. In the first instance there was no service on week days, and there was a Communion only once a fortnight. The choir at that time were not in surplices.

3917. Will you state what addition you have made to the services, as to the celebration of the Holy Communion, or anything with respect to ritual?—At the present time there is a celebration of the Holy Communion three times on the Sunday, and once on every week day. There are two evening services, one in the afternoon and the other in the evening. The last is an addition. The choir are in surplices.

3918. Have you any processions?—On great festivals the clergy walk into the chancel, in order, in surplices.

3919. Singing or chanting?—Sometimes singing a psalm or hymn.

3920. Are there any banners?—No.

3921. What is the number of your communicants on the great festivals and on ordinary Sundays?—On Easter Day the largest number we have had has been about 663. I think that was the largest.

3922. That is, in the three celebrations?—It was in four celebrations. On Easter Day we have an early celebration at five o'clock.

3923. What is the number on ordinary Sundays?—From 170 to 200. There were 170 yesterday, and probably there would be 30 or 40 more when the town is full.

3924. Is the service intoned?—Yes, when there is any clergyman who can do it. I cannot myself intone.

3925 What hymns do you use?—"Hymns Ancient and Modern," and "The Hymnal Noted." The two are bound up together.

3926. Do you introduce any hymn during the celebration of the Holy Communion?—No, none whatever.

3927. Have you a choral celebration sometimes?—On the Sunday, the Gloria in excelsis, the Creed, and the Sanctus are sung.

3928. Do you use the vestments?—No, not at the present time.

3929. In consecrating the elements where do you stand?—In the front of the altar.

3930. Do you offer all the prayers in the Holy Communion in that position?—Yes, the whole facing east.

3931. Including the prayer for the Church militant?—Yes.

3932. Do you use incense?—No.

3933. Do you use the mixed chalice?—Yes.

3934. Do you use lights?—Yes.

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3935. Will you tell me what lights you use and when you use them?—There are two lights. They are not on the altar but close to the altar. They are lighted at the celebration of the Holy Communion.

3936. Are they lighted at any time when they are not wanted for light?—Yes, they are always lighted at the Holy Communion.

3937. How many does your church hold?—About 1,200.

3938. At what services is it quite full, and at what services is it not quite full?—It is quite full at 11 o'clock in the morning and at 7 in the evening. It is not full at the other services; at these only a small number are present.

3939. You have services every day?—Yes.

3940. What number have you in the morning?—Does your Grace mean at the celebration of the Holy Communion, or at morning and evening prayer?

3941. At the celebration of the Holy Communion?—There are on the average about eight or ten communicants, and perhaps there may be five or six other persons. I should think the average would be sixteen or seventeen persons in the church, and about eight or ten communicants.

3942. Then you encourage persons to remain although they do not communicate?—Yes, I have done so.

3943. You encourage it?—Yes, I have often preached about it and begged them to do so.

3944. May I ask your reason for so doing?—I believe the Holy Eucharist to be the great act of Christian worship, the sacrifice of the New Covenant, and therefore every Christian ought to participate in it, and join with the priest in offering it to God.

3945. Is the offertory collected every day?—There is an offertory at every celebration of the Holy Communion, and at the morning and evening service on Sunday. There is an offertory at every service on Sunday.

3946. What does it amount to in the course of the year?—I think last year the offertory at St. Paul's was about 1,800*l.*

3947. What is that devoted to?—It is partly devoted to the payment of the church expenses, and the clergy, and partly to the relief of the poor.

3848. By "the clergy" do you mean some of the curates?—I have seven curates.

3949. Therefore the stipends of some of those curates are paid out of the offertory?—The pew rents and the offertory are all thrown into one common fund, and the curates are paid out of the joint fund, as are all the expenses of the church.

3950. What is the average number at the week day morning service?—I should think about 80, or from that to 100, would be an average morning congregation, and about the same in the evening. It of course varies very much, sometimes being a great many more, and sometimes less.

3951. What is the population of your district?—There are about 10,000, I think, in the district; then there are three other churches, temporary churches, all in the same district.

3952. They are a species of chapel of ease?—There is a clergyman for each one of them.

3953. He is not an independent incumbent?—No, I have no legal district, it is only a conventional district.

3954. The whole 10,000 constitute a conventional district?—Brighton is all one parish, and the vicar assigns certain portions of it for convenience to different clergymen, but it might all be changed at his wish.

3955. Therefore it is useless to ask you whether your congregations consist principally of persons from your own district?—It is impossible to say. There are a great many who come out of it, but they come

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from all parts of Brighton, and persons in my district go to other churches. The parochial system may be said to be extinct in Brighton.

3956. How are the alms to the poor, derived from the offertory, distributed; are they confined to your own district?—I divide them; they are partly given to the clergy and partly to the district visitors, and there is a large sum given to the support of St. Mary's hospital, which may really be considered as alms given to the district. Between 300*l.* and 400*l.* a year is given in that way. There are special offertories, on particular days, for that purpose, and the people know beforehand that the alms will be devoted to that.

3957. What is St. Mary's hospital?—It is a charitable institution, partly a penitentiary, partly an orphanage, and partly a nursery for poor children, and a school.

3958. I rather collect from your evidence that the alms are distributed in your own district?—Entirely. I give 50*l.* a year out of the alms to the vicar of the parish to do anything he likes with, and the rest is distributed by me.

3959. As far as concerns the poor it is confined to the poor of your own district?—Exclusively.

3960. You stated just now that you had seven curates, and as regards Mr. Clay's allegations you answered for two curates; can you answer for all the seven?—Four of them are not working in St. Paul's. It could not have happened to them. Mr. Gibson, Mr. Payne, and myself are the only three to whom it is at all likely to have happened. Of course I could not positively say so, but I feel as certain as possible that I am the person referred to by Mr. Clay. I am constantly in the church, and therefore any person who is wishing to speak would probably speak to me. I am there three or four days a week regularly for the very purpose of seeing people who wish for advice, or for hearing confessions.

3961. (*Mr. Beresford Hope.*) You have not told us the number of the communicants at your dependent chapels or churches?—There is a celebration of the Holy Communion every Sunday in each of them.

3962. At what hour?—I must go through them all; they vary.

3963. Generally are they 11 o'clock Communions or early Communions?—At one church they are alternately at half-past 7 o'clock, and at 11. At another there are two, one at eight and the other at 11.

3964. What have you observed as to the attendance of the poor at those early Communions? Do you get them there?—The poor who do communicate at all almost always go to the early Communions.

3965. The hour suits them?—The earlier the better. I have a Communion at half-past 6 on Sunday, and almost all the poor who do communicate come to that in preference to any other service. It is almost entirely poor people or servants at that hour.

3966. I suppose the length of the ordinary Sunday service also deters them?—It would interfere with their day's work.

3967. The length of an ordinary morning service and Communion following deters the poor?—I cannot say what is the reason, but they do, as a matter of fact, come to the earliest Communion that we have.

3968. They like an early hour?—Those who are communicants, I think, do.

3969. You think they come to an early Communion as readily as they would to an evening Communion?—I never tried an evening Communion, so I cannot say.

3970. Have you any separate litanies?—The litany on Sunday afternoon is said separately; the evening service follows it a few minutes afterwards.

3971. You never have it on a week day?—Not now; I used to have one separately.

3972. You have not told me the average attendance at the Sunday Communions in these churches or chapels?—In one of them it is about 30, in another about 20 or 15, and in another about 12.

3973. You have three such churches or chapels?—Yes.

3974. You did not include them in the estimate you gave his Grace?—No; they are quite separate.

3975. They are the upper and middle classes who attend the Communion in the middle of the day?—Yes, I think so.

3976. Have you any staff of district visitors?—Yes, there are some district visitors. The whole district is mapped out, but unfortunately there are often several districts vacant.

3977. (*Archbishop of Canterbury.*) You said that the vestments were not used at the present time; have they ever been used?—About eight or nine years ago I used them for about a year, and then the bishop wrote to me expressing his annoyance at it, and begged me to discontinue it, which I did, and have refrained from wearing them since, expecting a legal settlement of the whole matter. I have never raised the question since.

3978. What did your congregation think of your dropping them?—I should think that many of them must have been very sorry about it; many of them wished for them very much; but I have repressed any such expression of feeling as much as I could. I have no doubt that if I were to introduce them to-morrow they would be very glad to see them restored.

3979. (*Rev. W. G. Humphry.*) Do you use coloured stoles?—Yes.

3980. Do you change the colours with the season?—Yes.

3981. Do you change the stole in baptism?—I do not always do so. Do you mean during service?

3982. In the course of the service?—No.

3983. (*Archbishop of Canterbury.*) You spoke of confession; I think you acknowledge you practise confession?—Yes; I am always at the church for three days a week during certain hours for the purpose of hearing confessions, or of giving spiritual advice, as the case may be.

3984. Have you a confessional?—No, I hear them in the vestry.

3985. Do you require them to confess periodically—I do not require anybody to confess. It is quite voluntary on the part of everyone.

3986. Do you exhort them to confess?—I have spoken of it as a great spiritual blessing, and advised people to confess.

3987. (*Mr. J. Abel Smith.*) Are penances imposed?—Whenever a person makes a confession, of course there is always some penance enjoined; it may be saying a prayer. It usually would be saying some one or two prayers. It would be one's duty to impose some penance or other.

3988. (*Mr. Beresford Hope.*) Do you impose any penance involving corporal pain?—It is not, perhaps, a question one ought to speak about. I have never myself, certainly, imposed any such penance, but I cannot say as to others.

3989. (*Earl of Harrowby.*) What form of absolution do you use?—The one in the Visitation of the Sick.

3990. (*Mr. J. Abel Smith.*) Do you always wear a surplice when you receive confession?—Always, and a stole.

3991. (*Archbishop of Armagh.*) Are you authorised by any rubric to use the form of absolution to which you have referred?—I conceive so. I could not at the moment say. Is not there some direction that that form of absolution is to be used in private confessions?

3992. In the first book of Edward the Sixth, but not in the second. It was purposely left out?—Its mention in the first book would indicate the practice of the Church, I suppose.

3993. (*Earl of Harrowby.*) I think you said that in the service of the church in addition to "Hymns Ancient and Modern," you used another book, "The Hymnal Noted;" does that contain a litany to Jesus?—No, it does not. There is a small appendix besides,

containing a few hymns, in which it is. There are really three parts.

3994. You do not employ that litany to Jesus?—No, not in the service of the church.

3995. Do you recollect a hymn in that book in which are these lines—

"Faith of our fathers"—

invoking the faith of our fathers,

"Faith and prayer
Shall win our country back to Thee"?

—I think that is in our hymn book.

3996. What do you understand by that, that our country is to be won back to the faith of our fathers?—The hymn never has been used at St. Paul's. I believe it is in the book, but it never has been used. I do not recollect any occasion on which it has been used. I have not the slighest objection to answer the question. I think England has fallen away very grievously from Christianity, and one may very much wish that it should be restored again.

3997. You do not think "the faith of our fathers" means the Romish Church, and that we are to be won back to that?—I suppose it means that we shall be won back to the Catholic faith, which the Athanasian Creed says unless we believe we cannot be saved. England has grievously fallen away from that in many points.

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3998. (*Rev. T. W. Perry.*) With reference to the question that his Grace asked you just now about your other curates—Mr. Clay's statement is, that the fact which he referred to occurred between three and four years ago; have the other assistant curates, to whom you have not referred, come to you since that time?—Most of them have come since that time.

3999. Was any one of them there at that time?—No, I do not think so.

4000. What, as far as you know, has been the effect on the tradespeople in Brighton of the services at St. Paul's? Have any prejudices that they had been removed? Do they attend in any number?—My impression is that there is much less prejudice against it than there used to be; at one time it was extremely unpopular, but I do not think it is so at this moment.

4001. Of what does your choir consist; is it a voluntary choir?—Entirely so, all but one or two.

4002. What sort of persons are the young men in the choir?—Tradesmen's assistants, drapers' assistants, and young men of that kind; and one is in a grocer's shop.

The witness withdrew.

Adjourned.

Written Evidence in reference to statements by the Rev. A. D. Wagner and J. Deverell Esq.

Rejoinder from Rev. E. Clay in reference to Remarks by the Rev. A. D. Wagner as to part of Mr. Clay's Evidence.

Dear Sir, Brighton, July 25, 1867.

I have the honour to acknowledge your letter of the 23rd, and its enclosure of Rev. A. D. Wagner's evidence. You request me to "send in writing any re-"joinder" I may desire to make.

i. I beg to say that in my evidence before the Royal Commission I did *not* name the Rev. A. D. Wagner as the clergyman who conversed with and confessed the young person I referred to. I distinctly stated I did not *know*, and do not to this day know, the *name of the clergyman* who addressed her.

ii. Whatever may be the worth of Mr. Wagner's criticism upon the "careless diction" and "inaccuracy of statement" which he says characterises my evidence, (mine being vivâ voce, his carefully prepared in writing,) I do again thus solemnly reassert the truth of the statement I made of this case before the Commission.

I solemnly declare, that as far as I can recall the facts and conversation, every word of the facts I mentioned were true. They were indelibly impressed on my mind and memory.

The letters were in my possession till lately, and my fear is that I destroyed them some nine months ago when moving my desks and books. I also have a vivid recollection of a personal interview with father, mother, and daughter.

It is impossible I could have been mistaken.

I do not attempt to account for Mr. Wagner's oblivion or ignorance of the case.

He admits "the possibility of having forgotten" it "amid the number of persons who have asked spiritual "advice of him"; and that he attends St. Paul's church *three or four days a week regularly for the very purpose of "hearing confession."*

Whether Mr. Wagner was or was not the confessor and director, or one of his clergy past or present, I have not affirmed, not having evidence of such fact; but the statement made by me of what occurred to the young person, I repeat again, was related to me as having taken place in St. Paul's church, Brighton.

I have the honour to be, Sir,
Your faithful servant,
Edmund Clay.

W. F. Kemp, Esq.,
&c. &c.

Comments by the Rev. E. T. Richards upon the Evidence of John Deverell, Esquire.

2413.—Mr. Deverell's "short summary" refers to so many things in the history of church matters in the parish of Farlington during the last 23 years, that it becomes necessary, for the justification of my conduct as rector of the parish, to give some additional details. These details will, I believe, set Mr. Deverell's statement in an intelligible and true light.

I am glad of the opportunity of correcting the evidence,* but regret that matters of a personal character should have occupied so large a portion of his statement.

As long ago as 1826, it appeared to be a matter of first importance to have a chapel of ease at Purbrook, which is two miles distant from the parish church of Farlington, and contained a population of nearly 300 out of an other wise widely scattered population of 790. The attempt to get one built failed through want of sufficient means.

In 1830 a site was offered, but before the plans could be matured a proposal to build a church at Waterloo, one mile distant from Purbrook, and just beyond the boundary of the parish, stopped all immediate prospect of building one in Purbrook.

In 1839—which was about the time that Mr. Deverell came to reside in the neighbourhood—I mentioned to the Bishop of Winchester my wish to get a church built in Purbrook, but his lordship was of opinion that a second church was not wanted.

It was about this time that I had my first interview with Mr. Deverell, when he immediately introduced the subject of the spiritual destitution of Purbrook, and asked me if I thought "that 400*l.* would be sufficient for the squire of the parish to contribute towards a chapel." (I believe these were his very words.) I immediately replied that if he would guarantee that sum, I would undertake to get a chapel built within a year. Mr. Deverell said, "Oh! there is no hurry—I must build my house first—and then perhaps I shall give a great deal more."

At a convenient opportunity, I renewed the subject, when the conversation turned upon whether the intended

* A copy of questions No. 2413–15, 2418, 2420, and 2486 had been sent to Mr. Richards by order of the Royal Commission.

building should be *consecrated*, but Mr. Deverell maintained that it should be used in the double capacity of a chapel and a schoolroom, "because," he said, "if it does not answer, it may be converted to any common or profitable purpose, and there will be no loss of investment," or words to that effect. I insisted upon consecration as a *sine quâ non*, and Mr. Deverell declined to move further in the matter. This is what Mr. Deverell refers to when he says (2414) that the rector "observed to him several years ago, 'Do you think that I would do duty in an unconsecrated building?'"

Upon another occasion of my asking him to sell, he offered to give a site, but immediately added a condition upon which he said he had consulted, and had the concurrence in opinion of, Archdeacon Wilberforce, the present Bishop of Oxford, that the patronage of the intended chapel should be vested in the bishop of the diocese, and not in the rector of Farlington.

The real cause of Mr. Deverell's leaving his parish church will be found to partake more of a personal character than of a church question.

In his charge of September 1841 the Bishop of Winchester requested his clergy to preach sermons simultaneously during the next Advent season in behalf of the Diocesan Church Building Society, and at the same time strongly recommended for their perusal the charge of Archdeacon Samuel Wilberforce. When he had left the church I asked Dr. Dealtry, the Chancellor, if the Bishop meant to recommend the adoption of the offertory, which was mentioned in the Archdeacon's charge. He said he would ask the Bishop, and wrote that evening from Alverstoke Rectory to tell me of his lordship's sanction, with the proviso that in "reading the offertory . . . . . you will probably read also the prayer for the whole state of Christ's Church militant." During the following Advent I preached the sermon for the Diocesan Church Building Society, and announced my intention of raising a fund by means of the weekly offertory for the purpose of building either a church or schoolroom, or both, in the village of Purbrook. I quoted in that sermon the words of the Homily, "they builded, decked, and trimmed up their own houses, and suffered God's house to be in ruin and decay," &c. I had used the same words in a former sermon before Mr. Deverell came into the parish. Mr. Deverell had regularly attended his parish church of Farlington up to this day, when, on leaving the church, he said to his wife—I will give his own words, proclaimed to the famous vestry of March 1856, which is referred to in evidence (2414) "As I was leaving the church, I said to my wife '. . . . Mr. Richards has preached at me; we can never enter this church again.'" He has kept his word to the letter, as far as regards his attending the *services*.

In 1842 a site was obtained. It was conveyed to the Church Commissioners in 1849, under 58 & 59 Geo. 3, as the Act under which the chapel was to be built, and that Act expressly reserves to the rector those rights of which the Act 8 and 9 Victoria, which the Commissioners *compelled* me to adopt, has deprived me.

In 1843 the foundations of the new church were laid, and when, in the month of June, I wrote to the Bishop, informing him of my intention of "attaching it, either as a chapel of ease, or as a district church, to Farlington, according to the circumstances that may then" (when built) "exist to guide us," the Bishop replied that "as at present advised," he disapproved of the site, and that no church was wanted there at all. (Mr. Deverell says that the rector and patron of the parish did not coincide with *him*." I had not asked his opinion for three or four years—since the time he declined to co-operate. I suggested that the rural dean should report upon the site, but the Bishop declined the interference. The work was accordingly suspended for more than a year. At length the Bishop gave his consent, upon the condition that the church should "be built entirely out of funds supplied by me or my personal friends."

The church was ready for consecration in 1850, when Mr. Hayes, at the recommendation of a mutual friend, was nominated by me to the Bishop to serve the church. He came to reside near Purbrook, although the church was not yet consecrated, and became acquainted with his neighbour, Mr. Deverell.

I will now answer severally such points in Mr. Deverell's evidence as seem to me to require a supplementary explanation.

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1. Mr. Deverell says (2413), "From causes which I will explain differences arose between Mr. Hayes, the rector, and the Bishop. Mr. Hayes said, 'I understand you are not all very united in your church views here; I come for the sake of peace, and if any difference arises, I shall refer it to the Bishop.' The rector and patron said, 'I shall have the reference made to me.' Upon this Mr. Hayes resigned, and gave up the charge."

1. My answer is, that Mr. Hayes agreed that it would be right to carry out in Purbrook Church the Rubrics of the Prayer Book, and five points were specially noted,—Daily Service; The Offertory; Baptism after the 2nd Lesson; Catechising after the 2nd Lesson at Evening Prayer, and Observance of Feasts and Fasts.

After some months' residence at Purbrook, Mr. Hayes, without any previous intimation of a change in his opinions, wrote that he thought it right to inform me that in case a difference of opinion should hereafter arise between him and his parishioners respecting the offertory, he should feel it his duty to appeal to the Bishop, and abide by his decision. I maintained, in the words of my unanswered letter to the Bishop (5th May 1852), that—

I considered the Prayer Book express, the point important, and the Bishop not endued with any power to dispense with what is "not contrary to anything contained in this book" of Common Prayer, "having also, with your Lordship's express sanction, through the late Dr. Dealtry, commenced it in my own church ten years ago, and continued it ever since, so that there could be nothing new or startling to the congregation of Purbrook." Mr. Hayes simply demurred to my opinion, and resigned, informing the Bishop of what he had done.

2. Mr. Deverell says (2414), "For four or five years there was a difference of opinion between the Bishop and the patron as to the incumbent being at liberty to follow the counsel of his Bishop if at variance with the directions of the patron."

2. The Bishop hesitated to consecrate, although I twice wrote to explain that the opinion which I had expressed to Mr. Hayes was founded upon my interpretation of the law of the Church. I got no answer for five long years, when at the instance of my churchwarden, Captain Aldham, R.N., an opening was made for my addressing the Bishop again. I then submitted to the terms insisted on by the Bishop, viz., "that I should abstain from pledging my curate or substitute to any particular course in the case supposed," and I added, "that all along it had been very far from my wish to write or act in a spirit of opposition to his lordship." The Bishop concluded his correspondence by writing (2nd February 1856),—

"I may truly say that while adopting myself the course which I considered my duty imperatively required, I am not conscious of having entertained the least unfriendly feeling towards you, so, on the other hand, have I never thought that there was anything intended personally against myself in your own line of conduct; nor have I had any cause to complain of the manner in which you maintained your views, although I could not agree in respect to them."

3. Mr. Deverell says, "The Bishop said, 'If you can get the consent of the parishioners to have it made a chapel of

3. A few days before the vestry was held—it was convened in the usual legal way—resident ratepayers, repre-

ease . . . . . I cannot resist it. But you must get the vote of a vestry.' . . . . . A vestry was convened with unusual speed. . . . . A division took place in the vestry. . . . . I had 74 votes, and the rector had 14.

4. Mr. Deverell says, "I went to the Bishop . . . and said, 'Here is my proposal to build and endow a Church.' He said, 'I will endorse that proposal.' The Church Commissioners were then sitting, and I carried in the proposal, sanctioned by the Bishop. The Bishop said, 'He must either have Purbrook Church consecrated, or your offer will be accepted.' I corresponded with the Bishop, and in 1855 this Church was at last consecrated."

5. The Bishop also took off the communion cloth, which he considered too gaudy; there were also some candlesticks, and these he required to be removed. I believe . . . there was a super-altar.

senting more than 50 votes, expressed to my curate, Mr. Winwood, to Captain Aldham, my churchwarden, and to myself, their readiness to attend the vestry, and vote for opening the church, to be under my control as a chapel of ease. All (not including Mr. Deverell's immediate dependants, with whom we did not interfere,) seemed to be unanimous. There was no surmise of any opposition, except a lurking fear that Mr. Deverell, who invariably opposed me, might thwart at last what we thought so nearly accomplished. But to my surprise, I was informed the night before the vestry, that Mr. Deverell's emissaries had been round the parish and induced the voters to come forward and take his side for a "District Church." Nobody knew the meaning of the word "*District*"—it was the first time it had been mentioned. The vestry took place, when Mr. Deverell, as—to use his own words—"one of the leading parishioners, I may say, the leading parishioner," obtained the majority for a district. There were many of these 74 votes given by persons resident six miles distant from the parish—some who never attended any place of worship. There were women brought up to vote, and labourers of Mr. Deverell, who, on account of their poverty, had never paid rates before, the collector having been placed at the churchyard gate for the purpose of receiving the rates. Moreover, these voters had all been invited to dine at the public-house to which the vestry was adjourned, and rabbit-shooting was promised to the men the next day. To show that the votes of the vestry did not represent the real feeling and wishes of the inhabitants of Purbrook, a memorial to the Bishop, written spontaneously by one of the poorest, and immediately responded to three or four days after the vestry, by almost every one in the district, is here given —a *literal* copy. It speaks the unforced feelings of those amongst whom my principal parochial work had been exercised for so many years.

"My Lord,

"We, the undersigned, of the vilage of Purbrook, do feel disappointed at the prospect of haveing our Church withheld from us. we feel the disappointment the more keenly from being led to suppose we should so shortly have had the pleasure of seeing it opened to us. could your Lordship come amongst us your Lordship would see how much the Church is wanted, being in the vilage, and the Parish Church quite at the extremity. Two miles, my Lord, is a long distance for the aged and infirm, with a long hill to climb, the consequence of which keeps many from Church who would be very thankful to go.

"wishing to be where for many years under our true and faithful minister, who have always been kind towards us. he still wishing to continue his kindness by trying his best efforts to have the gospel preached to us at our vilage Church.

"most humbly beging your Lordship to pardon this intrusion, & praying your Lordship to carry out your Lordship's intention of condescending to come and consecrate our Church of ease to Farlington, we remain, my Lord, your Lordship's most humble and obedient servants."

4. I was not aware, before I read this evidence, that the Bishop had endorsed Mr. Deverell's proposal *previously* to its being laid before the Church Commissioners, for his Lordship had *wished me success* when he told me to convene a vestry, because he could not *legally* consecrate without the consent of the parishioners.

Mr. Deverell's alleged correspondence with the Bishop seems to account for the rejection by the Church Commissioners of my earnest protest against the injustice about to be inflicted upon me and that portion of my parishioners, which was the mainspring of my parochial work.

After a long and fruitless endeavour to induce the Commissioners to reverse their decision as to the district, or to state the reasons for what they were doing, after my request to be allowed to appear before them in person (as it now appears that Mr. Deverell had done when he had the privilege of "carrying in his proposal" to the sitting Commissioners), had been rejected without any reason being assigned, I appealed, as a last resort, to my Bishop, in the hope that his influence would be able to prevent the injustice of removing from me the mainspring of my parochial work, which was about to be inflicted. The Bishop's answer was that "the subject had undergone the fullest consideration, and the more fully I have examined it, the more fully I have been confirmed in the opinion that a district should be assigned," &c.

5. On the day of consecration, March /58, the Bishop sent for me to speak about the churchyard fence, which he had been informed was in an untidy state. Mr. Sumner, the chancellor, then entered, and told him that there was an embroidered green silk covering for the altar, and candlesticks (there was no super-altar), when his lordship informed me that both the embroidered green silk covering and the candlesticks were "contrary to the judgment."—

I thought differently,* but the Bishop persisted in his opinion, and ordered the Chancellor to have them removed. He then selected a brown cloth table-cover, highly embroidered with many-coloured flowers, from the drawing-room of his host, and ordered it to be placed on the altar. The rejected green silk has the frontal embroidered with flowers of gold thread; it had been borrowed from Mr. Keble, and was probably seen by the Bishop when he re-opened Hursley Church, after its restoration in 1846.

6. Mr. Peel was nominated . . . I went to him by the Bishop's order (I was then churchwarden of Purbrook) . . . He was then at the rector's house, and I presented him with a memorial, signed by nine-tenths of the parishioners . . . 2418 . . . That memorial was . . . presented by me. He said, "I will not receive it." I put it down on the chair in the rector's presence. Mr. Peel threw the address down on the carpet. I picked it up, and was then shown out of the room. This is a plain, unexaggerated statement.

6. Mr. Deverell told Mr. Peel that the memorial had been signed at a public meeting convened by him in *his* schoolroom. It appeared, however, that Mr. Deverell had returned home on Monday afternoon, June 21, the very day on which the memorial was signed, and the day after Mr. Peel had read himself in . . . and immediately sent his emissaries round to the villagers to require their attendance at his schoolroom in the evening . . . the memorial was the result, and when presented to Mr. Peel, rejected upon the ground that it was not a *public* memorial; for Mr. Peel remarked that he had done duty in Purbrook Church on Sunday, and had been in and out of the village and immediate neighbourhood, looking for a house, during the past week, and had heard nothing about this memorial. He handed it back to Mr. Deverell, and in so doing it fell to the ground, on account of Mr. Deverell's suddenly withdrawing his hand. This is corroborated by a letter which I have received from Mr. Peel; he says, "I certainly was not guilty of the discourtesy of throwing it on the floor; it fell, and I perfectly well remember picking it up, and putting it on his hat, which was on a chair. You certainly did not in my hearing tell him to leave the house." Mr. Deverell's angry words, accompanied with violent gesticulation, and the oft-repeated threat, 'You shall hear of this again in the newspapers," were such as to attract the attention of persons both within and without the house.

7. Mr. Peel . . . after a lapse of some months, retired from the scene altogether, and a Mr. Barker was put in. . . . . At the expiration of six months he also retired.

7. The reason for Mr. Peel's and Mr. Barker's retiring was that the Bishop served them with monitions either to reside *within the district*, or resign within a fortnight, and there was no house in which a gentleman with a family could reside.

8. I selected a minister from Gloucester, who had been seven years in one church there.

8. Mr. Deverell announced through a newspaper that he had appointed a minister of the Church of England, from St. Mary's Chapel, Gloucester, to officiate in his church of Christ's Church, Purbrook. The real fact was that he was a preacher in a Lady Huntingdon's meeting house in St. Mary's *Square, not Chapel*, Gloucester.

On being called upon to explain, Mr. Deverell wrote to a newspaper that Mr. Roberts—the Huntingdonian preacher—was "a regularly ordained minister of the Church of England, although not episcopally ordained—the difference being that a regularly ordained minister was a regular minister, and episcopally ordained was one who was subject to Parliament."

9 (2415). Candlesticks, the super-altar, and the vases which the Bishop had ordered to be removed . . . I removed these things, &c.

9 (2415). Mr. Deverell had reported that these articles of church furniture were in use, but while, in compliance with the Bishop's order, he had removed the candlesticks and vases, some one told him that he had not removed the super-altar, when he asked "Which is the super-altar?"

10. To prove that I was a good churchman . . . I went to the parish church, the district church in the morning, and I went to my own church in the evening.

10. Mr. Deverell ought to have added another incident as evidence of his boasted churchmanship. He was not content in attending the parish church at times, but in order to palm off the cheat the better on his ignorant tenants and followers, he went so far as to seek for them by indirect means, through the agency also of one of his Church of England clergymen, the rite of confirmation at the hands of the Bishop of Winchester! This act of profane deceit—most strict secrecy having been enjoined upon the candidates—was happily discovered; the Bishop informed, just in time, after he had entered the church; and the girls from Mr. Deverell's meeting-house at Purbrook were ordered by his lordship to put on their bonnets and leave the church at Fareham.

11 (2420). In what year did you finally absent yourself from the parish church? . . . It was in 1860 . . . at the parish church of Widley.

11. The parish church of Widley has nothing to do either with the parish of Farlington or the district church of Purbrook. Mr. Deverell absented himself from his parish church of Farlington since December 1841. He then attended St. George's Chapel, Waterloo, adjoining this parish, but in the course of years difficulties arose between him and the incumbent, and the incumbent resigning, another incumbent was appointed, whom he afterwards wished to nominate to Purbrook. On account of some fresh difficulties he took refuge in the less congenial parish church of Widley.

12 (2486.) . . . . Farlington Church? Are there any ritual practices there now which you object to?

12. I have already stated the reason why Mr. Deverell did "not attend the services in Farlington Church," viz., because he supposed that I had preached at him. He here

* See the case of Westerton *v.* Liddell.

After what you have heard of how I have been received at Farlington Rectory, and various circumstances that have occurred there, and if I were to tell you all that took place *over the tomb of my wife*, which I do not wish to do, you would see I could not go there. I should rather go nowhere.

gives, amongst other allegations, the reason of leaving Farlington Church, a scene over his wife's tomb. It would be utterly wrong and improper in me to introduce what "took place over the tomb of my wife" into the matter fairly before the Ritual Commission, but as there is so much wrong implied in this oft-repeated, even before a public vestry, and there refuted accusation, I must be pardoned for stating briefly the history of this personal virus. Mr. Deverell erected a tomb without asking permission to do so, and instructed the mason whom he employed to take especial care not to show me the inscription, which both he and the mason knew to be an invariable custom whenever a monument was erected, either by rich or poor. No scene "took place *over* the tomb," but I remonstrated with the mason in my house. To avoid asking my permission Mr. Deverell applied for a faculty to complete the tomb, and was chagrined at being obliged to ask it at last. In connexion with this case is an unfounded complaint about exorbitant fees charged for the vault of this lamented lady, but really I do not feel that I am called upon to enter upon all these personalities. I am quite ready to explain and defend my conduct under all personal collisions with him, but these hardly affect the question before the Commission, which is restricted to an examination of what concerns the ritual of my parish.

The ritual of my parish is, what it has been for years, and just such as prevails in the vast majority of English country parishes. The dilapidated state of the church itself would ill accord with any increased ritualism in respect of the services.

I will conclude what I have to say by summing up briefly under distinct heads the points which are touched upon in the above answers, of which I have evidence in my possession, and which I am ready to produce.

1. The scheme for a new church in the parish at Purbrook was *bonâ fide* on my part.

2. This scheme was opposed by Mr. Deverell on personal grounds, as shown by himself, disliking me because of the alleged preaching at him, the scene "over the tomb of my wife," and the like.

3. Mr. Deverell, on his own showing, was not satisfied that the rubrics of the Prayer Book should be carried out in this church, whereas I felt it to be my duty to take care that in a *new* church more care should be had to the due observance of these rubrics than in the old building had been found practicable. Hence arose a deep-seated opposition on the part of Mr. Deverell.

4. Mr. Deverell has made it appear that he had enlisted the Bishop on his side, who threw all manner of hindrances in the way of the consecration and establishment of the church, and used his influence with the Church and Ecclesiastical Commissioners so as ultimately to *force* from me unfair terms, of which I all along disapproved.

5. The whole of Mr. Deverell's case shows a persistent maintenance of his claim to dictate to me *how* the church of Purbrook should be administered, *not* by the *law* of the Church but by the predilections and tastes of Mr. Deverell, who is practically a Dissenter—a claim which never for an instant could be conceded.

6. The animus of Mr. Deverell is declared by his acts—the acts of a Dissenter, for he has *established* a schism—avowedly setting up a Huntingdonian Dissenter, though calling himself a clergyman of the English Church—that "church" being a meeting-house, and nothing more than a centre of division and *sin*, whereby he has attempted to delude everybody, from the Bishop and Admiral Grey down to the poorest labourer in the village.

7. Nothing *can* possibly justify this, and nothing *approaches* to the justification of it; for Purbrook Church is not an extreme place, and at Farlington there is no "ritual" at all; while at Waterloo and other neighbouring churches there is to be found the *most complete abeyance* of the full requirements of order and law of the English branch of the Catholic Church of Christ.

Most of this portion of Mr. Deverell's evidence may be described as an exhibition of personal feeling against the rector of his parish, and of a strange misconception of the English Church as exhibited in the Book of Common Prayer.

EDWD. T. RICHARDS,
Rector of Farlington, Hants.

APPENDICES.

APPENDIX A.

THE FOLLOWING ADDRESS WAS DRAWN UP IN 1851, AND SIGNED BY TWENTY-FOUR ARCHBISHOPS AND BISHOPS.

We, the undersigned Archbishops and Bishops of the Provinces of Canterbury and York, do most earnestly and affectionately commend the following Address to the serious consideration of the Clergy of our respective Dioceses.

J. B. Cantuar. [*Sumner.*]
T. Ebor. [*Musgrave.*]
C. J. London. [*Blomfield.*]
E. Dunelm. [*Maltby.*]
C. R. Winton.
J. Lincoln. [*Kaye.*]
C. Bangor. [*Bethell.*]
H. Carlisle. [*Percy.*]
G. Rochester. [*Murray.*]
J. H. Gloucester & Bristol. [*Monk.*]
C. T. Ripon. [*Longley.*]
E. Sarum. [*Denison.*]
G. Peterborough. [*Davys.*]
C. St. David's.
H. Worcester. [*Pepys.*]
A. T. Cicestr.
J. Lichfield.
T. Ely. [*Turton.*]
S. Oxon.
T. V. St. Asaph.
J. Chester. [*Graham.*]
S. Norwich. [*Hinds.*]
A. Llandaff.
Auckland, Sodor & Man.

Beloved Brethren,

We have viewed with the deepest anxiety the troubles, suspicions, and discontents which have of late in some parishes accompanied the introduction of ritual observances exceeding those in common use amongst us.

We long indulged the hope that, under the influence of charity, forbearance, and a calm estimate of the small importance of such external forms, compared with the blessing of united action in the great spiritual work which is before our Church, these heats and jealousies might, by mutual concessions, be allayed. But since the evil still exists, and in one most important feature has assumed a new and more dangerous character, we feel that it is our duty to try whether an earnest and united address on our part may tend, under the blessing of God, to promote the restoration of peace and harmony in the Church.

The principal point in dispute is this:—Whether, where the letter of the rubric seems to warrant a measure of ritual observance, which yet, by long, and possibly by unbroken practice, has not been carried out, the Clergy are either in conscience required, or absolutely at liberty to act each upon his own view of the precept, rather than by the rule of common practice. Now as to this question we would urge upon you the following consideration: "First, "that *any* change of usages with which the religious "feelings of a congregration have become associated, "is in itself so likely to do harm, that it is not to "be introduced without the greatest caution. Secondly, "that beyond this, any change which makes it difficult "for the congregation at large to join the service is "still more to be avoided. Thirdly, that any change "which suggests the fear of still further alterations "is most injurious; and, Fourthly, that according to "the rule laid down in the Book of Common Prayer, "where anything is doubted, or diversely taken, "'concerning the manner how to understand, do, and "'execute the things contained in that book, the "'parties that so doubt or diversely take anything, "'shall alway resort to the Bishop of the diocese, "'who, by his discretion shall take order for the "'quieting and appeasing of the same, so that the "'same order be not contrary to anything contained "'in that book.'"

The fair application of these principles would, we believe, solve most of the difficulties which have arisen. It would prevent all sudden and startling alterations; and it would facilitate the reception of any change which was really lawful and desirable. We would, therefore, first urge upon our Reverend Brethren, with affectionate earnestness, the adoption of such a rule of conduct. We would beseech all who, whether by excess or defect, have broken in upon the uniformity and contributed to relax the authority of our ritual observances, to consider the importance of unity and order, and by common consent to avoid whatever might tend to violate them. In recommending this course as the best under present circumstances, we do not shut our eyes to the evil of even the appearance of any discrepancy existing between the written Law and the practice of the Church. But there are many cases where the Law may be variously interpreted; and we believe that we are best carrying out her own principles, in urging you to have recourse, in all such cases, to the advice of her chief pastors.

But, beyond mere attempts to restore an unusual strictness of ritual observance, we have to deal with a distinct and serious evil. A principle has of late been avowed and acted on, which, if admitted, would justify far greater and more uncertain changes. It is this: That, as the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruptions; therefore, whatever form, or usage, existed in the Church before its Reformation, may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition.

Now, against any such inference from the undoubted identity of the Church before and after the Reformation, we feel bound to enter our clear and unhesitating protest. We believe that at the Reformation, the English Church not only rejected certain corruptions; but also, without in any degree severing her connexion with the ancient Catholic Church, intended to establish one uniform ritual, according to which her public services should be conducted. But it is manifest that a licence, such as is contended for, is wholly incompatible with any uniformity of worship whatsoever, and at variance with the universal practice of the Catholic Church, which has never given to the officiating ministers of separate congregations any such large discretion in the selection of ritual observances.

We therefore beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system, to consider the dangers which it involves; to see it in its true light, and to take a more just and sober view of the real position of our Church; whilst, with equal earnestness, we beseech others who, either by intentional omission, or by neglect and laxity, may have disturbed the uniformity and weakened the authority of our prescribed ritual, to strengthen the side of order by avoiding all unnecessary deviations from the Church's rule.

Such harmony of action, we are persuaded, would, under God's blessing, go far towards restoring the peace of the Church. This happy result would more clearly exhibit her spiritual character. The mutual relations of her various members would be more distinctly perceived, and our lay brethren would more readily acknowledge the special trust commanded to us, as stewards of the mysteries of God, "for the

"edifying of the body of Christ." They would join with us in asserting, and, if need be, defending for themselves, as much as for us, the true spiritual freedom of the Church. They would unite with us in a more trustful spirit, and therefore with a more ready will, in enlarging her means and strengthening her powers for the great work she has to do amongst the swarming multitudes of our great towns at home, and of our vast dominions abroad; and that Church which has so long received from the hands of God such unequalled blessings, might continue to be, yea and become more and more, "a praise in the earth."

March 29, 1851.

EXTRACT from a Pastoral Letter to the Clergy of the Diocese of Exeter, on the PRESENT STATE of the CHURCH. By HENRY, LORD BISHOP of EXETER.—Published by John Murray, Albemarle Street. 1851.

Address of the Bishops.

Having thus gone through the principal doctrinal matters, to which our attention has recently been called, I must not omit to say a few words in respect to ritual differences.

It was my misfortune to be unable to concur with the great majority of the Bishops in an Address which they have set forth on this subject to the Clergy of their Dioceses. If ritual differences were the principal matters which at present cause divisions amongst us, I should fully recognise the fitness of such an united effort to produce harmony.

But is this the fact? Is it not rather true that differences on incomparably higher matters, grave questions of doctrine, are those which really interfere with the unity and peace of the Church?

Is it then accordant with the true dignity—or even very manifestly consistent with the first duty—of Bishops, to close their eyes, and seal their mouths, against the daring violation of an article of the Creed, and to look at nothing but little ritual irregularities?

These are matters which, so far as they may transgress the laws of the Church, ought, in my opinion, to be dealt with by every Bishop in his own diocese; for they cannot be dealt with justly or effectively without looking to the specialities of every particular case. When, therefore, zeal for "the faith once delivered to the saints" was insufficient to draw from us a declaration of our adherence to Catholic truth in the great article of "One Baptism for the remission of Sins," and of our determination to stand by the plain, dogmatic teaching of our Church, that "the inward and spiritual grace" of that sacrament is "a death unto sin, and a new birth unto righteousness,"—I deemed it little short of mockery to put forth an united address to our clergy, praying them to submit to us, as doubts, these small matters, many of which do not seem to them to be doubtful at all.

Neither could I join in "entering a clear and unhesitating protest against the principle, that as the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruptions, therefore whatever form or usage existed in the Church before its reformation may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition."

To this principle (making reasonable allowance for the terms in which it is expressed—not by those who profess, but by those who condemn it) I am disposed to ascribe much of weight and justice. Where any office in the prescribed ritual, though not in express words, yet in its plain spirit, or according to the analogy of the service-book in general, rejects an ancient usage or practice, which it may be attempted to engraft upon it anew, there I should think the attempt unreasonable or culpable.

But where no prohibition, expressed or implied, and no reason drawn from the particular office, or from the general tone and nature of our Liturgy, is opposed to the introduction of a Catholic usage practised before Edward the Sixth's reign, I am not prepared to say that such a thing is always improper—much less merits the reprobation of the whole episcopal body.

The Convocation of 1640, in its eighth canon, distinctly recognises the principle, against which my Right Reverend Brethren, out of Convocation, have felt it their duty to protest. That canon "commends it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord—acknowledgment, by doing reverence and obeisance, both at their coming in and going out of the said churches—according to the most ancient custom of the primitive Church in the purest times, and *of this Church also for many years of the reign of Queen Elizabeth.*"

Nay, that the practice of "doing due and lowly reverence, when in time of divine service the name of the Lord Jesus shall be mentioned," had been observed before any canon or rubric ordered it, is plain from the order itself given in the 18th canon of 1603, which expressly says of the practice, "as hath been accustomed."

In truth, on what other principle can we justify our own most proper and edifying service at the *consecrating of every new Church?* Where is the modern canon which enjoins or authorizes it?

For these reasons, and for others which it is not necessary to state, I ventured to urge my brethren to relinquish the proposed letter to the clergy—a measure which seemed to me manifestly nugatory, and which professes to be excused only by the common-place phrase "under present circumstances"—and instead of it I advised, that, as honest churchmen and faithful bishops, we should go to the foot of the throne, there dutifully lay before her Majesty a plain statement of what those "present circumstances" are—the country agitated from one extremity to another by religious differences—all confidence in the rulers of the Church shaken—individual clergymen and laymen flying from the communion of such a Church, by reason of the paralysis under which it seems to them to be dragging on a worthless and lifeless existence;—a widely extended suspicion that many more—some it may be of our very best, most learned, most attached brethren—will soon follow; above all, I proposed that we should submit to her Majesty, that the only reasonable hope of staying the progress of the contagion is, that she will be graciously pleased, in accordance with the practice of the best and wisest of her predecessors, and with the dictates of constitutional law, to call together the authorities of the Church in Convocation, and empower and require them to deliberate on the existing evils, and devise and submit for her Majesty's sanction such remedies as to their united wisdom shall seem meet.

To do less than this seemed to me, I repeat, nugatory; to affect to heal our manifold disorders by a few honeyed words, and an appeal to feelings and good nature against a professed principle, seemed to be worse than nugatory—to endanger that portion of public respect which is still conceded to us—and, worst of all, to expose the high office, which we bear, to lasting dishonour and degradation.

But although I thus decline to subscribe the Episcopal Address, and while I fully admit the right of the clergy to practise all that is not forbidden by the law of the Church, while, too, I would applaud the exercise of that right to the utmost, whensoever their own people agree with them in its exercise,—I yet am bound to warn them of the rashness of exercising it against the liking and without the concurrence of their people.

Will they say that the practices which they use are only the outward expression, familiar in the ancient Church, of Catholic feelings and Catholic principles—feelings and principles which are their own; I answer, that they ought to consult, not for the indulgence of their own feelings, but for the edification of their people. Common worship ought to be the expression of common feeling. If they are anxious that their people should join them in the outward expression of high Catholic feeling, let them wait till they shall be enabled by God's blessing to elevate the tone of their people's devotion to a level with their own. Meanwhile let them be cautious how they call on them to join in practices, which suit not lower, that is ordinary, feelings. To act otherwise is in the strictest sense of the word *preposterous;* it is to place an effect before its proper cause; to force the expression of sentiments which are not yet, and cannot soon or easily be inculcated—nay, against which any premature attempt to inculcate them can hardly fail to raise an insuperable obstacle.

Yet there is one consideration which must not be omitted.

It may be truly urged, that the common prayer of the faithful being not primarily nor chiefly designed to edify man, but to worship God, and God having been pleased to reveal to us something respecting the worship of Him in heaven—that it is formal, ceremonial, aye, and musical, choral, antiphonal—divine worship upon earth ought to be a representation, after our poor measure, of what we read of the worship of the heavenly hosts. It is easy, therefore, to conceive a state of feelings in a parish, which ought not to regulate the service of the Church; which ought not to be allowed to prescribe what is sometimes called the plainness and simplicity of Protestant worship. Let us hope, however, that these cases are not only exceptional, but also rare.

Neither am I disposed to recommend any consideration of popular feeling, beyond the particular congregation intrusted to the minister's charge. If that congregation

prefers a more ornate or elaborate service than many or all the parishes around it, I should consider it an invasion of Christian and even of civil liberty, to control the services of any Church at the bidding of those who do not belong to it. Yet instances have of late been very frequent, in which the prejudices and passions of a whole town have been made to bear on some peaceful portion of it, assembling under their proper pastor, and worshipping God with more of reverential and, it may be, ceremonial observance, than accords with the devotional habits and taste of their neighbours. In the metropolis, we know, this tyrannical and domineering spirit has led to outrages disgraceful to a civilized people. I wish I could add, that we have ourselves witnessed no instances of a similar kind.

But, without alluding to particular cases, let me make one general remark. Where the congregation consists mainly of the poorest orders, there we commonly observe a great love of a majestic and even elaborate service. The ornaments of their Church—the storied glass—the painted and it may be gilded walls—the Table of the Lord, elevated above the rest, and decked with sober yet costly furniture—the pealing organ—the chanted Psalms—the surpliced choristers—the solemnity of the whole ritual—gladdens, while it elevates, their minds; they recognize in it their own high privilege as Christians, and rejoice to find themselves equal participants with their richest neighbours in the homage thus paid to the common Lord and Father of all. In truth, when we consider the little which the poor man has to delight his heart, and touch his imagination, in his own squalid home, we ought to rejoice that he can find enjoyment in the House of Prayer, his Father's House. For this reason, few occurrences have affected me more, than the lamentations of the poor worshippers in one of the districts of the metropolis, when they saw, or thought they saw, at the dictation of a riotous and lawless mob of strangers, the approaching surrender of the ritual which they loved, and which was their weekly—to many among them the daily—solace of that poverty to which the providence of God had consigned them. Incidents such as this cannot be separated from the general character of the proceedings of the past winter. The rioters at St. Barnabas's were stimulated to their violence by the words and deeds of men of a far higher order than their own.

In particular, at a meeting held at the Freemasons' Hall on December 5, 1850, over which a Noble Lord, justly renowned for his benevolence, presided, the following were a few of many things which may well excite the attention of sober members of our Church. The Noble Chairman himself opened the proceedings with a speech, in which, having first declared himself strongly against the then recent "Papal Aggression," he thus proceeded:—"But enough of this outside mischief; let us turn our eyes to that which is within" (great cheering and waving of hats)—"from Popery in flower to Popery in the bud" (cheers and laughter)—"from the open enemy to the concealed traitor—from the menace that is hurled at our Church to the doctrine that is preached from our pulpits—from the foreign assailant to the 'foes that are of a man's own household.'" He then enlarged on "the manifest tendency in many of our clergy in faith and practice to the faith and practice of the Church of Rome"—'the adoption of rites, ceremonies, and language fitted only to a Popish meridian—the teaching of false and heretical doctrines—the practice of *auricular confession*—the most monstrous perhaps of all the monstrous practices of the Roman system"—(with what knowledge of our English system and of the Word of God, on which it is founded, this particular was thus dealt with, we have already seen; but he adduced another instance)—"the *sacerdotal forgery of a sacrificing priesthood*, and the necessary and inevitable train of abominable superstitions." (Great cheering.)

Now upon this, if anything I could say should be deemed worthy of the attention of this Christian nobleman, I would ask one or two questions. Does his Lordship mean by "a sacrificing priesthood" those priests who profess to offer any sacrifice except "the sacrifice of praise and thanksgiving"—and the "commemorative sacrifice," or rather the commemoration of the sacrifice of our Blessed Lord? If he does, let him name any one such priest within the Church of England. I myself never heard of one, nor do I believe that his Lordship ever did. But if by the phrase he refers merely to those who claim the Divine commission to consecrate the elements at the Lord's Supper, and offer "the sacrifice of praise and thanksgiving," and the *commemorative sacrifice*—then I must not be afraid to tell him, that, before he sets himself up as a "Master of our Israel," it would be well for him to inform himself in the rudiments of our system.

The Noble Lord was followed by a gallant officer, who, with a hardihood which might be not unsuitable to him on other occasions, was pleased to say, "I do not like the professions of the Tractarians in this matter—what had they done with reference to the Papal Aggression? They called it 'Schism.' They only employed that nice, convenient, little word 'Schism.'"

This gentleman, I doubt not, goes to church. Now it might be a matter of some curiosity to ascertain whether it ever crossed his mind, that schism—from which he every Sunday prays to be delivered—is *a sin?* and that therefore to condemn the Pope's brief as an act of *schism*, was not only the most appropriate course for bishops and priests to take, but was also a far graver condemnation than could be pronounced by the greatest masters of vituperation on all the platforms of all the halls in London? Did it also ever occur to him to inquire, what is the nature and how wide the comprehension of that sin? above all, how near an approach to it he makes, who indulges in ignorant and fanatical abuse of the rulers and ministers of the Church to which he professes to belong?

Of the other speakers, the most eminent in rank, and probably in knowledge, was a noble Earl, who distinguished himself by the coolness and caution with which he spoke. He knew enough of the Articles and Liturgy of his Church to have some grave misgivings lest the doctrines and practices which had called forth the indignant eloquence of those who had preceded him were really authorized by that Church. He therefore said, "We have a right to ask of the rulers of the Church, and ascertain for our own satisfaction, and beyond a doubt, whether the practices complained of are according to the laws and canons of our Church (cheers). If they are, then I say it is our bounden duty—*holding the opinions we hold as to the Gospel of Christ*—to endeavour to get these laws altered" (cheers), "and *our beloved Church purified from these errors.*" (Loud cheers.) His Lordship further said, "That we should endeavour by some means or other to check the progress of these opinions, either by *a determined expression of our own views*, or some other course, I am convinced is right."

Now on this, by far the most important speech of the day, we may be permitted to ask the following questions: Did the noble Earl, and those whom he addressed, do what he said "it was their bounden duty" to do? Did they "ask the rulers of their Church" the questions which they were bound to ask? Which of those rulers, if any, did they ask? What answers did they receive to their inquiries? Again, has he, or those who act with him, yet made up their minds what course they shall take to "check the opinions" which he complains of, and to "purify their beloved Church from its errors?" Is that course "a determinate expression of their own views?" Have they any views in which they agree? If they have, what are those views, and, above all, what are "their Church's errors?" An answer to these questions would probably be very useful to the cause of truth, aye, and of peace; for they might test the real authority of the Theology of Freemasons' Hall.

This meeting must yet detain me a little longer. One of the speakers, seconding a vote of thanks to the chairman, after complimenting those who had preceded him "on sentiments so sound, and principles so Christian" as they had delivered, expressed his regret that sentiments equally sound, and principles equally Christian, had "not proceeded from him who occupied the most distinguished position in that diocese." (Cheers.) "Had the Bishop of London," (hissing and excitement,) "had that prelate expressed his disapprobation of that which had been the cause of their now assembling together, he firmly believed they would not have had to enter their present protest." (Cheers).

It was *immediately* after this *hissing and excitement* at the bare mention of their Bishop, that the noble chairman, in acknowledging the honour done to him by their vote of thanks, said, "While he thanked *them* most sincerely for this mark of their esteem, he *most fervently thanked Almighty God who had called him to preside over such a meeting*, and to be in some measure *a leader in such a work;* and *he did thank God emphatically*, because he gathered from the expressions which had been used, from the manner in which they had received the resolutions, and *from the manner in which they had received the heart-stirring addresses of the speakers*, that this was no passing sentiment, no evanescent determination," &c.

Now, why have I dwelt on this meeting? Certainly not for the purpose of exposing, what most of us must think, the absurdity, and, as we have been sorry to see, the profaneness, of some of its sayings—but to mark one of its results—a result far more important, than has followed from any or all the other meetings which the late popular fever called forth. No fewer than 320,000 signatures are said to have been appended to the address to her Majesty which emanated from it, headed by many most respectable noblemen, members of Parliament, and other distinguished

laymen. That those who signed this address approved the language used at the meeting, or were generally cognizant of it, I do not believe; but such a manifestation of feeling from so large a body of men, not accustomed, it may be, to consider deeply the matters involved in these discussions —but many, very many of them, grave, reflecting, faithful members of the Church to which they profess to belong— such a manifestation of feeling, I say, from so large a body of such men, cannot be regarded otherwise than as a matter highly deserving the consideration of every reflecting minister in our Church. If it tells us the extent to which delusion has been carried, it tells us also the dangers which follow from rash and unreflecting innovation.

APPENDIX B.

MEMORIAL ADDRESSED (1867) TO THE RIGHT REVEREND THE LORD BISHOP OF WINCHESTER BY CERTAIN INHABITANTS OF THE PARISHES OF WIDLEY AND WYMERING, AND TRANSMITTED BY HIS LORDSHIP TO THE ROYAL COMMISSIONERS.

TO THE RIGHT REVEREND THE LORD BISHOP OF WINCHESTER.

We, the undersigned, inhabitants of Widley and Wymering, parishes in your Lordship's diocese, humbly implore your Lordship to lend an attentive ear to the heartfelt cry of our distress. We, from our childhood, with our countrymen generally, have been accustomed to the scriptural and spiritual worship of God in our parish churches: but of late years all this has been changed. We now feel most painfully that our churches have been turned into *mass* houses; and our touchingly simple services exchanged for somethings which appear to us a masquerade, if they be not indeed the services of the Roman Catholic Communion, which we have been taught to dread and to deprecate. The desire for peace among ourselves, and the utmost confidence in the paternal care of your Lordship, have hitherto restrained us from making our trouble known in this manner; but the evil increases, and our homes, and our hearts, and our consciences will no longer permit us to remain silent.

In connection with our own parish church at Wymering there has long been something very like conventual life, and now a Priory is added called "St. Augustin's," and from these places are continually issuing forth phantoms, until lately only read of or seen in Roman Catholic countries. Thus our rural population is made accustomed, by the daily processions and perpetual appearance of these "sisters" and "brothers," to Romish institutions in connection with our English Protestant religion; and our light and healthful highways are darkened, and to our English sense rendered loathsome and terrible by these associations of the Inquisition. Then in our churches there are processions of choristers, priests, and acolytes; there are chantings and banners and garlands; there are smoking incense, and candles burning at noon-day, and brazen crosses lifted high upon the Communion table, and embroidered crosses covering the vestments of the officiating clergy. The parishioners are thus driven from the churches where they wish to worship God, who is a spirit, in spirit and in truth; and if these churches are now filled, they are filled by persons from distant parts who congregate to witness strange histrionic performances.

Necessity then compels your memorialists to charge their vicar with introducing practices foreign to the usages of their Reformed Protestant English Church, and they respectfully ask your Lordship's attention to the details of the morning service in Wymering Church on Easter Sunday last:—

The church was lighted by numerous candles supported by candelabra. These candelabra were tastefully decorated with flowers. Flowers and plants were also placed in other parts of the church; the chancel was profusely decorated. The congregation sat in silence for about fifteen minutes; then singing was heard without, becoming more distinct until the door on the south-west was reached. Then the congregation rose *en masse*, and a procession entered. First came a person dressed in white bearing a brass cross, suspended on a pole, painted in various colours. He was followed by two acolytes in scarlet and white, one of whom bore a brass implement like a mason's trowel, and the other a censer which he swung to and fro, filling the church with the smoke and fumes of the incense. About twenty choristers chanting "Jesus Christ is risen to-day" were preceded and followed by men bearing elaborate banners. The Reverend George Nugée, the vicar of Wymering, with book in hand, closed the procession. He had on a black robe reaching to his feet. This robe was covered by a white surplice reaching to within five or six inches of the ground, and he wore on his head a peculiarly shaped hat, which we are told is called a BIRETTA. The procession moved up the church in very slow order; the banners were placed on each side of the chancel, and the choristers took their seats, after which the service began. The psalms and responses were chanted by the choir, and some of the prayers were omitted. Before the Communion service a number of candles in the chancel were lighted in addition to those already mentioned as burning. The vicar retired, and again appeared, now wearing a white satin cape, which had a large cross both before and behind: he also wore a CHASUBLE, and something like a bib of violet colour, which we understand is called an ALB. The two acolytes now walked up to the Communion table, and the incense having been lighted, the censer was handed to the vicar, who waved it about the Communion table. He also took the bread and wine and held them out one or or twice toward the table, and then bowed. All this time the choristers were chanting "Christ our Passover." After the Communion service Mr. Nugée preached from St. John ii. 19 and 21—"Destroy this temple and in three days I will raise it up; but he spake of the temple of his body." The object and the aim of this sermon was to enforce the doctrine of real presence in the Sacrament of the Lord's Supper. After the sermon Mr. Nugée returned to the table, the choristers again chanting. When this ceased seven or eight "Sisters of Mercy" went up and kneeled and the Sacrament was administered.

We, the undersigned, live in the midst of these practices, and we feel that they are intended to remove all the landmarks of our Christian Protestantism, and to substitute for them doctrines which our forefathers resisted unto death. Especially do we see and feel that these practices are so openly carried out that the peoples may have no doubt that in these churches they have a SACRIFICING PRIESTHOOD. But this, we know, our Protestant Church strongly condemns in her Articles and elsewhere. We therefore earnestly implore your Lordship to use your authority to remove these practices of which we complain, and restore to us the use of our churches, and the service to which we are so heartily attached. And most ardently do we pray that the Eternal God may be with you in the discharge of your onerous and responsible duties; and that He will give you grace and courage to maintain in all the churches of your vast diocese, the true doctrine and the pure worship of our Reformed Communion against all attempts to corrupt them. And thus will your memorialists ever pray.

Lucius Curtis, Bart., K.C.B., Admiral of the Fleet.
W. F. Harvey.
Mary Johanna Harvey.
Rhoda White.
G. Brown.
Richd. T. Warren, Admiral.
Eleanor Laird Warren.
Michl. Matthews, Capt. R.N.
Mary Gomm.
George Pittis.
Emily Pittis.
James Dunning.
Jane Anne King.
Geo. Hall King.
H. J. King.
Edwd. S. Phelps.
Richard Westbrook.
Jane Westbrook.
Henry Westbrook.
Sarah Westbrook.
Ellen Westbrook.
Ann Westbrook.
Peter Barfoot.
Ellen Barfoot.
Henry Digby Dent.
John Ed. Windebank.
Sarah Clarke.
W. Blindin.
And 149 others.

Appendices.

APPENDIX C.

Communication from the Rev. Bradley Abbot, Perpetual Curate of Christ Church, Clapham.

The Parsonage, Union Grove,
Wandsworth Road, S.,
19th July, 1867.

Christ Church, Clapham, was consecrated in May 1862 by the Bishop of Winchester.

From 1856 till its consecration, I held the position of missionary curate to that portion of Clapham which now forms the ecclesiastical district of Christ Church, Clapham.

The church cost about 4,000*l.*; of this sum 1,000*l.* were given by a gentleman who possesses the greater part of the land which forms my district.

I myself advanced about 1,500*l.*; about 750*l.* were obtained from Church Building Societies. The remainder was made up by subscriptions.

A few months after the consecration of the church a representation was made to me by the churchwardens that my manner of conducting the public offices was Romish, and distasteful to themselves and to certain other members of the congregation.

In answer to my offers to meet the wishes of the dissentients, I was met by the statement that any changes that I was willing to make would be insufficient unless I agreed to read the prayers instead of saying them, as I did, on one note. This I felt the majority of the congregation would not wish, after consultation with whom I decided not to give way, and to continue my practice of intoning.

This decision I communicated to the churchwardens.

About a fortnight after, one of the churchwardens called upon me and said he had been authorized to inform me, that, as I was not prepared to give up intoning, the party in the congregation which he represented had determined to retire from the church, and that they had resolved to give me no peace of mind or body as long as I remained the minister of Christ Church, and that they would do their best to starve me out of the parish.

Acting on this determination, about six families, to the best of my recollection, left the church.

My ritual then consisted of a simple choral service, sung by an unsurpliced choir. I had two lights upon the altar, to which they did not allude, only one altar cloth, no eucharistic vestments, and no coloured stoles.

After the departure of the dissentients, my congregation, being united, gradually urged me to have a more ornate and elaborate ritual.

They first presented me with cassocks and surplices for my choir; then in succession with four stained glass windows, an organ, the eucharistic vestments, a cope, thurible and incense boat, reredos, sedilia, &c., &c., &c.

They further consented to have a weekly offertory.

This state of things, commencing with November 1862, continued uninterrupted till May 1865.

In the spring of 1865 some excitement stirred up the religious world, and it aroused the attention of a few of my parishioners who had not attended Christ Church since 1862.

Anonymous letters were sent to the Bishop of Winchester complaining of Popish practices in Christ Church.

Finding no notice taken of these, one man wrote, making the same charges, and signed his name.

The Bishop, I was told, replied and asked for particulars. This his correspondent could not give, not having ever attended the services.

My services at that time consisted of a daily celebration of Holy Communion at 7.15 a.m., with a second celebration (choral) on Sundays and festivals at mid-day; matins (plain) at 8 o'clock; choral evensong at 8 o'clock; Litany on Wednesdays and Fridays at 12 o'clock; a special choral service for the police in church on Wednesdays at noon, immediately after Litany; incense was used on festivals.

After some correspondence, the Bishop recommended to the man above referred to, that a certain number of persons who objected to the mode of conducting the services in Christ Church should attend all the offices for two weeks, and then form a deputation and wait upon him to state their objections.

This about ten of them did.

They attended the church on two Sunday mornings (on one of which a member of the present Ritual Commission, Mr. Beresford-Hope, happened to be present) and on two Sunday evenings, and, as I learned from letters received during the week, very painfully interfered with the devotion of my regular congregation by their gestures, note-taking, and sketching myself and others as we appeared in vestments.

On the Monday following the second Sunday a deputation of 13 parishioners and non-parishioners, none of whom were worshippers at Christ Church, visited the Bishop of Winchester and stated their objections.

I was summoned by his Lordship to hear and answer their objections on the following Wednesday.

The Bishop told me their complaints and statements; some of them were so manifestly false that I refused to answer them, and requested his Lordship to summon the two churchwardens and ask them.

This he did, and he was fully satisfied with their evidence in reply to the statements.

I, however, offered to prove the inaccuracy of their particular statement, that very few of my parishioners attended church because they disapproved of the mode of conducting the services.

At his Lordship's suggestion, a memorial to himself as Bishop was placed in the porch on the following Sunday, to be signed by such of my parishioners as were regular attendants at Christ Church, and were willing to testify their approval of the mode in which the various services were conducted.

This memorial, with another signed at the same time by non-parishioners, is now in the possession of the Bishop of Winchester, with the signatures and residences of between 700 and 800 persons habitually worshipping in Christ Church, and the majority resident within my district.

I would mention that I informed the leading member of the 13 dissentients of this memorial, and offered to submit it on the following Monday to his scrutiny.

My offer was refused.

At the same time, hoping to come to terms with the 13 persons, I asked him to consult them and to name the conditions on which they would return to their parish church.

His answer was, "nothing less than my expulsion from the ministry."

The 13 endeavoured to get up a counter-memorial to the Bishop, but failed.

To return to my interview with the Bishop: he recommended me to conciliate the 13. I told him it would be difficult to do so.

He gave me a fortnight to consider.

In the meantime the Rural Dean, the Rev. Mr. Nicholl, called upon me, and we talked matters over.

At the end of a fortnight, understanding from the Rev. Robert Gregory and the Rural Dean with what concessions the Bishop of Winchester would be satisfied, I was prepared to make them.

The following letter, a copy of which Mr. Nicholl at the Bishop's request gave me, will show you clearly the points I gave up:—

"Winchester House, St. James Square,
"23rd June, 1865.

"My dear Mr. Nicholl,
"Christ Church, Clapham.

"I request you will inform the members of the "deputation who called upon me in reference to the "ritual of the above church, that I have since been in "communication with the incumbent on the subject of "their complaint.

"Mr. Abbot has considered the subject in a very con- "ciliatory spirit, and with my entire approval he has "consented to make several important alterations.

"The high screen between the chancel and the nave "surmounted by a cross is to be taken down, and a low "screen, of which I have approved the pattern, is to be "substituted in its place.

"All the candelabra are to be removed, and the only "lights remaining will be the two on the communion "table.

"The personal crossings will not be persisted in in "future.

"Incense will only be used on the great festivals; that "is, I believe, on five occasions in the year.

"No banners in processions.

"It is my earnest hope that these considerable conces- "sions will be met in a corresponding spirit, and that it "will be remembered that where fundamental doctrines "are not in question, which I have great grounds for "believing are not involved in the present case, our "Church allows within certain assignable limits much "latitude in her ritual.

"I am,
"My dear Mr. Nicholl,
"Very faithfully yours,
"Rev. J. R. Nicholl, "C. Winton.
"Rural Dean."

I retained the choral services the same as before: the two lights on the altar at the Holy Communion, processions with the processional cross within the church on all festivals, the use of incense during the greater festivals, the eucharistic vestments, the cope, &c.

The effect of the concessions upon the 13 was, as far as I could judge from their manner and from what I was frequently hearing, to raise a bitter hostility towards myself.

My concessions to the Bishop were received with a feeling of satisfaction by those of my parishioners who were in the habit of worshipping at other churches.

To my own congregation they caused disappointment, so much so, that about a year ago I wrote to the Bishop and stated the disappointment of my congregation, and asked permission to use incense more frequently, and to be allowed more chancel tapers on the greater festivals.

His Lordship refused my application, and I lost many gifts of various things to the church through the disappointment that was caused by our maimed ritual.

BRADLEY ABBOT,
Perpetual Curate.

APPENDIX D.

The following documents were produced to the Commissioners by the Rev. T. W. Perry, as bearing upon the statement of T. T. Ford, Esq., (*Questions* 3256–61 and 3363–69), in reference to St. Michael and All Angels, Brighton. Mr. Perry stated that the correspondence and memorial arose out of representations which had been made to the Bishop of Chichester and the vicar of Brighton, not, however, by any member of the congregation or any one entitled to complain of the services.

No. 1.—*From the Churchwardens of St. Michael and All Angels to the Bishop of Chichester.*

St. Michael and All Angels, Brighton,
23rd January 1867.

MAY IT PLEASE YOUR LORDSHIP,

WE have the honour to forward to your Lordship a copy of a memorial (the original we have sent to the vicar), which we have received, signed by a large number of influential persons, who are communicants, usually worshipping in this church.

The Memorial, as your Lordship will perceive, desires us to communicate to you the "satisfaction" of the said communicants with the "services" in this church, and their "earnest hope that those services, as at present conducted, "may not be interfered with, unless it shall be ascertained "that they are in any respect contrary to the law of the "Church of England or at variance with the rightful autho-"rity of the Ordinary, to which [they] are desirous of yield-"ing a loyal obedience."

We beg respectfully to inform your Lordship that we concur in the prayer of the memorial, and would humbly express our earnest hope, with that of the memorialists, that the clergy of St. Michael's may be allowed to continue, without hindrance, the present mode of conducting the services, on the ground (1) that they are not contrary to the law of the Church of England, and (2) that they are approved of by the congregation generally, and, as far as we know, by all the communicant portion of them.

From the correspondence that has passed between the Vicar of Brighton and the Rev. Charles Beanlands our esteemed incumbent, and the Rev. Thomas W. Perry, assistant curate, it is evident your Lordship and the Vicar have been misinformed in some particulars relating to the "dresses" of the clergy. We assure your Lordship that the only "dresses" worn by the clergy are the surplice, hood, and stole at the ordinary services, and the eucharistic vestments during the celebration of the Holy Communion.

It is right your Lordship should know that the daily services are well attended every morning and evening, and that upon Sundays the church is generally inconveniently overcrowded by a *devout* congregation.

Your Lordship will also be glad to hear that the number of communicants *every* Sunday averages from 150 to 200, and upon the great festivals from 300 to 400. We feel sure that these facts will speak for themselves, and that your Lordship, perceiving the good fruits arising from the earnest ministrations of our clergy, and from the system of worship carried on in this church, you will not seek to deprive us of the privileges we at present enjoy, and the liberty of worshipping God in any form consistent with the law of the Church of England.

With profound respect, we remain
Your Lordship's faithful servants,
COLIN LINDSAY, } Churchwardens of
WILLIAM BARWELL, } St. Michael's, Brighton.

To the Right Rev.
The Lord Bishop of Chichester.

P.S.—Should the correspondence between the vicar of Brighton and the clergy of St. Michael's be published, we would respectfully submit that this letter should be included.

APPENDICES.

No. 2.—*From the Churchwardens of St. Michael and All Angels to the Vicar of Brighton.*

St. Michael and All Angels, Brighton,
REV. AND DEAR SIR, 23rd January 1867.

WE have the honour to transmit you a memorial we have, as churchwardens of St. Michael's, received from the *communicant* portion of the congregation of this church, the purport of which is to inform the Bishop of the diocese and yourself of their "satisfaction" with the services as at present performed therein, and also their "earnest hope "that those services, as at present conducted, may not be "interfered with, unless it shall be ascertained that they "are in any respect contrary to the law of the Church of "England, or at variance with the rightful authority of the "Ordinary, to which [they] are desirous of yielding a loyal "obedience."

In forwarding a copy of this memorial to the Bishop we have informed his Lordship that we concur in the prayer of the memorialists, and trust that our clergy and our congregation may be allowed without hindrance to worship God in any mode, provided it be agreeable to the law of the Church of England.

We have preferred sending the *original* memorial to you rather than to the Bishop, because we think you are in a better position to judge of the character of the signatures than his Lordship can be; and we believe you will find that a very fair proportion of them are of persons well known in Brighton as of position and influence. In case that the correspondence between our esteemed incumbent and the Rev. Thomas W. Perry (assistant curate), and yourself should be made public, we request that this letter and that addressed to the Bishop (a copy of which we enclose) may be included.

We remain,
Yours faithfully,
COLIN LINDSAY, } Churchwardens
WILLIAM BARWELL. } of St. Michael's, Brighton.

To the Rev. the Vicar of Brighton.

No. 3. *Copy of the Memorial referred to in the preceding letters.*

"TO THE HON. COLIN LINDSAY, AND CAPTAIN WILLIAM BARWELL, R.N., CHURCHWARDENS OF SS. MICHAEL AND ALL ANGELS, BRIGHTON.

"We the undersigned members of the congregation of SS. Michael and All Angels, Brighton, (being communicants,) understanding that objections are now made to the mode in which the services have been hitherto ordered in this church, hereby express our satisfaction with those services; and wish you, as the Churchwardens, respectfully to represent to the Vicar of this parish and to the Bishop of this diocese, our earnest hope that those services, as at present conducted, may not be interfered with, unless it shall be ascertained that they are in any respect contrary to the law of the Church of England, or at variance with the rightful authority of the Ordinary, to which we are desirous of yielding a loyal obedience."

"BRIGHTON, *Christmas* 1866."

N.B.—This memorial received the following number of signatures:

Men.—Residents	83	Visitors 44	Total 127
Women.—Residents	153	Visitors 66	Total 219
	236	110	346

No. 4.—*Reply of the Bishop of Chichester.*

Palace, Chichester,
DEAR SIRS, January 25, 1867.

I HAVE to acknowledge the receipt of the copy you have forwarded to me of a memorial, signed by a large number of persons, who are communicants, usually worshipping in the church of St. Michael and All Angels, Brighton. The original you inform me has been sent to the Vicar of Brighton, from whom doubtless, as well as from myself, the memorial will obtain the attention which is due to it.

I remain, Gentlemen,
Your faithful Diocesan
and affectionate Brother in Christ,
A. T. CICESTR.

To the Hon. Colin Lindsay and Captain Wm. Barwell, R.N., Churchwardens of St. Michael and All Angels, Brighton.

APPENDICES.

No. 5.—*Reply of the Vicar of Brighton.*

Brighton Vicarage,
January 28th, 1867.

MY DEAR SIRS,

I SHOULD earlier have had the pleasure to acknowledge the receipt of the memorial, and to thank you for the spirit of kindness which breathes through the communications which accompany it, but for the serious difficulty of the task implied in the reason of the transmission of the original to myself, rather than to the Bishop of the diocese.

The reason you assign is that "I am in a better position "to judge of the character of the signatures than the "Bishop can be," and you further express your belief, "that I shall find a very fair proportion of them to be "persons well known in Brighton as of position and in-"fluence."

Hence it is that I make this trespass upon your time, and add that there are so many names "without description" of occupation, and "with description" of residence, not to be found in Brighton Directory of 1866, that I would gladly accept the aid of our mutual friend Mr. Perry, if he will kindly grant it, to ascertain who the parties really are.

Your suggestion shall meet with the attention to which it is entitled. If the correspondence between Mr. Beanland, Mr. Perry, and myself be made public, your letter and address to the Bishop shall be included in the publication.

Believe me my dear sirs,
Yours faithfully,
H. M. WAGNER.

Hon. Colin Lindsay, Captain W. Barwell, { Churchwardens of St. Michael's, Brighton.

APPENDIX E.

COMMUNICATION FROM W. PETERS, ESQ., OF COMPTON TERRACE, BRIGHTON.

8, Compton Terrace, Brighton,
10th July 1867.

SIR,

I HAVE the honour to request that you will bring under the consideration of Her Majesty's Commissioners on Ritualism the following facts, and a few observations, offered with the view of connecting them with each other and with the object of the Royal Commission.

2. I trust that I cannot in any way mislead, by pointing for these facts to the authority of Mr. A. J. Stephens, in quoting and referring to his edition of the Book of Common Prayer published in 1849 by the Ecclesiastical History Society, a reproduction (with notes legal and historical) of the "Sealed Book" of the Court of Chancery.

3. The first fact which I would notice is, that although the Sealed Books are made part of the Act of Uniformity of King Charles the Second, and of equal legal authority with the manuscript Book of Common Prayer belonging to that statute, there is now no direct appeal to that manuscript when it becomes necessary for the decision of cases where the Sealed Books differ from each other. For that manuscript, and all the manuscripts of the Books of Common Prayer attached to all the English Acts of Uniformity, have been lost or stolen from the Parliamentary Records; "consequently" (Mr. Stephens observes*) "the only manu-"script Book of Common Prayer that is known to be in "existence is the manuscript book belonging to the Irish "Statute of Uniformity, 17 & 18 Car. II. c. 6."

4. In all the Sealed Books, the fortieth page, which contains the rubric commencing "The Order," and ending "second year of the reign of King Edward the Sixth," is cancelled. In Mr. Stephens' edition of the Chancery Book the very strokes of the pen of the Commissioner are traced and printed in blue ink across the text†; it is struck out even to the catchword; and in a note, on the authority of Dr. Elrington marked "C.R.E." it is stated that "this order does not appear in the MS. Book, Dublin."

5. The rubric thus distinctly struck out has been interpolated in another part of the Sealed Books, where it appears, as in most of our ordinary prayer books, just before the Morning Service. I use the word "interpolated" advisedly, and will give my reasons.

6. In the late Charge of the Bishop of Cork, which I quote from the "Times" of the 11th October last, it is distinctly stated that "the rubric to which so much impor-"tance is attached in England, and which has acquired "such questionable renown, is not to be found in the old "Prayer Book of the Irish Church, as we know by the "manuscript preserved in the Rolls Office, Dublin."

7. I will next quote, in further evidence of interpolation, from a letter regarding the "Sealed Book" of the Court of Queen's Bench, which was addressed by Mr. George James Berrey to Mr. Stephens,‡ on the 15th March 1849. On the subject of this rubric he writes thus:—

"I should advert to a circumstance which, though perhaps trifling, strikes me as rather singular. Immediately before the ordinal occurs a leaf containing its title, which title is printed; but under this title is written in imitation of printing—

'London,
'Printed by the Printers to the
'King's most Excellent
'Majesty.'

"Now this certainly does not seem to me a thing very likely to have occurred in the original manuscript; and its insertion here is inconsistent with the Commissioners having struck out the corresponding part of the general title-page of the book; and any reasons which I can conceive there having been for its insertion in the one place would, I should have imagined, have been equally weighty for its insertion in the other."

8. This is very like a suggestion of interpolation. But I have yet further to add on this subject that whilst the Sealed Book of the Court of Queen's Bench is open to this remark of Mr. Berrey with the book before him, the rubric in question *does not appear at all, except as it stands cancelled* on the 40th page, *in the Sealed Book of the Court of Common Pleas*. Mr. Ernest Hawkins§, who inspected this book for Mr. Stephens, wrote to him on the 28th February 1849, as follows:—

"The page of directions entitled 'The Order for Morning and Evening Prayer,' which is scratched through with a pen where it occurs before the calendar, is omitted altogether in its proper place immediately after the calendar."

9. Mr. Hawkins and others may use the term "proper place" because it has a place in our ordinary Prayer Books. But Mr. Stephens shows that although, by confining the privilege of printing them within narrow limits, endeavor was made to keep the text sound and in conformity with the statute, the book has been tampered with throughout this century, and may have been all along.

10. That this rubric should have been cancelled by the Commissioners, and not reinserted in the Book of the Court of Common Pleas, seems to invalidate the claim of all the other Sealed Books to possess it. But there is direct evidence of the interpolation of this as well as other leaves, to which attention may be advantageously directed. I confine myself to the rubric itself.

11. The Rev. W. K. Clay, referring to the Ely "Sealed Book," wrote as follows to Mr. Stephens on the 10th May 1849:—

"The three leaves above-mentioned, with the three cancels, were lying loose in their proper places until about eight years ago, when, at the request of the Very Reverend the Dean of Ely, Dr. Peacock, they were duly pasted in under my own inspection."

12. Thus this page, without any attestation of the Commissioners, and without even a catchword to indicate its position, though catchwords were in use, has been introduced into the Ely book, and we have direct evidence of interpolation on the authority of the interpolator himself.

13. Were there no other test, the Commissioners appointed by Royal Commission to collate the Sealed Books with the manuscript annexed to the Act, "whose positive¶ "duty it was to make the printed book before them cor-"respond as minutely as possible" with that manuscript, and who "seemingly discharged their duty with the most scrupulous accuracy," would hardly tear out here and strike out there, then reinsert and reprint and insert in other places, without some note to give authority to the insertions.

14. Of these insertions, "a fact apparent on mere inspection," being of "much rougher appearance than the rest," Mr. Stephens observes, that they "seem indeed to have "been printed in haste, and bound up with the rest of "the book in a damp and unpressed state."

15. The Irish manuscript, which ought to have been, barring local modifications, an exact counterpart of the English, is an authentic official document, and would appear to be the next legal authority in the absence of the original manuscript, which has been lost or stolen. The absence of the rubric in that manuscript confirms the Act of the Commissioners in cancelling it in the English

* See page clxxiv. of the Introduction to his Edition of the Chancery Book.
† See page 184, as paged at foot.
‡ See page exc. Introduction.
§ See page exciii. Introduction.
¶ Mr. Stephens, page clxxix, Introduction.

Sealed Books; and it at the same time very emphatically disallows its reinsertion.

16. There is collateral evidence that the Commissioners were right in cancelling the page containing the rubric; presumptive evidence derived from the Act of Uniformity itself. Although a portion of the rubric, that relating to "Ornaments of the Church and of the Ministers thereof," is enacted verbatim in the statute of Elizabeth, there is no allusion whatever to it in the Act of Charles the Second.

17. Some years ago I had the opportunity of inspecting a book which was lent to me, and which I have unsuccessfully endeavoured to trace. I do not imagine it to be a scarce book; and have some idea of having seen it in common use between 1814 and 1818. It is an edition of the Book of Common Prayer, published in the time of King George the Third, by Reeves, the King's Printer, and dedicated to Queen Charlotte. It was probably printed long before 1819, up to which time the manuscript belonging to the Act of Charles II. was in the Parliament Office, "in the same press, but not in the same division of that press," as the acts of the year. With his privilege of King's Printer, Reeves had no doubt access to the original MS. book. *The rubric is not in Reeves' Edition, in the place where it ordinarily appears in other prayer books, nor did I find it anywhere else.*

18. Absence from this edition, absence from the Sealed Book of the Court of Common Pleas, absence of any allusion to it in the Act of Charles II., and, above all, absence from the Manuscript Book in the Rolls Office, Dublin, a legal transcript of the original, together with direct evidence of interpolation, seem justly conclusive as to the propriety of this rubric having been struck out of our Prayer Book by the Commissioners. And as it appears to me to be inconsistent with the usual practice of our Courts of Justice, in ordinary matters, to allow the reinsertion of cancelled matter, or the insertion of printed or any matter into any document or series of documents without authentication by competent authority, I trust that due consideration will be given to these facts which I have the honour to lay before Her Majesty's Commissioners.

I have the honour to be, Sir,
Your most obedient
humble servant,
W. PETERS.

The Secretary to the
Royal Commissioners, &c., &c.

REMARKS upon the SEALED COPY of the BOOK OF COMMON PRAYER deposited in Ely Cathedral, by the DEAN of ELY.

The remarks submitted to the Commissioners by Mr. Peters concerning the "Ornament Rubric," and its genuineness, have led me to examine the Ely sealed copy of the Book of Common Prayer more carefully than I have hitherto done, and I venture to submit certain results to the Commissioners.

Mr. Clay's account, part of which has been quoted by Mr. Peters, is as follows:

"There came after the calendar in the book, as printed, three leaves containing the tables bearing upon the moveable and immoveable feasts, &c., and the finding of Easter, with the two rubrics before Morning Prayer. These leaves, however, the Commissioners tore out, and put immediately *before* the Calendar, between it and the table of Proper Psalms, crossing over the two introductory rubrics, which were then quite out of place. A fresh leaf was, consequently, printed off to supply the place of that on which was the table of contents, which now required alteration, and another, the first side being left blank, to contain the two cancelled rubrics before Morning Prayer. A third leaf was also prepared with the prayer, "O God, whose nature, &c.," which ought to have stood after the second Ember Prayer, instead of after the prayer for "All conditions of men," where the printer had wrongly arranged it. The paper of these cancels appears much coarser and thinner than the rest; the type also is by no means so good and clear. The three leaves above mentioned, with the three cancels, were lying loose in their proper places until about eight years ago, when, at the request of the Very Reverend the Dean of Ely, Dr. Peacock, they were duly pasted in under my own inspection.

"I remain,
My dear sir,
Yours very faithfully,
"College, Ely, May 10, 1849. (Signed) W. K. CLAY."

My remarks shall be based upon those of Mr. Clay:

The Ely book is printed upon paper which folds into *six* leaves, so that the printer's marks at the foot of the page run thus:

a, a 2, a 3, then three blanks.
b, b 2, b 3, then three blanks,

and so on.

The Title and the Table of Contents occupy two leaves, the second of which is marked A 2.

Then comes the Act of Uniformity, which is marked in black letter, a, a 2, a 3, and so on. Twelve leaves take us to the end of the Preface, thus exhausting the leaves marked a and b.

"Concerning the Service of the Church" is printed upon the next page, marked c, Roman character; c 2, c 3, follow in their proper places; the last page containing "The order how the Psalter is appointed to be read," with the catchword "The" at the foot of the page.

Then comes a page containing "The order how the rest of Holy Scripture is appointed to be read," which has no mark (being the fourth leaf), but which is doubtless in its proper place, as will be seen immediately. The reverse page contains the beginning of the "Table of proper Lessons," which is continued on the next page; and on the next we have the catchword "January." Before, however, we come to January, that is, the beginning of the "Table of daily Lessons," we have *three* leaves, which are, therefore, clearly insertions. Passing them over for one moment, I observe that "March" begins upon the page marked d, so that there can be no doubt but that January and February occupy the last leaf of c, as they ought to do according to the catchword "January" above mentioned.

The remainder of the Calendar occupies d, d 2, d 3, and two leaves more, upon the last of which is the catchword "Tables." We want, therefore, one more leaf to complete the d sheet; and looking back to the three leaves mentioned above as being clearly insertions, we find the first of them commencing "Tables and Rules for the Moveable and Immoveable Feasts;" the catchword "Tables" will therefore indicate that this leaf is that which is required to complete the *d* sheet.

The next of the three leaves is marked *e*, and therefore manifestly follows properly upon the preceding one, which I have shown to be the last of *d*. This contains "Days of Fasting and Abstinence" on one page, and on the other "A Table of the Moveable Feasts calculated for Forty Years," with the catchword "To."

The third of the leaves has no printer's mark upon it, and therefore might be thought out of place, as it should, according to rule, be marked e 2. But no; it is in reality in its place. Why is the mark omitted? Because the next sheet begins "The Order for Morning Prayer," and the printers have taken a new start, and begun to mark the sheets A, A 2, A 3. Or rather, as everyone who has had any experience in printing knows, "The Order for Morning Prayer" would be printed first, and the prefatory matter afterwards; and as that prefatory matter occupied sheets a, b, c, d, and then there were two leaves over, those remaining two received the mark e on the first, and nothing on the second.

Now then comes the important point: the last page of e contains the ornament rubric; if therefore the sheet e had been in its proper place (its proper place, I mean, according to the printer's mark), the ornament rubric would have immediately preceded the "Order for Morning Prayer," as it actually does in an ordinary prayer book; but when it was found necessary to take back e, it was also necessary to cancel the ornament rubric and to reprint it upon a separate leaf, and insert this new leaf in its proper place, namely, before the "Order for Morning Prayer." The reason of the cancel is, therefore, not that the editors changed their minds as to the place which the rubric should occupy, but that they changed certain leaves for another reason, and one of these leaves having the rubric printed upon its second side (and the first side not being blank) there was no possible course, short of reprinting e altogether, except that of cancelling the rubric and reprinting it on a new leaf to be inserted in its proper place.

The whole affair *looks* like a blunder of the printers, inasmuch as the order of matter now observed is the same as in the prayer of King James; though of course it is possible that a different arrangement might have been intended, and overruled at the last. Anyhow there is no doubt whatever, from the evidence of the printer's marks, what the nature of the changes made after the sheets were printed has been.

It is somewhat curious that the catchwords have not been cancelled in those places in which the changes above indicated have made them incorrect.

The language used by Mr. Clay with reference to the inserted leaves, both that containing the "Ornament rubric," and the other containing the prayer, "O God whose nature and property, &c." may seem to cast some doubt upon their genuineness. I do not know whether Mr. Clay intended this; I think not; anyhow there is no ground for such doubt.

The "Ornament rubric," as it stands upon the inserted leaf, is manifestly printed with the same types as that

Appendices.

which is cancelled. This is proved by the identity of two elaborate woodcuts, one at the head of the page, the other forming the initial letter T; the watermark of the paper upon which it is printed is found upon other leaves in the book. The only difference between the cancelled page and the one now standing is, that in the second the catchword is omitted.

It may be well also to notice that the other cancel to which Mr. Clay refers tells its own tale. The prayer "O God, whose nature and property &c." was originally printed upon the fourth leaf of sheet D, after the "Prayer for all conditions of men." It being determined to place it after the Ember Prayers, it was erased by two cross strokes of a pen from its original position, but of course it could not be thrown back into its new position without reprinting: accordingly the leaf D 3 was reprinted, with the insertion of the prayer. Upon this reprinted leaf I have to observe as follows:—

First, the woodcuts and the watermark of the paper tell the same tale as in the case of the ornament rubric, namely, that the leaf was printed by the same printers as the rest of the book: or rather the watermark tells something more, and the tale (if I am correct in my conclusions) is very curious.

The watermark, which is apparently intended for a bunch of grapes, occurs in the prefatory matter, but I have not found it in the subsequent part of the book; in fact the paper upon which the book itself is printed appears to be somewhat better than that which is used for the prefatory matter, and this I suppose gave rise to Mr. Clay's remark as to the "paper of the cancels being much coarser and thinner than the rest."

The leaf of which I am now speaking *does* appear inferior to those amongst which it is found, but it is undoubtedly the same (as the watermark proves) as some of that used for the prefatory matter. What then is the conclusion? Simply this: that the reprinting of leaf D 3 was not ordered until the book had been printed, and at that time the printers were engaged, or had been lately engaged, upon the prefatory matter, the prefatory matter being always printed last: in fact, the stock of paper used for the book was probably exhausted, the printers were using a new lot, and it was a piece of this new paper that they used for the reprint of D3.

Again the appearance of D 3 explains what Mr. Clay says about the inferiority of the type: he says, "the type is by no means so good and clear." This statement is not quite correct; the type is the same, but the printer's workmanship is inferior; the leaf has not been carefully *imposed* (as I think the printers call it), and consequently the eye can detect the printing on the other side of the paper. It is possible also that the type may have somewhat suffered from use, for I observe that the printing of the earlier part of the Prayer Book is clearer and better than the later part; and this insertion was, as I have shown, printed last of all.

It may, perhaps, be not altogether useless to add that the sheet presents one little mark of carelessness. Two symbols are used throughout the book to mark titles; one the ordinary ¶, the other, ☙. The occasional prayers are printed with the second of these, but the inserted leaf uses the first, and that even for the catchword at the foot of the page, although the reference is to a title bearing the second symbol.

I think I ought to say, in conclusion, that the prayer "O God, whose nature and property, &c.," and the "Ornament rubric," are erased in the same way, namely, by two crossing lines, and that, so far as I can judge, the lines have been drawn by the same hand, and with the same ink; but upon this point it is impossible to speak with any certainty.

H. Goodwin.

Memorandum from W. J. Thoms, Esq., House of Lords, on the MS. Prayer Book attached to the Act of Uniformity of 1662.

In the course of a conversation with the Dean of Westminster on Tuesday week (30th July), after calling my attention to a pamphlet of Mr. Hull, on the subject of the supposed loss of the Book of Common Prayer attached to the Act of Uniformity, the Dean expressed a wish to see the tower (formerly a portion of the Abbey) in which the original Acts of Parliament were till lately kept, the rooms in the Victoria Tower where the Acts are now deposited, and the Act of Uniformity itself.

I promised to make the necessary arrangements for his doing so, on the following Thursday (1st August).

My attention having been called by the Dean to the Prayer Book before alluded to, when settling with the person who arranges the Acts in the Victoria Tower to be in the way at the time the Dean had appointed to come, I spoke to him about the book; and he then told me, that when the Acts were removed he had found, among other books, MS. Journals, &c. a manuscript Prayer Book, which he had handed over to the chief clerk, Mr. Smith.

I at once felt satisfied that that was the book respecting which there seems to have been so much mistaken anxiety; but the accidental absence of Mr. Smith prevented my then examining the book, and until I had seen it and positively ascertained the fact, I thought it better, in case I should prove mistaken, not to mention to the Dean that the book was in Mr. Smith's custody.

Mr. Smith, who came to me in the library a few minutes after the Dean had left, at once said the Prayer Book was in his custody, showed it to me, and I communicated the fact on the same evening to the Dean.

William J. Thoms.

Library, House of Lords,
8th August 1867.

*** An inspection of this MS. Prayer Book has proved to the Commissioners that the "Order for Morning and Evening Prayer daily to be said and used throughout the year" is identical in all respects with that which is ordinarily prefixed to the Book of Common Prayer.

APPENDIX F.

Memorial on the Doctrine of the Eucharist.

East Brent, May 30, 1867.

My Dear Lord Archbishop,

On behalf of some who have taken private counsel together in the present distress, and have subscribed their names to the paper which I forward with this letter, I beg leave to place it in your Grace's hands.

It is proposed to make the paper public, upon hearing from your Grace that you have received it.—I am, my dear Lord Archbishop, most faithfully and truly yours,

George A. Denison.

The Lord Archbishop of Canterbury, &c.

TO HIS GRACE CHARLES THOMAS, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND, AND METROPOLITAN, &c.

Whereas, at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them, for many years, inculcating and defending the Doctrines of the Real Objective Presence, of the Eucharistic Sacrifice, and of the Adoration of CHRIST in the Blessed Sacrament; And whereas, by reason of these imputations the minds of many are troubled: We therefore, the undersigned, exercising the office of the Priesthood within the Church of England, beg respectfully to state to your Grace, and through your Grace to our Right Reverend Fathers in GOD the Bishops of your Province, and to the Church at large, what we believe to be the mind of our LORD, touching the said Doctrines, as expressed in Holy Scripture, and as received by the Church of England in conformity with the teaching of the Catholic Church in those ages to which the Church of England directs us as "most pure and uncorrupt," and of "the old godly doctors," to whom she has in many ways referred us,—declaring hereby both what we repudiate, and what we believe, touching the said Doctrines.

(1.) We repudiate the opinion of a "Corporal Presence of CHRIST'S natural Flesh and Blood;" that is to say, of the Presence of His Body and Blood as They "are in Heaven;" and the conception of the mode of His Presence, which implies the physical change of the natural substances of the Bread and Wine, commonly called "Transubstantiation."

We believe that, in The Holy Eucharist, by virtue of the Consecration, through the Power of The HOLY GHOST, The Body and Blood of our Saviour CHRIST, "the inward part, or Thing signified," are Present, really and truly, but Spiritually and ineffably, under "the outward visible part or sign," or "form of Bread and Wine."

(2.) We repudiate the notion of any fresh Sacrifice, or any view of the Eucharistic Sacrificial offering as of something apart from the One All-sufficient Sacrifice and Oblation on the Cross, Which Alone "is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole world, both original and actual," and Which Alone is "meritorious."

We believe that, as in Heaven CHRIST, our Great High Priest, ever offers Himself before The Eternal FATHER, pleading by His Presence His Sacrifice of Himself once

offered on the Cross; so on Earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same Blood, once for all shed for us, Sacramentally Present, are offered and pleaded before The FATHER by the Priest, as our Lord ordained to be done in Remembrance of Himself, when He instituted the Blessed Sacrament of His Body and Blood.

(3.) We repudiate all "adoration" of "the Sacramental Bread and Wine," which would be "idolatry;" regarding them with the reverence due to them because of their Sacramental relation to the Body and Blood of our LORD: we repudiate also all adoration of "a Corporal Presence of CHRIST'S Natural Flesh and Blood,"—that is to say, of the Presence of His Body and Blood as They "are in Heaven."

We believe that CHRIST Himself, really and truly, but Spiritually and ineffably, Present in the Sacrament, is therein to be adored.

Furthermore, in so far as any of the undersigned, repudiating and believing as herein-before stated, have used, in whatever degree, a Ritual beyond what had become common in our Churches, we desire to state, that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her Clergy and her People; having at heart the promotion of the Glory of GOD in the due and reverent Celebration of The Holy Eucharist, as the central act of Divine Worship.

In making the above statement, we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of The Faith; nor do we seek to elicit from your Grace, or from our Right Reverend Fathers in GOD the Bishops of your Province, any declaration in regard to the subjects upon which we have here stated our belief; we wish only thus publicly to make known this our profession of Faith, for the quieting of the minds of others, and for the satisfaction of our own consciences.

BUTLER, W., Vicar of Wantage.
CARTER, T. T. Rector of Clewer.
CHAMBERLAIN, T., Vicar of St. Thomas the Martyr, Oxford.
CHAMBERS, J. C., Perpetual Curate of St. Mary's, Crown Street, Soho.
COURTENAY, C. L., Vicar of Bovey Tracey.
DENISON, G. A., Vicar of East Brent, Archdeacon of Taunton.
GRUEBER, C. S., Incumbent of St. James the Less, Cambridge.
LIDDELL, R., Perpetual Curate of St. Paul's, Knightsbridge.
LIDDON, H. P., Student of Christ Church, Prebendary of Salisbury.
LITTLEDALE, R. F., LL.D., D.C.L., Priest of the Diocese of London.
MACKONOCHIE, A. H., Perpetual Curate of St. Alban's, Holborn.
MAYOW, W. M., Perpetual Curate of St. Mary's, West Brompton.
MEDD, P. G., Fellow and Tutor of University College and Curate of St. John Baptist, Oxford.
MURRAY, F. H., Rector of Chiselhurst.
PERRY, T. W., Assistant Curate of St. Michael and All Angels, Brighton.
PUSEY, E. B., D.D., Professor of Hebrew, Canon of Christ Church.
RICHARDS, W. U., Incumbent of All Saints, Margaret Street.
SKINNER, J., Vicar of Newland, Great Malvern.
WARD, W. P., Rector of Compton Valence.
WHITE, G. C., Perpetual Curate of St. Barnabas, Pimlico.
WILLIAMS, G., Senior Fellow of King's College, Cambridge.

Lambeth Palace, May 31, 1867.

MY DEAR ARCHDEACON,

I HAVE received by this morning's post the document you have forwarded to me, and I will take care to lay it before the Bishops of my province when next assembled in Convocation.

Believe me,
My dear Archdeacon,
Yours very truly,
C. T. CANTUAR.

APPENDIX G.

EXTRACTS from "The Law of Ritualism, examined in its relation to the Word of God, to the Primitive Church, to the Church of England, and to the Protestant Episcopal Church in the United States. By the Right Rev. John Henry Hopkins, D.D., LL.D., Bishop of Vermont, New York, 1866."*

INTRODUCTION.

Necessity of Form and Order in Public Worship.

THE subject on which several of my esteemed brethren are pleased to ask my opinion has been familiar to my own mind for many years, although it is only of late that it has begun to excite any general attention. Amongst a large proportion of my fellow Christians, the ritual or ceremonial part of divine worship is thought to be a matter of perfect indifference. For, since true religion is acknowledged to be a spiritual life in the soul, granted to the humble disciple of our Lord and Saviour Jesus Christ, through FAITH, they have concluded that its outward form has received no corresponding care from the Almighty. God looks on the heart. And if that be right, the external expression of devotion is left free to all the varieties of human taste and feeling (p. 1.)

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I am quite aware that although my line of argument will be entirely scriptural, yet the same objection may be made to my conclusions which has been so zealously urged against the English Ritualists, namely, that they are in danger of drawing too near to the Church of Rome. To this I can only reply, in advance, that our glorious Reformation was directed, not against the *Ritualism* of Rome, so far as it retained the sanction of the Bible and the Primitive Church, but against those false and corrupt *doctrines* by which she had so grossly innovated upon the pure Creed of the Gospel. The main labours of my ministerial life have been devoted to our controversy with Rome, to the defence of our martyred Reformers, and to the vindication of our own Scriptural, Apostolic, and really *Catholic* system. I have nothing to retract or to alter, in all my former publications on that subject; nor is there a sentence in the present work which can justly be considered inconsistent with the position which I have hitherto maintained, as the uncompromising antagonist of Popery. That there are some features of *Ritualism*, in which the Church of Rome and the Oriental Churches are in closer accordance with the primitive practice than we are, may, indeed, be granted. But it will be seen in the following pages that it was otherwise at the time when our Reformation was established under Edward VI., and that these matters do not involve the slightest change in our Liturgy or Articles. Nor do I mean to be understood as *recommending* any alteration in our ordinary mode of worship. To this, neither my habits nor my advanced age would lead me to incline. But my personal tastes and my life-long associations furnish no sufficient warrant for a judgment which condemns any of my brethren, either here or elsewhere, who seek for a closer accordance with what they regard as a better standard, on the highest authority. On the ground of *law*, I may be obliged to grant that their argument is entitled to confidence. Yet it does not follow from this that I should take any active part in their course, so long as I feel doubtful of its expediency.—(pp. 4, 5.)

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The Law of Ritualism.

. . . . . Every thing in His Church should have a meaning, appropriate to His work of mercy to our fallen and perishing world. And hence the official garments of His ministers should remind the beholder of His purity and love, and express, as far as they can express, their relation to their divine Master. They are ambassadors from the King of Heaven; and as the ambassadors of every earthly sovereign are expected to appear officially, on public occasions, in the insignia of their respective governments, much more should the representatives of Christ bear some plain mark of their distinctive character. Thus the garments of the High Priest were all symbolical of Christ. The breastplate, containing the *Urim* and *Thummim*, was a symbol of His divine judgment and omniscience; the purple and gold, of His royalty; the crimson, of His atoning blood; the blue, of His heavenly kingdom; and the white, of His perfect righteousness, extended to His faithful people. And this last, which presented the principle to be most constantly

* Reprinted by Joseph Masters, Aldersgate Street and New Bond Street, 1867.

followed by the Church, whose union to Christ is the only ground of salvation, was therefore the chief mark in the garments of the sacred priesthood among the Jews, and passed from them, as we have seen, to the Gentiles, on the strongest ground of Scriptural consistency.

There are many good and respectable Christians in our day who regard this matter of distinctive ministerial garments with contempt, and sometimes even with positive aversion, because they look upon it as one of the corruptions of Romanism. But the ancient Church of God is not to be regarded with contempt by any man who professes to believe the Bible. That sacred institution was divine, and was given by the Almighty Himself, to His own chosen and peculiar people. None but a fool would say that the Church of the Jews had any connexion with the system of Popery. Nor will any sensible man pretend that the Reformation of the sixteenth century was occasioned by the dress or ecclesiastical order of the Church of Rome, which are in no respect more splendid or imposing than the usages of the Oriental Churches of Greece and Russia. It would have been mere madness to plunge the religion of Europe into confusion for a cause of no more consequence than this. It was not ministerial dress, but corruption in doctrine, and government, and morals, which called for Reformation.

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For myself, I must honestly confess that I regret the retention of any black whatever in the dress of the Ministry. The white is Scriptural and of divine authority, having a clear symbolical reference to the Saviour and the righteousness of the saints. The use of black came in, at first, through the monks, and it was the authority of the Pope which introduced it into the Churches of Europe, when he gave his sanction to the Black Friars (*Fratres Predicatores*), and made them the preachers everywhere, long before the Reformation. This was the real origin of the custom which led the people throughout the whole Continent to look upon black as the proper color for the preacher. But it is totally unwarranted by Scripture and the Primitive Church. And it is equally unwarranted by right reason. For the ambassadors of Christ are the heralds of the Gospel,—"good tidings of great joy to all people." And their garments should be the emblems of purity and joy, and not those of sin and mourning.—(pp. 37–41).

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One cannot but observe how plainly the Thirtieth Canon of that Church [of England] lays down the true principle, namely, that it was not "the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches," excepting "in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolic Churches which were their first founders."

This was, undoubtedly, the original design of the Reformation. Indeed, it was the only ground on which reformation could be justified. And hence I confess myself unable to perceive the wisdom or the justice of any needless alteration. For why should we object to those solemn and impressive features in the worship of God which had their origin in the divine system given to Israel,—which were adopted by the early Christian Gentiles,—which were in general use throughout the whole East and West before the sixteenth century,—which remained in the Reformed Church of England during the first five years of Edward VI., and were then believed, by her best divines, to need no change?—(pp. 62, 63.)

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To my mind, therefore, the legal position of our English brethren in this matter of Ritualism is justifiable with respect to its main design, and stands on a far higher ground of Scripture, law, and reason, than that of their adversaries. So long as the great doctrines of the Reformation are faithfully preached by the clergy, I can see no danger that a solemn, rich, and attractive ritual will ever lead any one to Popery. Is it not more reasonable to believe that the restoration of the old ceremonial which existed in the second year of Edward the Sixth would give our Church the advantage which now forms the most alluring characteristic of Rome? For what but her superior claim of outward grandeur and impressiveness, operates so powerfully to keep her own votaries steadfast in their allegiance, and to draw so many others into the snare of error? Has not truth as good a right as falsehood to be adorned with beauty? And is it to be questioned that religion should favorably affect the senses, in order that it may better reach the soul?

I say not this because I feel the slighest inclination toward the old Ritual, which was certainly the established rule in the second year of King Edward VI. *Personally*, I prefer the more simple ceremonial to which I have been accustomed all my life, and men can hardly be expected to adopt new tastes and habits at the age of seventy-five. But I cannot condemn the ordinances which the wisdom of God appointed for His chosen people. I cannot argue against the Gentile Churches for taking the Church of Israel for their model, because that was the only model which was in truth divine. Whatever my individual taste and habits may be, I owe all my religious allegiance, in this and every other subject connected with the Gospel, to the WRITTEN WORD OF GOD. And when I see that the Rubric of the English Prayer Book is in accordance with that Word, substantially enjoining the same principles of "glory and beauty" in the outward ceremonial of the Sanctuary, my reverence for the Bible compels me to acknowledge that a splendid and impressive Ritual can neither be hostile to the doctrines of a pure faith, nor unfavorable to the exercise of a spiritual devotion.—(pp. 64, 65.)

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Many years ago I took the liberty to improve my own vestments by adopting the forms of the alb and the surplice, which *are* appointed by the law of the Church; as also by laying aside the bands, and the black gown, in the service of the Sanctuary. This, however, so far as I know, was attributed, not to any reverence for ecclesiastical consistency, but rather to an affectation of singularity. But the time may come when the question will *demand* attention; and then, if I am not much mistaken, a far more extensive change will be adopted by my respected brethren, not only in form, but in color also. Men may endeavour to make light of these matters, as being things of indifference. But nothing should be esteemed of indifference which stands connected with religious worship. And no Christian who reveres the Bible will undervalue the subject of ministerial costume, when he remembers that it was thought worthy of being *specially regulated* by the God of Israel.—(pp. 70, 71.)

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Surely, then, if ever there was a case of difference in lesser things which called for kindly toleration, the claim of liberty for our brethren who desire to restore the ancient Ritual would seem to have the strongest right of allowance. And this is the extent to which I should be willing to go, on the point of expediency. I have shown, at large, my reasons for believing, as I certainly do believe, that they have the *law* of the Church on their side. But if I had the power, I would not seek to enforce that law, after it has been so long disused,—disused, indeed, until neither our ministers nor our people, for the most part, have any knowledge of its history or meaning. I regard the object of the Ritualists as *legally* defensible, and have sustained it accordingly. At this day, however, it must be considered an experiment, which I am quite willing to have fairly tried, but on whose beneficial results, upon the whole, I do not feel qualified to pronounce any positive judgment.—(p. 78.)

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Therefore, although I deem that the testimony of the Fathers is a fair warrant for a verdict in favor of the Ritualists, and that the rubric referring to the second year of Edward VI. is yet more authoritative in its character, I could not recommend any *legislation* which should infringe on the liberty which our Church has so long enjoyed; nor would I disturb the peace of those who might be alarmed, and perhaps alienated, by any Conventional act that would appear to them, however erroneously, to favour Romanism.

Yet, on the other hand, I should not advocate any authoritative interference with those who desired to conform, in this matter of Ritualism, to the ancient standard. They do not propose to add or diminish with respect to the doctrines or Liturgy of the Church. They only desire to present her solemn service in the manner that prevailed in the early years of the Reformation; and this, in my opinion, they have a *legal* right to do. In England they have found that many congregations have zealously sustained them; nor can I doubt that many will sustain them amongst ourselves. It would probably become, therefore, only a more marked distinction between parties which already exist; and as the Church has included these parties from the beginning of her history, I do not perceive that any danger would be incurred by allowing them to appear in a more decided form. Unity in the same faith, the same government, and the same Liturgy need not, and, as it seems to me, could not, be unfavorably affected by a richer ministerial dress, by two lights burning on the altar, by burning a little frankincence, or by a greater manifestation of outward reverence. And if these things are found to be attractive to many, and operate beneficially in bringing them to the House of God, and enabling them

to take a pleasure in the forms of religion, why should not the Church most willingly allow instead of trying to repress them?

Time will decide, and nothing but time can decide, the question, "whether an increase of Ritualism is advisable, or whether the present average of parochial practice is best fitted to carry on the work of the Church, in such a country as ours." I doubt whether any man can estimate, with sufficient accuracy, the various elements which belong to such a subject, so as to form anything like a *positive* opinion. Success, after all, must be the ultimate standard. And that can only be determined by time, after a fair trial.

I am willing, however, to state my *impressions*, and the reader may take them for what they may be worth, according to his own judgment. I incline, then, to regard it as most *probable* that this Ritualism will grow into favor by degrees until it becomes the prevailing system. The old, the fixed, and the fearful will resist it. But the young, the ardent, and the impressible will follow it more and more. The spirit of the age will favor it, because it is an age of excitement and sensation. The lovers of "glory and of beauty" will favor it, because it appeals with far more effect to the natural tastes and feelings of humanity. The rising generation of the clergy will favor it, because it adds so much to the solemn character of their Office, and the interest of their service in the House of God. And the opposition arising from its resemblance to Romanism will die away, as men learn to understand that Popery does not consist in the Ritualism which it pleased the Lord to order for His own chosen people; but in Papal and priestly despotism, in false doctrine, in the worship of the Virgin and the Saints, in Purgatory and Indulgences, in Transubstantiation and pretended miracles, in persecution and intolerance, and in all the other perilous corruptions which are in direct conflict with the unerring Word of God. These, and not matters of mere Ritual, are properly Romanism; and these, and only these, called for the work of Reformation.

Conclusion.

Probable Increase of Ritualism.

In conclusion, I would only say that my approval of Ritualism begins and ends with the Bible. There I find the celestial guidance which, rightly interpreted, can lead no man astray. And when I read the system of divine worship prescribed by the Lord Himself for His chosen people, and see that He commanded the incense, and the holy anointing oil, and the seven-branched light, and the ministerial garments of "glory and beauty," for His ministers, how shall I doubt that these things must always be acceptable in His sight, when they stand connected with that pure *faith* which is the only animating spirit of devotion?

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Yet, while on strictly Scriptural grounds I approve this Ritualism, I do it as a matter of external *order*, in nowise *essential* to our acceptance with Christ. "By grace ye are saved through Faith," said the Apostle, "and that not of yourselves, it is the gift of God." If the ceremonial law were essential to salvation, the Gentiles could not have been declared free. The heart must be changed and sanctified by the Holy Spirit, or outward forms can profit us nothing. For forms are but the Body of religion. The living, loving, animating Faith in the glorious Redeemer is its Soul.

I have no fear, however, that the advocates of Ritualism are in any danger of forgetting this fundamental principle of the Gospel. Nor can I comprehend the notion that the use of solemn, beautiful and impressive forms must be hostile to the spirit of Christian devotion.

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. . . . . I have only to state in conclusion, that I am an advocate for Ritualism, so far as it is fairly warranted by the Bible and the law of the Church, and can make its way with the free choice of Ministers and people. It is not likely that I shall bear any active part in it, as my age is too advanced for my habits to be changed. But I have little doubt that my children will behold the "glory and the beauty" of our public worship brought back to the first stage in the Reformation, in accordance with the rule which has never been formally renounced, and still remains in the rubric of the English Prayer Book. And I trust that the work, conducted as it should be, in the spirit of a pure and living Faith, and with the Christian grace of peace and charity, will add attractiveness to the cause of truth, and increase the influence of the glorious Gospel.—(pp. 79—83.)

Copy of a Declaration of the American Bishops against Ritualism.

The Declaration.

Whereas at a meeting of the House of Bishops, held in the city of New York in the month of October, the subject of ritualism was brought to the notice of the House and considered with a great degree of unanimity; and—

Whereas, on account of the absence of a number of the right reverend members of the House, and the fact that the House was not sitting as a co-ordinate branch of the General Convention of the Protestant Episcopal Church in the United States of America, it was regarded as inexpedient to proceed to any formal action; and—

Whereas it was nevertheless regarded as highly desirable that an expression of opinion on the part of the episcopate of this Church should be given with respect to ritualistic innovations. Therefore, the undersigned bishops, reserving each for himself his rights as ordinary of his own diocese, and also his rights as a member of the House of Bishops, sitting in General Convention, do unite in the Declaration following:—

We hold, in the language of the 34th Article of Religion, that "every particular or national Church hath "authority to ordain, change, and abolish ceremonies or "rites of the Church, ordained only by man's authority, "so that all things be done to edifying;" and also, in the language of the same Article, that, "It is not "necessary that traditions and ceremonies be in all places "one, or utterly like; for at all times they have been "divers, and may be changed according to the diversity "of countries, of times and men's manners, so that "nothing be ordained against God's Word;" and also, that this Church was duly organized as a "particular and national Church" in communion with the Universal or Holy Catholic and Apostolic Church of Christ, and that this organization, which took place immediately after the American Revolution, was settled under the careful direction and advice, and with the cordial co-operation, of godly, well-learned, and justly venerated divines, who were well acquainted with the history of the Church of England before and since her blessed Reformation, and who thoroughly understood what was and is still required by the peculiarities of this country and its people.

We hold, therefore, that the ceremonies, rites, and worship then established, ordained, and approved by common authority, as set forth in the Book of Common Prayer of this Church, are the law of this Church, which every bishop, presbyter, and deacon of the same has bound himself, by subscription to the Promise of Conformity in Article VII. of the Constitution, to obey, observe, and follow; and that no strange or foreign usage should be introduced or sanctioned by the private judgment of any member or members of this church, clerical or lay.

We further hold, that while this Church is "far from "intending to depart from the Church of England in any "essential point of doctrine, discipline, or worship, or "further than local circumstances require," it yet has its peculiar place, character, and duty as a "particular and national church;" and that no Prayer Book of the Church of England, in the reign of whatever sovereign set forth, and no laws of the Church of England, have any force of law in this Church, such as can be justly cited in defence of any departure from the express law of this Church, its liturgy, its discipline, rites and usages.

And we, therefore, consider that in this particular national Church any attempt to introduce into the public worship of Almighty God usages that have never been known, such as the use of incense, and the burning of lights in the order for the Holy Communion,—reverences to the Holy Table or to the elements theron, such as indicate or imply that the sacrifice of our Divine Lord and Saviour, "once offered," was not a "full, perfect, and sufficient "sacrifice, oblation, and satisfaction for the sins of the "whole world,—" the adoption of clerical habits hitherto unknown, or material alterations of those which have been in use since the establishment of our Episcopate,—is an innovation which violates the discipline of the Church, "offendeth against its common order, and hurteth the "authority of the magistrate, and woundeth the consciences "of the weak brethren."

Furthermore, that we be not misunderstood, let it be noted that we include in these censures all departures from the laws, rubrics, and settled order of this Church, as well by defect as by excess of observance, designing to maintain in its integrity the sound Scriptural and Primitive, and therefore the Catholic and Apostolic, spirit of the Book of Common Prayer.

Appendices.

Signed by the following Bishops:—
Bishop Smith, of Kentucky; Bishop McIlvaine, of Ohio; Bishop Kemper, of Wisconsin; Bishop McCoskry, of Michigan; Bishop Lee, of Delaware; Bishop Johns, of Virginia; Bishop Eastburn, of Massachusetts; Bishop Chase, of New Hampshire; Bishop Upfold, of Indiana; Bishop Payne, African Mission; Bishop Williams, of Connecticut; Bishop Davis, of South Carolina; Bishop Kip, of California; Bishop Lee, of Iowa; Bishop Clark, of Rhode Island; Bishop Gregg, of Texas; Assistant-Bishop Bedell, of Ohio; Bishop Whipple, of Minnesota; Assistant-Bishop Talbot, of Indiana; Bishop Wilmer, of Alabama; Bishop Vail, of Kansas; Bishop Coxe, of Western New York; Bishop Clarkson, of Nebraska; Bishop Randall, of Colorado; Bishop Kerfoot, of Pittsburgh; Bishop Williams, China Mission; Assistant-Bishop Cummins, Kentucky; Assistant-Bishop Armitage, Wisconsin.

A note from Bishop Eastburn to the *Christian Witness* states,—

I beg to call attention to the important fact, that the twenty-eight signatures appended to this Declaration are those of bishops who hold various ecclesiastical and doctrinal views, and who have nevertheless felt themselves constrained to unite in one common statement in regard to practices which they have felt to be a deplorable injury to our beloved and honoured Communion. And I cannot but affectionately express the hope, that, impressed by this unanimity of feeling on the part of so large a number of the chief ministers of our Church, those of my dear brethren in the ministry who have practised any of these innovations on our usages will see it fit to discontinue them, and to adhere to that ancient simplicity which is so in harmony with our Liturgy, Articles, and Offices, and in the exercise of which we have hitherto, by the Divine blessings, enjoyed so large a measure of prosperity, and have been growing from year to year in the respect and confidence of the people of this country. It is also my earnest trust and prayer, that the laity of our diocese will do their part in discountenancing the novelties here condemned, and in maintaining the scriptural, simple, and Protestant character of our public worship by which it has ever been distinguished.

APPENDIX H.

To the Most Reverend Charles Thomas, Lord Archbishop of Canterbury, Primate of all England and Metropolitan and to the Royal Commissioners on Ritual.

The humble Memorial of the President and Council of the English Church Union.

Sheweth,

1. That upon Saturday the 3rd of February 1866 the following Memorial was presented by the Earl of Carnarvon on behalf of a large and influential deputation to the Archbishop of Canterbury at Lambeth Palace.

"We, the undersigned clergy and lay communicants
" of the Church of England respectfully object to
" any alteration being made in the Book of Com-
" mon Prayer respecting the 'ornaments of the
" 'Church and of the ministers thereof,' and the
" mode and manner of performing Divine Service
" 'according to the use of the Church of England.'"

That the said Memorial was signed by 2,995 of the clergy and 36,008 lay communicants of the Church of England, making altogether, clergy and lay, 39,003.

That other similar memorials were presented to the Lord Archbishop on the same occasion signed by 102 clergy, and 2,513 lay persons.

2. That upon 9th of July last the Lord Redesdale presented to the House of Lords a petition, of which the following is a copy:—

"The humble petition of the undersigned clergy and
" lay communicants of the Church of England,

"Sheweth,

" That a bill has been introduced into your Right
" Honourable House intituled 'An Act for the better
" 'enforcing uniformity in the clerical vestments
" 'and ornaments to be worn by ministers of the
" 'United Church of England and Ireland in the
" 'performance of public worship.'

"That your petitioners object, independently of other
" reasons, to any alteration being made in the
" formularies or in the Laws and Ordinances of the
" Church, which has not been previously sanctioned
" by the bishops and clergy of both provinces in
" their convocation.

" Your petitioners therefore pray your Right
" Honourable House not to pass the said
" Bill.

" And your petitioners shall ever pray."

That the above petition was signed by 655 clergy, 6,249 men, and 2,510 women, in all 9,414 clergy and laity.

That this petition would have been more largely signed if clergy and lay communicants had not concluded it was too late in the session for the Vestments Bill to pass into Law this year.

And your Memorialists will ever pray.

Signed on behalf of the President and Council.

Colin Lindsay,
President.

July 17, 1867.

APPENDIX I.

The Ornaments of the Minister.

Case submitted to Counsel on behalf of several Archbishops and Bishops of the united Church of England and Ireland; together with the joint opinion thereon of the Attorney-General, Sir Hugh M. Cairns, Q.C., Mr. Mellish, Q.C., Mr. Barrow.

Gillett J. Ottaway, Solicitor, 39, Essex Street, Strand.

(*Rivingtons, London, Oxford, and Cambridge*, 1866.)

Case.

In consequence of an attempt which has been made of late years to revive the use, by the Officiating Minister, of certain vestments and ornaments during the performance of Divine Service, some of the Bishops of the Established Church are desirous of obtaining an Opinion as to what is the present state of the law upon the subject.

This Case has accordingly been prepared, and is submitted to Counsel for that purpose.

The Statute at present in force by which the use of the Common Prayer Book is enjoined, is the 13th and 14th Car. II. c. 4., commonly called the "Act of Uniformity." After a recital in the 1st section of the Act, amongst other things, that the Commissioners appointed for that purpose by the King had framed the Book of Common Prayer,—by the 2nd section it is provided that all and singular ministers in any Cathedral, Collegiate or Parish Church or Chapel shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as is mentioned in the said Book.

By the 3rd and 6th sections it is provided that every Incumbent, then or thereafter promoted to any Ecclesiastical benefice, shall, upon some Lord's Day, openly read the Morning and Evening Prayer appointed to be read by and according to the said Book of Common Prayer, and shall openly before the congregation declare his unfeigned assent and consent to the use of all things in the said book contained and prescribed; and a particular form of words is enjoined by which that declaration is to be made.

Such being the requirements of the Statute, it will be found, on reference to the Prayer Book itself, that immediately preceding the Order for Morning Prayer stands this Rubric:—

"And here is to be noted, that such Ornaments of the
" Church and of the Ministers thereof at all times

" of their ministration, shall be retained and be in " use, as were in this Church of England, by the " authority of Parliament, in the 2nd year of the " reign of King Edward the Sixth."

That the word " Ornaments " contained in the Rubric includes Vestments has been decided by the Privy Council in the judgment delivered in the case of " Liddell *v.* Westerton," a printed copy of which accompanies this Case. The passage bearing upon this point will be found at page 111. The same judgment, moreover, decides that the Ornaments contemplated by this Rubric were those prescribed by the Prayer Book put forth by the authority of the Statute 2 & 3 Edw. VI. cap. 1.

Upon reference to the Rubrics of that Prayer Book (1549), it will be found that the directions as to Vestments are as follow:—At the commencement of the Communion Service the Rubric stands thus:—

" The Priest that shall execute the holy ministry " shall put upon him the vesture appointed for that " ministration, that is to say, a *white albe, plain,* " *with a vestment or cope.* And when there be " many Priests or Deacons, then so many shall be " ready to help the Priest in the ministration as " shall be requisite, and shall have upon them like- " wise the *vestures appointed for their ministry,* " that is to say, *albes with tunicles.*"

(N.B.—The word "*vestment*" in this Rubric is understood to be synonymous with "*chasuble.*")

Again, at the conclusion of the Service, in the same Prayer Book there is a Rubric, which, after providing for the use of the Litany on Wednesdays and Fridays, proceeds thus:—

" And though there be none to communicate with " the Priest, yet these days after the Litany ended, " the Priest shall put upon him *a plain albe or sur-* " *plice, with a cope,* and shall say all things at the " altar (appointed to be said at the celebration of " the Lord's Supper) until after the offertory."

It will be observed that the two Rubrics above cited apply to the vestments to be used at the Celebration of the Lord's Supper only. But at the end of the Prayer Book are to be found some provisions under the title " Certain Notes for the more plain explication and " decent ministration of things contained in this Book;" and among these Notes is the following:—

" In the saying or singing of matins and evensong, " baptizing and burying, the Minister in Parish " Churches or Chapels annexed to the same *shall* " *use a surplice;* and in all Cathedral Churches " and Colleges the Archdeacons, Deans, Provosts, " Masters, Prebendaries, and Fellows being gradu- " ates, *may* use in the choir, besides their surplices, " such hoods as pertaineth to their several degrees " which they have taken in any University within " this realm; but in all other places every minister " shall be at liberty to use any surplice or no. " It is also seemly that graduates when they do " preach should use such hoods as pertaineth to " their several degrees. And whensoever the " Bishop shall celebrate the Holy Communion in the " Church or execute any other public ministration, " he shall have upon him, besides his rochette, *a* " *surplice or albe, and a cope or vestment;* and also " his pastoral staff in his hand, or else borne or " holden by his chaplain."

These are all the Rubrics in the Prayer Book of 1549 which bear upon the subject of vestments to be worn or used *by the Clergy* (a further Rubric upon a vestment of another kind will be alluded to presently), and thus it would at first sight appear that all that is necessary for the understanding of the Rubric is to ascertain what are the precise articles intended by the several words "albe," "vestment" or "chasuble," "cope," "tunicle," "surplice," "hood," and "rochette."

If this view be correct, it would follow that those of the Clergy, who seek to revive the use of such of these habits as have become obsolete, have law on their side, so far that they ought at any rate to be unmolested in their endeavours, even if they ought not to receive positive active support from their Diocesans.

But on the other hand it is perfectly clear, as matter of history, that, notwithstanding these and other enactments, to which the attention of Counsel will be presently directed, the use in Parish Churches of the alb, vestment, cope, and tunicle has been obsolete for the last three hundred years; and the question therefore arises, what is the sense in which the Rubric in the present Prayer Book is to be understood? Did the words of that Rubric convey to the minds of those who framed it a different meaning from what they seem to convey, and were they, in consequence, used in such different meaning?

It is thought advisable to draw attention in the first instance to certain Statutes, and to other documents which, although not Statutes, seem to have been recognized as having authority upon the point; and afterwards, to set out some few passages from contemporaneous writings, and to state some historical facts, which may assist in showing the interpretation which was given to those Statutes, &c. at the time when they were first promulgated, and thenceforward to the date of the last revision.

The Statute of 2 and 3 Edw. VI. (1548) was not long allowed to remain in force. It was followed by a Statute, 5 and 6 Edw. VI. cap. I. (1552), the 5th Section of which declares that "the King's Most Excellent Ma- " jesty, with the authority of Parliament, hath caused " the aforesaid Order of Common Service " (meaning the Prayer Book of 1549) "to be faithfully and godly " perused, explained, and made fully perfect, and by " the aforesaid authority hath annexed and joined it " so explained and perfected to this present Statute " —Adding a form for consecrating Archbishops, " Bishops, Priests and Deacons," &c. And it then provides that the former Statute of 1548 should be applied for establishing the Book of Common Prayer "now explained and hereto annexed." By the Book annexed to this Statute the directions as to Vestments were entirely altered. The Rubrics at the commencement and conclusion of the Communion Service were omitted; and at the beginning of the book, before the commencement of the Order for Morning Prayer, was a direction that—

" The Minister at the time of the Communion, *and* " *at all other times in his ministration,* shall use " neither alb, vestment, nor cope; but being an " Archbishop or Bishop he shall have and wear " a rochet, and being a Priest or Deacon shall " have and wear a surplice only."

The two Acts of Uniformity above mentioned were repealed by a Statute, 1. Mary, Sess II. cap. 2 (1553), which enacted that all such Divine Service and administration of the Sacraments as were most commonly used in England in the last year of King Henry VIII., and none other, should be used throughout the realm after the 20th day of December 1553.

This Statute, however, was repealed in its turn by the 1 Eliz. cap. 2, so far only as it concerned the use of the book of 1552, and was therefore left in force so far as it prohibited the use of King Edward's *first* Prayer Book of 1549. But the Statute of Elizabeth has given rise to some complication of the question. By the 3rd section it is enacted that " all and sin- " gular Ministers in any Cathedral or Parish Church " be bounden to say and use the Matins, Evensong, " Celebration of the Lord's Supper, and administra- " tion of each of the Sacraments, and all the common " and open prayer *in such order and form as is men-* " *tioned in the said book so authorized by Parliament* " *in the said 5th and 6th years of the Reign of King* " *Edward the Sixth, with one alteration or addition of* " *certain lessons to be used on every Sunday in the* " *year, and the form of the Litany altered and correc-* " *ted, and two sentences only added in the delivery of* " *the Sacrament to the Communicants, and* NONE OTHER " OR OTHERWISE."

But there is a proviso contained in the 25th section, which is in these words: " Provided always, and be " it enacted, that such Ornaments of the Church and " of the Ministers thereof shall be retained and be in " use, as was in this Church of England by authority " of Parliament, in the second year of King Edward " VI.,—*Until other order shall be taken by the authority* " *of the Queen's Majesty with the advice of her Commis-* " *sioners appointed and authorized under the Great Seal* " *of England for Causes Ecclesiastical, or of the Metro-* " *politan of this Realm.*"

It was probably to give effect to this proviso that an alteration, in addition to those specified in the 3rd section, was introduced into the Rubrics of Queen Elizabeth's book.

This alteration consisted in omitting the Rubric as to vestments placed at the commencement of King

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Edward VI.'s Second Prayer Book, and substituting the following:

"And here it is to be noted that the Minister at the "time of the Communion, and at all other times "in his ministration, shall use such Ornaments "in the Church as were in use by authority of "Parliament, in the second year of the reign of "King Edward VI., according to the Act of Par- "liament set in the beginning of this book," *i.e* the Statute of Uniformity above quoted, which was printed at length at the beginning of the book.

Nearly contemporaneous with this Statute, were the Injunctions issued by the Queen, not, however, under any Parliamentary authority, but under her Prerogative as supreme head of the Church. (Cardwell's "Documentary Annals," vol. I. page 210, Note, Oxford Ed. 1844.) They were entitled "Injunctions given by the "Queen's Majesty concerning both the Clergy and "the laity of this realm." It is to the 30th that attention should be directed. It is in these terms:—

"XXX.—Item, Her Majesty being desirous to have "the prelacy and clergy of this realm to be had "as well in outward reverence, as otherwise "regarded for the worthiness of their ministries, "and thinking it necessary to have them *known* "*to the people in all places and assemblies, both in* "*the Church and without,* and thereby to receive "the honour and estimation due to the special "messengers and ministers of Almighty God, "willeth and commandeth, that all Archbishops "and Bishops, and all other that be called or "admitted to preaching or ministry of the Sacra- "ments, or that be admitted into vocation eccle- "siastical, *or into any society of learning in either* "*of the Universities or elsewhere,* shall use and "wear such seemly habits, garments, and such "square caps, as were most commonly and orderly "received in the latter year of King Edward VI.; "*not thereby meaning to attribute any holiness or* "*special worthiness* to the said garments, but as "Saint Paul writeth: "*Omnia decenter et secundum* "*ordinem fiant.*'"

The Archbishops and Bishops afterwards in 1559 drew up "Interpretations and further considerations" of these Injunctions. (Cardwell's "Doc. Ann.," vol. I. pp. 236–238, where the authority for this assertion is cited.) Among them will be found the following:— "Item, That all Bishops and others, having any "living ecclesiastical, shall go in apparel agreeable; "or else, within two monitions given by the ordinary, "to be deposed or sequestered from his fruits, accord- "ing to the discretion of his said ordinary, or his "lawful deputy."

At the end of the "Interpretations, &c." which have any direct reference to the Injunctions themselves, others are added under various titles, such as "Concerning the Book of Service," "Concerning Burials and Matrimony," and so forth; and among the "Interpretations" under the first of these heads is the following:—First, "That there be used only but "one apparel; as the cope in the ministration of the "Lord's Supper, and the Surplice in all other minis- "trations; and that there be no other manner and form "of ministering the Sacraments, but as the Service "book doth precisely prescribe, with the declaration "of the Injunctions; as for example, the common "bread."

The next step in legislation was the issuing a document known at the time by the name of the "Advertisements," in March 1564–5, finally authorized by Royal proclamation, March 1565–6. (Strype's "Parker," par. 214. Harrison's "Historical Inquiry," p. 107.) They were drawn up by Commissioners acting under the powers referred to in the 25th section of the Statute of Uniformity above mentioned.

The part of the Advertisements material to this case is as follows:—

"Item. In ministration of the Holy Communion in "the *Cathedrall* and *Collegiate* Churches the prin- "cipall Minister shall use a cope, with gospeller "and epistoler agreably; and at all other prayers "to be sayde at the Communion Table, to use no "copes but surplesses."

"Item. That the Deane and Prebendaries weare a "surplesse with a silke hoode in the quyer; and "when they preache in the Cathedrall or Collegiate "Churche to weare their hoode."

"Item. That every Minister sayinge any publique "prayers, or ministringe of the Sacramentes, or "other rites of the Churche, shall weare a comely "surples, with sleeves, to bee provided at the "charges of the parishe." (Cardwell's "Doc. Ann." vol. I. p. 326.)

No other attempt to alter or explain the existing law was made until the publication in 1604 of the Canons, which have remained in force ever since.

Those that are material are as follows:—

XXIV.

"*Copes to be worn in Cathedral Churches by those* "*that administer the Holy Communion.*

"In all Cathedral and Collegiate Churches, the Holy "Communion shall be administered upon principal "Feast-days, sometimes by the Bishop, if he be "present, and sometimes by the Dean, and at "sometimes by a Canon or Prebendary, the "principal Minister using a *decent cope,* and being "assisted with the Gospeller and Epistler agree- "ably, according to the Advertisements published "ann. 7 Elizabethæ: The said Communion to "be administered at such times, and with such "limitation as is specified in the Book of Common "Prayer, Provided, That no such limitation by "any construction shall be allowed of, but that "all Deans, Wardens, Masters, or Heads of Cathe- "dral and Collegiate Churches, Prebendaries, "Canons, Vicars, Petty Canons, Singing-men, and "all others of the Foundation, shall receive the "Communion four times yearly at the least."

XXV.

"*Surplices and hoods to be worn in Cathedral Churches* "*when there is no Communion.*

"In the time of Divine Service and Prayers in all "Cathedral and Collegiate Churches, when there "is no Communion, it shall be sufficient to wear "*Surplices:* saving that all Deans, Masters, and "Heads of Collegiate Churches, Canons and "Prebendaries, being Graduates, shall daily, at "the times both of Prayer and Preaching, wear "with their surplices, such Hoods as are agreeable "to their degrees."

LVIII.

"*Ministers reading Divine Service, and administering* "*the Sacraments, to wear Surplices and Graduates* "*therewithal Hoods.*

"Every Minister saying the Public Prayer, or minis- "tering the Sacraments or other Rites of the "Church, shall wear a comely *Surplice* with "sleeves, to be provided at the charge of the "parish; and if any question arise touching the "matter, decency, or comeliness thereof, the same "shall be decided by the discretion of the Ordinary. "Furthermore, such Ministers, as are Graduates, "shall wear upon their surplices at such times, "such hoods as, by the orders of the Universities, "are agreeable to their degrees, which no Minister "shall wear (being no Graduate) under pain of "suspension. Notwithstanding, it shall be lawful "for such Ministers as are not Graduates, to wear "upon their surplices, instead of hoods, some "decent tippet of black, so it be not silk."

Contemporaneously with the Canons was the publication of a revised Liturgy in 1604, the Rubric at the commencement of which was in these words:—

"And here it is to be noted that the Minister at the "time of the Communion, and at all other times "in his ministration, shall use such ornaments in "the Church, as were in use by authority of "Parliament, in the second year of King Edward "the VI., according to the Act of Parliament set "in the beginning of this book."

The Act of Parliament here referred to is the Statute of Elizabeth, which was re-printed at the beginning of the revised book, before a Royal proclamation by which the use of that book was enjoined.

This state of things remained unchanged until the revision of the Liturgy in 1662, when the Statute of Uniformity was passed, which, together with the Rubric of that Book, has already been set out.

But it must be added that the Statute provides in the 28th section for the printing of the Act itself, with the book annexed thereto, and for the exemplification, under the Great Seal, of certain copies, which, when so exemplified, were to be deemed and taken to be good and available in law to all intents and purposes. In the sealed copies the Statute of Elizabeth was re-printed before that of Charles; and both are referred

to in the Table of Contents, under the title "An Act for the Uniformity of Common Prayer."

It is now proposed to draw attention to some matters which may assist in determining the sense in which the language of these several enactments, from the Statute of Elizabeth to that of Charles, was understood. And it may be as well to advert, in the first instance, to some expressions in the correspondence which took place between the English Divines and those on the Continent, especially at Zurich, upon the controversy as to vestments, which (having existed in and before the time of Edw. VI.) was revived with considerable force almost immediately upon the passing of the Statute and the publication of the Injunctions of Elizabeth.

Among the letters written to Zurich for advice upon the matter is one from Bishop Horn to Gualter, dated the 16th July 1565. Although this date is subsequent to the "Advertisements," the state of things which he adverts to had arisen and had formed the subject of correspondence for some time previously. The letter in question is given by Burnet in the Appendix to his "History of the Reformation," but is there quoted very incorrectly. The following is an extract from the letter as it appears in the "Epistolæ Tigurinæ," p. 84 of Appendix to the "Zurich Letters, 1558–1579," published by the Parker Society:—

"Res nostræ ita se habent, quod ut vos vicinas "Gallicas, sic nos intestinas papisticas timemus insi- "dias. Primates papistici in publicis custodiis, reliqui "exilium affectantes, scriptis quibusdam in vulgus "disseminatis, sese in gratiam, nos in odium vocant, "ansam minutam sane et ejusmodi nacti. Contro- "versiâ nuper de *quadratis pileis* et *superpelliciis* inter "nos ortâ, exclamârunt papistæ, non esse quam profi- "temur unanimem in religione fidem, sed variis nos "opinionibus duci, nec in unâ sententiâ stare posse. "Auxit hanc calumniam *publicum senatus nostri decre- "tum de profligandâ papisticâ potestate* ante nostram "restitutionem sancitum, quo, *sublatâ reliquâ fœce*, "usus pileorum quadratorum et superpelliceorum "ministris remanebat; *ita tamen ut superstitionis "opinione careret, quod disertis decreti verbis cavetur.* "Tolli hoc decretum non potest, nisi omnium regni "ordinum, quorum consensu constitutum fuit, conspi- "ratione atque consensu. Nobis, penes quos tunc "non fuit sanciendi vel abrogandi auctoritas, pileis et "superpelliciis uti, vel aliis locum dare injunctum est. "Usi his sumus, ne munera christiana, per nos deserta, "occuparent adversarii."

It will at once be remarked that some confusion between the Statute and Injunction is apparent in this extract. It must be clear that Horn had in his mind the requirements of the Injunctions, which alone contain a passage at all answering this description, "ita "tamen ut superstitionis opinione careret, *ut disertis "decreti verbis cavetur*." It seems to be equally clear that it is the Statute of Uniformity to which he alludes as the "publicum senatus nostri decretum," which alone would satisfy the description, "*Tolli hoc decretum non potest*," &c.

Again, in speaking in the last sentence above quoted of the injunction to wear the caps and surplices or give place to others, it may be uncertain whether he is alluding to the XXX. Injunction coupled with the "Interpretation" above set forth, or to the 4th, 5th, and 6th sections of the statute of Elizabeth. At first sight this injunction would seem to relate only to the habits to be worn, not during ministration in the church, but in every-day life, and it is so treated by Burnet in the remarks he makes upon it. He says, "Ministers wearing such apparel as might distinguish "them from the laity was certainly a means to keep "them under great restraint upon every indecency in "their behaviour, laying them open to the censures of "the people; which could not be, if they were habited "so that they could not be distinguished from other "men." (Burnet, "Reformation," P. II. Book III. Vol. III. pp. 798, 799. Oxford Ed. 1829.) And in a letter, written in July 1566, from Humphrey and Sampson to Bullinger, among "some blemishes which still "attach to the Church of England," is found. "6. The "Popish habits are ordered to be worn *out of church*, "and by Ministers in general; and the Bishops wear "their linen garments, which they call a rochet, while "both parties wear the square cap, tippets, and long "gowns borrowed from the Papists." Yet, from the collocation of the passage in Bishop Horn's letter, and especially from the preceding sentence (*publicum senatus decretum, quo, sublatâ reliquâ fœce, &c.*), it seems clear that he is referring to the Act of Uniformity, which has no enactment as to vestments used in every-day life, but only to such as may be included in the word ornaments, in the 25th Section of the Statute and in the Rubric in the Prayer Book.

The object of quoting this passage from Bishop Horn's letter is to show that, notwithstanding the inconsistencies here adverted to, the interpretation put upon the Statute of Elizabeth by him and the party he was representing was, that while it preserved the use of the square cap and surplice, it had swept away the other dregs of Romish practices.

This view is confirmed by a letter from Bishop Sandys to Archbishop Parker, which is quoted by Cardwell ("Conferences," page 36) from Strype's "Annals." The Bishop says:—"The last book of "Service is gone through, with a proviso to retain "ornaments that were in use in the 1st and 2nd years "of King Edward until it please the Queen to take "other order for them. Our *gloss upon this text is*, "that we shall not be forced to use them; but that "others in the mean time shall not convey them away, "but that they may remain for the Queen."

Again, the interpretation put upon the law is exemplified by the practice which held good in the Church after the Statute of Uniformity and before the appearance of the Advertisements. The history of their publication is given by Burnet, and may be shortly stated in his own words. "The matter being thus "settled (*i.e.* by the passing of the Act of Uniformity), "there followed great variety in practice; *many con- "forming themselves in all points to the law*, while "others did not use either the surplice or the square "cap and hood according to their degree." (Burnet, "Reformation," Part III. Book II. Vol. V. p. 587.) He then goes on to relate the appointment of a Commission to make Orders for suppressing these variations and reducing all to one uniform practice; from which Commission the Advertisements afterwards emanated.

Now, with regard to this passage, it may be remarked that Burnet was probably quoting from a MS. dated February 1564, found among Secretary Cecil's papers, which gives a summary of the variations from uniformity which were then prevalent. It is important to remark that its date is *before* the issuing of the Advertisements, so that the question of uniformity was to be decided by the then existing law. It is taken from Strype's "Life of Archbishop Parker," Vol. I. pp. 301, 302, and is as follows:—

Varieties in the Service and Administration used.

"Some say the Service and Prayers in the Chancel; "others in the body of the Church; some say the "same in a seat made in the Church; some in the "pulpit with their faces to the people; some keep "precisely the order of the book; others inter- "meddle psalms in metre. *Some say in a surplice; "others without a surplice.*

"The table standeth in the body of the Church in "some places; in others it standeth in the Chancel. "In some places the table standeth altarwise, dis- "tant from the wall yard. In some others in the "middle of the Chancel north and south. In some "places the table is joined, in others it standeth "upon tressels. In some the table hath a carpet, "in others it hath none.

"*Some with the surplice and cap; some with surplice "alone; others with none;* some with chalice; "some with a communion cup, others with a com- "mon cup; some with unleavened bread and some "with leavened. [He might have added some with wafers, some with common manchet bread.]

"Some receive kneeling, others standing, others "sitting.

"Some baptize in a font, some in a basin; some sign "with the sign of the Cross, others sign not. "*Some minister in a surplice, others without.*

"*Some with a square cap; some with a round cap; "some with a button cap; some with a hat; some "in scholars clothes, some in others.*"

Considering how minutely every point of variance is mentioned in this document, it can hardly be considered possible that any use of the alb, cope, and other vestments enjoined by the Rubric of 1549 could have been passed over without notice; and the passage in italics, in the quotation from Burnet at p. 23, can only be true on the supposition that the surplice, square cap, and academical hood were all that the law required—or, at any rate, that such was Burnet's opinion.

Again, Burnet, in the records attached to his Supplement, gives a letter from Bullinger to Humphrey and Sampson, dated May 1566. It is true that this is after the Advertisements of 1565–6, but it is clear from

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the context of the letter that it related to the same controversy which was the subject of *Horn's* letter previously quoted. It will be found in Burnet's "History of the Reformation," Book VI. No. 77. Ed. Oxon, 1829, Vol. VI. p. 427. It contains this passage:—

"Nunquam probaverim si vestrum jubeamini exequi "ministerium, ad aram crucifixi imagine oneratam "magis quam ornatam, et in veste missaticâ, hoc est "in albâ et in capâ, quæ a tergo quoque ostentet cru- "cifixi imaginem. Attamen ex literis allatis ex Angliâ "intelligo, *nulla nunc est de ejusmodi vestitu contentio,* "*sed quæstio est an liceat ministris evangelicis portare* "*pileum rotundum vel quadratum et vestem albam, quam* "*vocant superpelliceum, quâ minister ornatus a vulgo* "*discernatur.* Et an oporteat ministerium vel sta- "tionem sacram citius relinquere, quam hujusmodi uti "vestibus."

Again, Strype, in his "Annals of the Reformation," Vol. I. Part II. Chapter xli., gives a summary of the reasons which were throughout the contest urged against the use of the garments. It is not necessary to set them out, but it is sufficient to remark that every one of them would apply with tenfold force to the use of the alb, chasuble, &c., and they were actually applied to the use of the square cap and surplice only.

For these reasons it is submitted that the disuse of these vestments before the publication of the Advertisements in 1565–6 is rendered highly probable.

It should, however, be remarked that in the letter above quoted (pp. 21–22) from Humphrey and Sampson to Bullinger, and which seems to have been an answer to the one last quoted from him, one of their complaints, which immediately precedes the one previously set out, is this:—5. "The sacred habits, namely, the cope and "surplice, are used at the Lord's Supper." The date of this letter is July 1566, by which time the Advertisements had appeared, which did expressly require the use of the cope during the celebration of the Communion in *Cathedral and Collegiate Churches,* as has before been pointed out. Such limited use as this might well be consistent with this complaint on the part of Humphrey and Sampson, but it would by no means follow that the cope was ever used in parish churches at this time.

It is also to be remarked, as connected with the interpretation of the Statute, that among the vestments, the use of which is required by the Rubric of the first Prayer Book of Edw. VI., is the chrysom, or chrism, in the Baptismal Service. The direction to use the "Ornaments of the Church," authorized by that Prayer Book, was never construed to include that vestment; indeed, the form of words accompanying its use was omitted in every subsequent Prayer Book.

It seems therefore highly probable that the consuction put upon the Statute of Elizabeth and the Rubric of her Prayer Book, independently of the Advertisements, in those very days, was, that they required in parish churches the use of no more than the surplice, and did not intend to enforce the use of the alb, chasuble, vestment, and tunicle, prescribed by the Rubric of Edw. VI.

Of course, after the publication of the Advertisements in 1565–6, the disuse of the vestments would be no guide to the interpretation of the Statute, and it becomes unnecessary to this part of the case to pursue the inquiry as to what was done after their appearance.

But it still remains to be seen what was the sense in which the corresponding Rubric was used in the two Prayer Books of 1604 and 1662.

Upon this point two suggestions have been made by some of the clergy, whose ability and research entitle their opinion to consideration. The first is, that the framers of the present Rubric were in this position:—they found a certain form of words in the Rubric of Queen Elizabeth's book which in their view had not been *repealed,* but *explained* and *modified* by the Advertisements; and they therefore thought that, by adopting Queen Elizabeth's form of words, they were in reality adopting the modified sense which the Advertisements had attached to them.

This view is supported by the History of the Hampton Court Conference held in the year 1604, and of the Savoy Conference in the year 1661. Both these Conferences preceded revisions of the Liturgy. At both the Nonconformists were represented, and made strenuous endeavours to procure certain alterations in the Liturgy as it then stood. The Hampton Court Conference was brought about by a petition presented to King James I. soon after his accession. The Puritans represented themselves to be groaning under a common burden of rites and ceremonies, from which they prayed to be eased and relieved. They mention what they are pleased to term certain offences, which they pray may be some removed, some amended, and some qualified. Among them, "In theChurch Service thatthe cross in baptism, "interrogatories ministered to infants, confirmations, "as superfluous, may be done away; Baptism not to "be administered by women and so explained; *the cap* "*and surplice* not urged," and other matters of offence which is not necessary to advert to. (Cardwell's "conferences," page 131.) The proceedings of the Conference are very long; but what is material to this point may be stated shortly, namely, that the king refused to allow any alteration in the obligation to wear the surplice (Cardwell's "Conferences," pp. 200, 210, 211), but evidently without any intention to revive the use of the vestments of the Prayer Book of 1549; for it has been shown above (pages 15, 16, 17) that by the Canon of 1604 the use of the cope was confined to the cathedral and collegiate Churches, and the surplice was enjoined in parish churches. Still, notwithstanding the Canons, in the Prayer Book as revised by James, and which is therefore contemporaneous with them, the Rubric was allowed to stand verbatim as it had appeared in Elizabeth's Prayer Book of 1559.

The Savoy Conference was held py virtue of a Royal Commission dated 25 March, 1661, which defined the objects to be pursued, and the method taken in the proceedings. They were expressed thus:—"To advise "upon and review the Book of Common Prayer, com- "paring the same with the most ancient Liturgies, "which have been used in the Church in the primitive "and purest times: and to that end to assemble and "meet together from time to time, and at such times "within the space of four calendar months now next "ensuing, in the Master's lodgings in the Savoy, in the "Strand, in the County of Middlesex, or in such other "place or places as to you shall be thought fit and "convenient; to take into your serious and grave con- "siderations the several directions, rules, and Forms "of Prayer, and things in the said Book of Common "Prayer contained, and to advise and consult upon "and about the same, and the several objections and "exceptions which shall now be raised against the "same. And if occasion be, to make such reasonable "and necessary alterations, corrections, and amend- "ments therein, as by and between you and the said "Archbishop, Bishops, Doctors, and persons hereby "required and authorised to meet and advise as afore- "said, shall be agreed upon to be needful or expedient "for the giving satisfaction unto tender consciences, "and the restoring and continuance of peace and unity "in the Churches under our protection and govern- "ment; but avoiding, as much as may be, *all un-* "*necessary alterations of the Forms and Liturgy where-* "*with the people are already acquainted, and have so* "*long received in the Church of England.*" [Cardwell's "Conferences," p. 258.)

In dealing with the question at this Conference, no objection was taken that the Rubric, as it had stood in James's Prayer Book, *had revived the use of the objectionable vestments;* but the grievance on this point which was complained of was, "That (under the Rubric "as it then was) public worship may not be celebrated "by any minister that dare not wear a surplice;" and so, when stating their objections seriatim to the different parts of the Prayer Book as it then stood, the objection to this Rubric appeared in these words:—"Forasmuch as this Rubric *seemeth to bring back* the "cope, albe, and other vestments forbidden by the "Common Prayer Book, 5 and 6 Edward VI., and so "our reasons alleged against ceremonies under our "18th general exception, we desire it may be wholly "left out." (Cardwell's "Conferences," p. 314.)

And the sense in which the Rubric was understood by the Bishops who managed the Conference on the other side, will appear from the answer they made to this requisition. It is in these terms:—"For the "reasons given in our answer to the 18th general, "whither you refer us, we think it fit that the Rubric "continue as it is." (Cardwell's "Conferences," page 351.) And on referring to the answer given to the 18th general exception set out above, it will be found to be in these terms:—"We are now come to the main "and principal demand, as it is pretended, viz., the "abolishing laws which impose any ceremonies, espe- "cially three—*the surplice, the sign of the cross,* and "*kneeling;*" and after giving at great length their reasons against the changes proposed, they say,—"There "hath so much been said, not only of the lawfulness "but also of the conveniency of those ceremonies "mentioned, that nothing can be added. This, in "brief, may here suffice for the *surplice:* that reason

" and experience teaches that decent ornaments and " habits preserve reverence, and are therefore neces- " sary to the solemnity of royal acts and acts of justice, " and why not as well to the solemnity of religious " worship? And in particular, no habit more suitable " than white linen, which resembles purity and beauty, " wherein angels have appeared (Rev. xv.), fit for those " whom the Scriptures call angels; and the habit was " ancient." (Cardwell's "Conferences," pages 345, 350.)

Moreover, it appears from the Journals of this same Convocation, that on March 4, 1664, "the Archbishop " wished all his brother Bishops to use all care that all " Ministers should read the Divine Service according " to the Book, without any omission, *in surplice and* " *hood;*" and this would seem to have met with the approval of the House, since it was formally entered on the Journals. (Cardwell's "Synodalia," Convocation, 1661, Sess. CXL., 4 Martii, 166$\frac{4}{5}$.)

Again, in 1681, Stillingfleet, as is said, made large overtures to the Dissenters, one of which was that *the surplice should be taken away.* (Cardwell's "Conferences," page 396, note.)

It ought, moreover, to be remarked that, although the difference is not great, the Rubric of 1662 was not allowed to continue as it was at the time of the Conference; and bearing in mind the objection and answer just adverted to, this variation in the language used is, perhaps, not without its significance. In the Statute of Elizabeth, the provision of the 25th Section was that such ornaments, &c. "shall be *retained* and be in use." In the Rubric of Elizabeth's Prayer Book the words are —"The minister, &c. shall use, &c." In the Rubric of James's Prayer Book the words are still "The minister, &c. shall use;" but in the present Prayer Book the words are "Such ornaments, &c. shall be *retained* and be in use, &c." (See pages 10, 11, 17, and 4 of this case for the precise language of each Rubric.) It may, perhaps, be fairly contended that the change in the form of this Rubric was intentional, and for the express object of limiting its application to such of the ornaments of the 2nd Edward VI. as could be said to be *retained*, and that, consequently, it would not apply to any which had then (1662) become obsolete, the introduction of which would not be a *retention*, but a *restoration* or *revival*.

It will be further observed that the words which in the former Rubrics were "at the time of the Communion, and at all other times in his ministration," now stand "at all times of their ministration." No doubt the two expressions amount to the same thing, but the mode of expressing the first seems more natural when the writer had in his mind the fact that the ornaments used at the Communion differed from those used at the other times of ministration, and the latter seems to be rather the language of a person who did not intend to recognize any such difference. But if no alteration was intended, why not have left the Rubric unaltered?

But apart from any considerations which may arise from examining minutely the language of the Rubric, some further light may be thrown upon the intention of its framers by adverting to the expressed opinions of some of those who, having been present at the Savoy Conference, were also members of Convocation, and as such took an active part in the revision of the Prayer Book. Among these were Frewen, Archbishop of York; Sheldon, Bishop of London, and afterwards Archbishop of Canterbury; Cosin, Bishop of Durham; Henchman, Bishop of Sarum; Morley, Bishop of Worcester; and Sparrow, afterwards Bishop of Exeter.

We find in Archbishop Frewen's Visitation Articles for the diocese and province of York in 1662 the following inquiries:—

"Have you a decent surplice, one or more, for " your parson, vicar, or curate, or lecturer, to " wear in the time of public ministration?"

" Doth he read the Book of Common Prayer? " etc."

And doth he wear the surplice while he performs " that office in the offices mentioned in the Com- " mon Prayer Book?" (Harrison's "Hist. Inquiry," p. 176.)

Again, Bishop Cosin, in his Visitation Articles of 1662, required the surplice to be worn with the habit (which clearly means the gown; Harrison's "Historical Inquiry," page 175, note z) by the minister at the reading or celebrating any divine office; and among the inquiries made in each parish, he asks whether the lecturer read service, and that in a surplice, and whether in lecturing he use the ecclesiastical habit appointed for all ministers in the Church? (Cosin's Works, Vol. IV. p. 508–510.)

Eight years later than this, 1670, we find in a letter written by Sheldon, then Archbishop of Canterbury, to the Commissary Dean, and Archdeacon of Canterbury, concerning the King's directions to the Clergy, recommendations as to the performance of Divine Service, which he states he had sent to all the Bishops of his province; among which he enjoins that they require the parsons, vicars, and curates, "that in their " own persons in their churches they do decently and " solemnly perform the Divine Service by reading " the prayers of the Church as they are appointed " and ordered in and by the Book of Common Prayer, " without addition to or diminishing from the same, " or varying, either in substance or ceremony, from " the order and method which by the said book is set " down, wherein, I hear, and am afraid, too many do " offend; and that, in the time of such their officiating, " they ever make use of and wear their priestly habit, " the *surplice* and hood." (Cardwell's "Doc. Ann." vol. II. pp. 328.329.)

Henchman and Morley were the prelates who acted for the Church party in framing King Charles's Declaration concerning ecclesiastical affairs, put forth in 1660. (Cardwell's "Doc. Ann." vol. II. p. 286.) This document deals seriatim with the four principal grievances then urged by the Dissenters, namely, kneeling at the reception of the Communion; the use of the cross in baptism; bowing at the name of Jesus; and the use of the surplice. As to the latter, the Declaration states:—

"For the use of the surplice we are contented that " all men be at liberty to do as they shall think " fit, without suffering in the least degree for wear- " ing or not wearing it; provided that that liberty " do not extend to our own Chapel, Cathedral or " Collegiate Churches, or to any College in either " of our Universities, but that the several Statutes " and Customs for the use thereof in the said " place be there observed as formerly."

The second suggestion is that the language of the Rubric ("such ornaments shall be retained as were in this Church of England by authority of Parliament," &c.) refers to the different sources from which the different ornaments of the Prayer Book of 1549 were derived. The word "authority," it is said, has not the meaning given to it at the present time, but means "authorship." The use of the vestment prescribed by the Rubric at the commencement of the Communion Service (p. 5) was a continuation of the ancient Ritual, and therefore not existing by the authority of Parliament in the sense of being *originated* by Parliament. But the two other Rubrics in Edward's First Book (pp. 5 & 6) originated the use of the surplice (alone or combined with the cope in certain cases), and these, therefore, to the exclusion of the first, are the enactments referred to as expressing what was authorized (*i.e.*, originated) by Parliament. And moreover it is urged, that although this interpretation would legalize the use of the cope in combination with the surplice abstractedly, yet that the occasions on which such use would be legal would still be found to have been regulated by the Advertisements and Canons, and would thus be confined to the administration of the Communion in cathedral and collegiate churches. Although this view is at variance with the judgment given by the Privy Council, yet many of the reasons given above would support it; and in addition the following may be adduced:—

Of the Bishops, Sparrow (afterwards Bishop of Exeter) assisted the Bishop of the Savoy Conference, and was one of the three members of the Lower House of Convocation appointed to assist in revising the Prayer Book in 1661. In 1657 he published "A Rationale of the Prayer Book," and republished it in 1684, after he had succeeded to the See of Exeter. He wrote thus:—"Of the ornaments to be used in Divine Service. " The Minister in time of his ministration shall use " such ornaments as were in use in the 2nd Edward VI., " Rubric 2, viz., a surplice at the ordinary minis- " tration, and a cope at the Holy Communion in " Cathedral and Collegiate Churches.—Queen Eliz. " Artic. set forth anno 7."

Again, Baxter, in his "English Nonconformity," had repeated the objection to the Rubric made by the Nonconformists at the Savoy Conference (p. 32), with the addition, that the revival of the vestments thus enforced would be contrary to the Canon. He is thus answered by Bingham, the great Church antiquary, writing in the year 1706. Bingham quotes the present

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Rubric, and as its parallel the Rubric at the end of the Prayer Book of 1549, and the 58th Canon; and he adds: "Where is now the contradiction between this Canon "and the Rubrics? They all speak of surplices and "hoods, but of no other ornaments belonging to "private ministers. And Mr. Baxter might have "known this, had he either consulted the old Rubric "or Hamon l'Estrange, who compares the new and "the old together." (Bingham's "French Church," Vol. III. p. 7.) Again, L'Estrrnge, to whom Bingham refers, published in 1659, and again in 1680, "The Alliance of Divine Offices," in which he printed the Common Prayer Book of James I. side by side with the two Liturgies of Edward VI. He sets out the Rubric of James's Book (p. 17), and to explain the reference to the "use of the authority of Parliament in the second year of Edward VI.," he prints the Rubric from the *end* of the book (p. 6), passing over without notice the Communion Rubric (p. 5).

Lastly, Gibson, in his Codex (p. 390), 2nd Edit. Oxford, 1761), sets out the Communion Rubric of 1549, and marks it in the margin as obsolete.

It is, moreover, very remarkable that this view is supported by the earliest document which can be cited as containing an authoritative interpretation of the Rubrics of 1549, namely, the "Interpretations," &c., mentioned at p. 13 of this case. For it will be remembered that the Bishops directed the use of one apparel only, viz., the cope at the Communion, and the surplice on all other occasions, thus forbidding the use of the alb, chasuble, and tunicle, mentioned in the first Rubric, p. 5.

It will be seen that if the latter suggestion be well founded, the effect would be simply to establish the state of things provided by Queen Elizabeth's Advertisements. The use of the cope would be legal in cathedral or collegiate churches, but no authority for the alb, chasuble, dalmatic, and tunicle could be established.

But besides the vestments above mentioned, there has latterly been introduced into the celebration of the Communion Service by the same school of clergymen the use of a large number of lighted candles placed on the Communion table, with the burning of incense at certain parts of the Service, and the mixing of water with the sacramental wine, the use of wafers as bread, and the introduction of hymns before and after the prayer of Consecration, and at the time of administering the elements.

One authority for the use of lights and incense is alleged to be the Rubric in our present Prayer Book coupled with the Injunctions put forth by Edward VI., previous to the Statute of 1548, among which will be found the following:—

"3. ITEM. That such images as they" (*i.e.* certain ecclesiastical persons previously mentioned) "know "in any of their cures, &c., they shall forthwith "take down and destroy the same, and shall "suffer from henceforth no torches or candles, "tapers or images of wax to be set afore any "image or picture, but only two lights upon the "high altar, before the Sacrament, which for the "signification that Christ is the very true light of "the world, they shall suffer to remain still," &c.

And it is also contended (and it is an argument which is applicable to the use of the vestments as well as to lights, &c.,) first that whatever was once in use and not specifically abolished by authority of Parliament, must still be lawful, and secondly, that the rubric at all events must be explained by the Injunction just quoted, which it is said either had or had not the authority of Parliament in the 2nd year of Edward VI. If it had, it enjoins two lights. If it had not, it does not abolish the custom which had always prevailed of having many lights.

Whether the rubric can be considered an authority for this practice would turn upon the point whether lights and incense can be considered to be included within the description of such "ornaments of the Church "and of the ministers, as were in this Church of Eng- "land, by authority of Parliament in the 2nd year of "King Edward VI." It has already been observed that the judgment of the Privy Council in the case of Liddell *v.* Westerton has decided that the word "ornament" is used in the sense of "apparatus" or "instrumentum," and that the words, "as were by authority of Parliament," &c., restrict the meaning to ornaments, the use of which in the Church was provided for by the Statute of Uniformity, 2 and 3 Edward VI. cap. 1. Now (as has been before observed) the Statute itself does not directly contain any provision as to ornaments; it only makes compulsory the use of a Prayer Book, in which are found Rubrics which contain directions as to the use of certain ornaments. It might, perhaps, be sufficient to point out that in the whole of the Prayer Book of 1549 not a syllable will be found which makes the smallest allusion to the use of either altar-lights or incense; but whatever may be the strength of the argument derived from the absence of any such direction, it would seem to be much increased by a reference to the Injunction just quoted.

But the answer to the dilemma proposed would seem to be that, although this Injunction cannot be considered as having itself the force of a statute, and therefore the two lights mentioned would not be ornaments in use by authority of Parliament, yet it is apprehended it may be used to illustrate the Rubric of the Prayer Book so far as this, that the latter cannot be construed to permit, by its silence, articles positively ordered by the Injunction to be removed. The question would thus become narrowed to the legality of two lights only; and as to this Counsel are referred to the judgment of Dr. Lushington in the case of Liddell *v.* Westerton above referred to. The result at which that learned judge arrived is set out at p. 53 of the judgment sent herewith. It will be observed that although the case was subject to two subsequent appeals, the point as to lights was not alleged as matter of appeal before either the Court of Arches or the Privy Council, so that there was no possibility that Dr. Lushington's judgment should be reviewed.

It is apprehended that the reasons given by Dr. Lushington for decrees against the use of altar lights may be applied with still greater effect to the use of incense. With respect to this, however, it is to be observed that Edward VI.'s first Prayer Book was compiled from the several missals then in use, which contained directions for the use of incense at certain places in the celebration, all of which directions were carefully omitted from the new Prayer Book, and have never since at any revision been restored.

With regard to the practice of mixing water with wine, the use of wafers, and the introduction of hymns, as above stated, it is not easy to discover what is the precise authority relied on. But it is apprehended that the absence of any directions in the Rubric, except as to the bread, coupled with the provisions of the second section of the Act of Uniformity, is of itself a sufficient prohibition of these practices.

As to the bread, the Rubric at the end of the Communion Service declares that "it shall suffice that the "bread be such as is usual to be eaten, but the best and "purest wheat bread that may be gotten." It would probably be contended that the words "it shall suffice" are only directory; but the use of the common bread had been insisted on as far back as 1559 by the Bishops in their Interpretation of the Queen's Injunctions (*ante*, p. 13), with a direction that it be made thicker and broader than it was then commonly used. (Cardwell's "Doc. Ann." Vol. I. p. 238.) There can hardly be any doubt that the object of this direction was to introduce a broad distinction between the wafer of the Mass and the bread of the Protestant Communion Service; and it was not by any means probable that the Rubric of 1662 should have been meant to authorize a practice which would destroy that distinction.

Upon this statement of facts, which is believed to contain all the essential enactments on this point, with such references to contemporaneous history as throw any light upon the subject, Counsel are requested to advise in consultation upon the following questions:—

I. Suppose a clergyman of the Established Church of England to administer the Holy Communion in a parish church, habited in the vestments prescribed by King Edward the Sixth's first Prayer Book (1549), does he infringe the law, and commit an offence cognizable by any legal tribunal?

II. Suppose him to introduce into the Communion Service the use of two or more lights on the Communion table, not burnt for the sake of giving light, but as an ingredient in the Service itself; or the use of incense burnt in thuribles or censers for censing persons or things; or the ceremonial mixing of water with the sacramental wine; or the use of wafers instead of bread such as is usual to be eaten; or the use of hymns before or after the Prayer of Consecration, or at the time of administering the elements; does he thereby infringe the law and commit an offence cognizable by any legal tribunal?

III. What would be the best way in which to raise these questions so as to obtain a decision upon them?

OPINION.

I. We are of opinion that the first question should be answered in the affirmative.

A careful consideration of the language of the Act of Uniformity of 1662, and the rubric of the Prayer Book, and a comparison of that language with the previous rubrics and enactments applicable to the question, lead us to the conclusion that the intention of the Legislature was not to revive or restore the use of any ornaments which had become obsolete. The Statute of Elizabeth, as altered by the Advertisements, had been recognized both by the Liturgy and Canons of James in 1604, and appears unquestionably to have been in force down to 1662; and since there is nothing in the statute of that year (except so far as it establishes the rubric) which touches the point, it is by the rubric alone that the practice, which had been established by the advertisements, can have been altered or repealed. We do not think that the rubric has, or was intended to have, this effect. On the contrary, it would seem to apply only to such ornaments of the minister as are common to all times of his ministration, and to point to a retention of such as were then in use, rather than to a revival of such as had been displaced by the Advertisements. This interpretation is supported by the universal practice which has prevailed from 1662 down to the present time, and which affords a "contemporaneous exposition" of the rubric, to which great weight would be attached by every Court of Law in England.

II. We are of opinion that the second question should also be answered in the affirmative.

We think that the use of lights in the manner indicated in the question is illegal. The point is, in fact, *res judicata*, having been settled by Dr. Lushington's judgment, to which we have been referred.

We think the use of incense in the way suggested clearly unauthorized and illegal.

The ceremonial mixing of water with the wine, as a significant act in the course of the service, appears to us to be illegal.

We think that wafers would not be considered to be bread within the meaning of the Rubric referred to.

The introduction of hymns, either immediately before or after the prayer of consecration, or during the administration of the elements, appears to us to be unauthorized and illegal, since it would interfere with the unbroken continuity of the service.

III. In answer to the third question, we consider that a proceeding under the Church Discipline Act of 1840 would be the only way to raise these questions so as to obtain a decision upon them.

(Signed) ROUNDELL PALMER,
H. M. CAIRNS,
GEORGE MELLISH,
FRANCIS BARROW.

Lincoln's Inn,
29th May 1866.

THE ORNAMENTS OF THE MINISTER.

FURTHER REASONS for the Opinion given, May 1866, by SIR ROUNDELL PALMER, SIR H. M. CAIRNS, MR. MELLISH, and MR. BARROW.

GILLETT J. OTTAWAY, Solicitor, 39, Essex Street, Strand.

(*Rivingtons, London, Oxford, and Cambridge*, 1867.)

Dear Sir, Temple, 17th June, 1867.

A request having been conveyed to me a few days ago from one of the Commissioners just appointed to enquire into the Rubrics, &c. that I would state in a more detailed form than has hitherto been published, the reasons which led to the opinion given by Sir R. Palmer, Sir H. M. (now Lord) Cairns, Mr. Mellish, and myself, I thought the matter sufficiently important to justify me in mentioning it to Sir Roundell Palmer, who most kindly drew up the reasons which follow down to his own initials.

These have been submitted to Mr. Mellish, and he has given me authority to express his entire concurrence with them. For obvious reasons no communication could be made to Lord Cairns.

My own observations, which follow Sir R. Palmer's initials, have also been submitted to and approved of by him.

As you were the Solicitor by whom the Case was submitted to us, I have thought it right that this paper should be placed at your disposal.

Yours very faithfully.
FRANCIS BARROW.

Gillett J. Ottaway, Esq.,
39, Essex Street, Strand.

SIR ROUNDELL PALMER writes thus:—

The grounds of my own opinion may be thus stated:—

I. It is a clear principle of law, that in the exposition of the words of a law or other written instrument, which has been received and acted upon in one consistent and uniform manner from the time of its enactment, or execution, for a long subsequent period, that interpretation is to be preferred (supposing the words of the document in any way to admit of it) which is in accordance with the subsequent practice and usage, and not that which is contrary thereto,. "*Contemporanea expositio fortissima est in lege*," &c. And the application of this rule is most necessary, and the reasons for it most forcibly apply, when the subject matter of the law is a thing of great public importance, and of constant, daily, and notorious use.

II. It is also a principle of law, that a prior enactment or provision is not to be deemed to be repealed or altered, except by express words, or really necessary implication: and this rule applies most forcibly, when the effect of such repeal would be to *revive* some earlier law, which had itself been, on consideration of its effect, expressly and deliberately repealed or altered: and when the implication is derived from words occurring, not in the body of any Statute, but in a subordinate and directory part of another document, confirmed by Statute.

III. My opinion did not at all proceed upon the notion that the vestments, &c. of the first Prayer Book of Edward VI. had become abrogated by mere desuetude: but I considered, that they had been made actually ILLEGAL, by the exercise of the legislative power given to the Crown by the Statute 1 *Eliz. cap.* 2, *section* 25; *i.e.* that the advertisements of 1565–6 were issued by the Royal authority and had the force of law under that Statute; and that, if this had not been the case, the Canons of 1604, to which both the King and the Metropolitan were parties, would be sufficient for the same purpose.

IV. It is clear, that the Act of Uniformity of Charles II. did not repeal, but left in force, the Act of 1 *Eliz. cap.* 2. with everything which had been done under the authority of that Statute, except so far as the particular enactments of the Act of *Car.* 2. were at variance therewith. The use, therefore, of the very language of *sect.* 25 of the Act 1 *Eliz. cap.* 2, in what is (erroneously) called the *Rubric* prefixed to Charles II.'s Prayer Book, is quite intelligible, if it was intended merely to leave the law as to vestments, &c. in the state in which it *then stood* under that section.

V. The words of the so-called "Rubric" of 1662, when accurately weighed, do not seem to me to be intended, nor to be apt in themselves, to *restore* anything which at that date was not "retained" and "in use" in the Church of England. An enactment that certain things *shall be retained* and *be in use* naturally implies, that the former state of things is, so far, to be *continued;* not, that a new state of things is to be then introduced, or (what amounts to the same thing) that an old state of things, long before prohibited by law, and also disused in practice, is, for the future, to be revived and brought into use again.

VI. It is to be noted that this so-called *Rubric* appears, on the face of it, to relate only to *The order for Morning and Evening Prayer daily to be said and used throughout the year*, not expressly mentioning the Communion office, nor any other special office. And the "ornaments" of which it speaks are those "of the Church *and of the Ministers thereof at all times of their ministration.*" These words may, without any violence to their grammatical sense, mean either of two things; (1) Ornaments which are *always and in all ministrations* to be equally and indifferently used (and which, therefore, would necessarily be used during the order for Morning and Evening Prayer, to which this "Rubric" primarily, if not solely, relates); or (2) Ornaments, some of which are to be used at some times, and others at other times, of the ministration of the minister. Of these two senses the former appears to me to be the more natural and probable in such a "Rubric;" if it be the correct one, then this "Rubric" has no reference at all to any special Eucharistic vestments, &c., and fails to support any argument in their favour. And that this *is* the correct interpretation is, to my mind, strongly confirmed by two arguments. The *first*, that in the former notice, for which this was *substituted*, though introduced by the Title "The order where Morning and Evening "Prayer shall be used and said," the words were "at the *time of the Communion*, and *at all other times of his minis-*

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tration;" which words necessarily extended to ornaments which might be in use at the time of the Communion, though not at the time of Morning or Evening Prayer. The change (coinciding with the effect of the 58th Canon, which provided for the use of the Surplice by every Minister saying the Public Prayer, or "ministering the Sacraments or other Rites of the Church,") omitted, certainly not without purpose, the express reference to the time of Communion. The other argument is, that from date of this change, till the last few years, the authors of the change themselves, and the whole clergy of every grade, proved, by their uniform practice, that they so intended and understood it.

R. P.

It may seem presumptuous in me to attempt to add anything to what Sir Roundell Palmer has so well and so forcibly stated, and with which I have authority to say that Mr. Mellish entirely concurs. But Sir Roundell himself has pressed me to add one or two considerations which occurred to my own mind, and which I offer, not in the idea that every fact to which I allude could be necessarily available for arguing the case in a court of law, but rather to shew how strongly the history of what occurred at the Savoy Conference tends to confirm the opinion which we formed.

An examination of the commission under which that conference was held will shew that its object was to make such reasonable and necessary alterations in the Book of Common Prayer (viz. the book revised by James I. in 1603) as should be agreed on to be needful or expedient, for giving satisfaction to tender consciences, and the restoring and continuance of peace and unity in the Church:—but with a concluding caution, that the commissioners were to avoid all unnecessary alterations of the forms and liturgy, "wherewith people are already acquainted, and have so long received in the Church of England."

On the assembling of the commission, objections were urged by the Nonconformists, first to certain cardinal points of practice generally, and afterwards specifically to some parts of the book, which brought these points into prominence.

Their main grievances were three:—the use of the surplice, the sign of the cross in baptism, and kneeling at the reception of the Communion. Their specific objections included one to the so-called Rubric, as it stood in James' book (verbatim as it has appeared in Elizabeth's of 1559,) as follows:—

"And here it is to be noted, that the minister at the "time of the Communion, and at all other times of his "ministration, shall use such ornaments in the church as "were in use by authority of Parliament in the second "year of King Edward VI. according to the Act of Parlia-"ment set in the beginning of this book.

"This Rubric, they said, *seems* to bring back the alb, "cope, &c." Now it is to be observed, that the utmost they could say was, that the Rubric *seemed* to bring back the vestments. They could not with truth say, that it had brought them back, or that it required them to be used: for it is all subject to the limitation "according to "the Act of Parliament set in the beginning of the book;" and this was none other than the statute of Elizabeth, which required the use of the vestments, only until the other order should be taken under the 25th section. But the objection, being taken, had to be answered by the church party; and they answered in this way. They first dealt with the general objection, and explained at length their reasons for the retention of the surplice; and then to the specific objection to this "Rubric," they replied, that, for the reasons previously given in answer to the objection to the surplice, they thought it fit that the Rubric continue as it then was.

It seems to me that nothing can be plainer than that both parties were contending, the one to abolish, and the other to retain the surplice, and the surplice alone. This was the object of attack when the Nonconformists objected to the Rubric; for the very form of their objection shows that no *real* grievance was felt in respect of the use of the alb, cope, &c.

The Church party, on the other hand, were determined to keep the surplice; and I think, considering what we know of their feeling towards their opponents, it is not difficult to account for the method in which this determination was carried out. It is well known that they most earnestly desired to avoid even the appearance of the smallest concession, and, moreover, they had before them the very commission under which the Savoy Conference had met, which deprecated all unnecessary changes. They, therefore, took the words of Elizabeth's statute (25th section), and substituted them for the words of Elizabeth's (and James') Rubric, merely introducing the words "at all times of their ministration;" these latter being a substitution for the words "at the time of the communion, and at all other times of their ministration," as they stood in Elizabeth's and James' book. If, then, they were taunted with having made any concession to the other party, they had an easy answer: "What concession is there in taking "Elizabeth's own words out of her statute, and substitut-"ing them for those in her Prayer Book?" If, on the other hand, they were accused of being so bigoted as to refuse to make any amendment where reason and common sense required it, their answer was equally ready. They would say, "It is not true that we have made no alteration. "We have introduced a direction for the *retention* of Ed-"ward VIth vestments, and the word can only be applied "to such as the Rubric finds in existence, and cannot "apply to such as have been legally abolished for a hun-"dred years."

I am aware that two objections have been taken to this interpretation. It has been said, that the Rubric of Charles must have the same *meaning* as the statute of Elizabeth. This I do not dispute. But because it had the same *meaning*, it by no means follows that it should have the same *effect*. A word or sentence, which *ex vi termini* involves a reference to the time at which it is used, cannot do otherwise than produce a result which varies with the time.

It has also been said that if the intention of those who framed the Rubric was what we supposed, they have used a most singular form of expression; and it is remarked that this was done, not by ignorant men, not used by a *parliamentum indoctum*, but used by learned theologians—men, acquainted with, and fully alive to, all the controversies which had in the interval disturbed the country and a large part of Christendom on the very subject. This argument would no doubt have considerable weight if the point had been then under legislation for the first time. But it must be remembered that what had to be done was to *revise* something that the framers had before them, and to revise it in such a way that no further alteration should be made than what was actually necessary for their purpose.

But, however these objections may be dealt with, the broad inquiry still remains. Taking the history of the whole transaction, considering the objects as defined by the Savoy Commission and the limits of authority therein laid down, the objection made to the Rubric on the one side and the answer given on the other, is it for one moment to be believed that the framers of the present Rubric really and deliberately intended to restore the use of vestments, the bare phantoms of which would have set the country in a flame from one end to the other; and that they made the alteration with that intention?

It always seemed to me that the obvious reply might be made in few words. Since an alteration was made in the Rubric, we have a right to say that it was such as was deemed necessary or expedient for the restoring and continuance of peace and unity in the Church, within the terms of the Savoy Commission. Moreover, that since it was within the spirit of that Commission that all necessary alterations were to be avoided, this particular alteration would not have been made if it had been thought that the former Rubric was unobjectionable. What then is the difference between the faulty Rubric and the sound? Compare them, and it will be found that the only absolutely new idea introduced is that conveyed by the word "*retain.*" Strike out this word, and the Rubric is open to the objection that it seems to bring back the alb, cope, &c. Insert it, and that objection is removed, but at the same time the use of the surplice is preserved. Does not the whole history of the proceeding shew that this was exactly what the church party meant to do.

Before I conclude, I desire to join Sir Roundell Palmer and Mr. Mellish in repudiating the idea which has been imputed to us, that we thought the mere disuse of the vestments for a hundred years in any way operated as a repeal of the law. I thought and still think that the other order contemplated by the 1 Eliz. cap. 2. sect. 25. had been taken by the advertisements and canons, and that the law enacted by the latter still remains in force, being untouched by the Rubric of 1662.

F. B.

APPENDIX K.

DISPUTED RITUAL ORNAMENTS AND USAGES.

A CASE submitted on behalf of the ENGLISH CHURCH UNION; with the opinions thereon of HER MAJESTY'S ADVOCATE (SIR R. PHILLIMORE, Q.C.); SIR FITZROY KELLY, Q.C. (now LORD CHIEF BARON); SIR W. BOVILL, Q.C. (now LORD CHIEF JUSTICE of COMMON PLEAS; MR. W. M. JAMES, Q.C.; DR. DEANE, Q.C.; MR. J. D. COLERIDGE, Q.C., M.P.; MR. C. G. PRIDEAUX; MR. J. HANNEN; and MR. J. CUTLER, PROFESSOR of LAW, KING'S COLLEGE, LONDON.

GEORGE HENRY BROOKS, Doctors' Commons, London, (Honorary Proctor to the English Church Union).

(*London, Oxford, and Cambridge: Rivingtons, Waterloo Place.—The English Church Union Office, 11, Burleigh Street, Strand, W.C.*)

IN preparing the following Case for *publication* a few additional proofs have been inserted, as calculated to make it more generally useful; they are distinguished thus *[ ]*. Also some authorities, to which only a *reference* was given when the Case was originally submitted to Counsel, are now set out in full.

It is important to observe that any *deficiency* of evidence in this case as to the use—of, *e.g.*, Altar Lights or Incense under the Prayer Book of 1549, and subsequently—cannot fairly be accounted as conclusive upon the subject: so many additional proofs of the retention of ancient Ecclesiastical Usages and Ornaments in the Church of England, during the period in question, have latterly been brought to light, that it is highly presumable more will be furnished by further examination of Documents in the Record Office and elsewhere.

T. W. P.

English Church Union Office,
December 3, 1866.

DOUBTS having been expressed as to the legality of reviving in the Services of the Church of England some ancient Ecclesiastical Usages; and also of restoring the use of certain "Ornaments of the Church and of the Ministers thereof," on which, it is believed, no direct Judicial Decision has been given; though the General Rubric which relates to them was interpreted by the Judicial Committee of Her Majesty's Privy Council, on the 21st March 1857, in the case of Liddell *v.* Westerton: the Opinion of Counsel is desired with a view of meeting various Objections which have been made to them, and more especially to those mentioned in a Case prepared for the Opinion* recently taken, by the Opponents of such Usages and Ornaments, from the Attorney-General (Sir Roundell Palmer, Q.C.), Sir Hugh M. Cairns, Q.C., Mr. Mellish, Q.C., and Mr. Barrow; and dated May 29, 1866.

In the Objections advanced against the matters in question much stress has been laid upon the following points, numbered as Objections 1 to 16.

In answer to these Objections, and in support of the position of those who seek to follow out the liberty which they conceive to be consistent with the Law, the following points are relied upon. They are numbered as Answers 1 to 16 to correspond with the Objections.

OBJ. 1. (*a*) The expression in the Judgment of the Judicial Committee of the Privy Council (Moore's Report, p. 156) that "the word 'Ornaments' applies, and in this Rubric is confined to those articles the use of which in the Services and Ministrations of the Church is prescribed by the First Prayer Book of Edward the Sixth."

(*b*) It is alleged that the word "*prescribed*" in this exposition of the Rubric *excludes* every Ornament and Usage not distinctly mentioned in the Book.

(*c*) It is further alleged, in confirmation of this view, that the several Acts of Uniformity, taken together, inhibit the use of "any other rite, ceremony, order, form, or manner of Mass" (as the Communion Service was called in the 1st of these Acts, 2 & 3 Edw. VI. c. 1), or of other Service which the Acts legalize.

ANS. 1. (*a*) The Committee of the Privy Council say also, shortly after the passage quoted (in Obj. 1) above (Moore, p. 159), that "the same dresses, and the same utensils, or articles, which were used under the First Prayer Book of Edward VI. may still be used."

(*b*) They further say (p. 187) that "they are not prepared to hold that the use of all articles not expressly mentioned in the Rubric, although quite consistent with and even subsidiary to the service, is forbidden."

(*c*) As regards the requirements of the Acts of Uniformity to use no other "rite, ceremony, order," or "form" of Service than that provided in the Prayer Book, it is believed that this language was only designed to be conservative of the *matter* of the Services, and is not the rule for Ornaments and Usages in performing the Services.

The technical meaning of these terms, as used in the Acts of Uniformity and in the Title to the Prayer Book, is shown by the following examples:—

(1) "A Proclamation" of King Edward VI., Feb. 6, 1547–8, "against them that do innovate, alter, or leave done any rite or ceremony in the Church of their private authority," orders "that no manner [of] person, of what estate, order, or degree soever he be, of his private mind, will, or fantasy, do omit, leave done, change, alter or innovate any order, right or ceremony commonly used and frequented in the Church of England, and not commanded to be left done at any time, in the reign of our late Sovereign Lord, his Highness' Father, other than such as his Highness, by the advice aforesaid [*i.e.*, the Duke of Somerset and others of his Council], by his Majesty's visitors, injunctions, statutes or proclamations hath already or hereafter shall command to be omitted, left, innovated, or changed ....." (Cardwell, Doc. Ann. I., p. 43.)

The words "used and frequented" seem to show that the "order, rite or ceremony" mentioned was something in the nature of a Service, and not the mere Accessories of a Service.

(2) In the Homily "Of Common Prayer and Sacraments" it is said:—

"And although there are retained by the order of the Church of England, besides these two [Sacraments of Baptism and the Supper of the Lord], certain other Rites and Ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of Children, by examining them of their knowledge in the articles of the faith and joining thereto the prayers of the Church for them, and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are ....."

(3) A proceeding under the statute 1 Elizabeth, c. 2, § 4.—"A person of the name of Flemming was indicted (1 Leon. 295; *vide* Godb. 119), upon this statute and punished according to it, because he had given the Sacrament of Baptism in a different form to that which is hereby prescribed. In *Rex* v. *Sparks* (3 Mod. 79), an indictment for using *alias preces* in the Church, and *alio modo*, seems to have been judged insufficient, because such prayers may be used, upon some extraordinary occasion, and so no crime; and it was said that the indictment ought to have alleged that the defendant used other forms and prayers instead of those enjoined, which were neglected by him; 'for otherwise every parson may be indicted that useth prayers before his sermon, other than such which are required by the Book of Common Prayer.'" (Stephens's Eccl. Stat. I., p. 365.

OBJ. 2. (*a.*) Dr. Lushington gave this Judicial Opinion against *lighted* Candles in the Case Westerton *v.* Liddell:—"I hold that all lighted Candles on the Communion Table are, from the premises I have already stated, contrary to Law, except when they are lighted for the purpose of giving necessary light; and I think that this exception must necessarily be engrafted even upon the positive prohibition to set lights on the Lord's Board at any time; but the exception must be confined to the necessity, and the use of lighted Candles on the Communion Table limited to that necessity, when it arises from natural causes, and it may be, the peculiar structure of the edifice." (Moore, p. 70.) Also the following observations of the learned Judge, upon which, in part, he founded this Opinion, are relied upon:—

(*b.*) "The Mass is gone, root and branch, extirpated by the authority of Parliament, especially in the establishment of the Book of Common Prayer. What becomes then of an ordinance which relates to the Mass? The accessory is extinguished with the prin-

* "The Ornaments of the Minister.—Case submitted to Counsel on behalf of several Archbishops and Bishops of the United Church of England and Ireland; together with the joint Opinion thereon of the Attorney-General, Sir Hugh M. Cairns, Q.C., Mr. Mellish, Q.C., Mr. Barrow.—Gillett J. Ottaway, *Solicitor*, 39, Essex-street, Strand. RIVINGTONS, London, Oxford, and Cambridge, 1866."

Appendices.

cipal, and all that was prescribed to be done at the celebration of Mass is wholly extinguished." (Moore, p. 68.)

(*c.*) "Where is the High Altar now? . . . . abolished, and a Communion Table in its stead." (Ibid.)

Ans. 2. (*a.*) Dr. Lushington's Opinion was not followed up by any *Decree* on the subject; it is submitted, therefore, that the Consistory Court of London has not *prohibited* the lighting of the candles. It is further submitted that the interpretation given to the Rubric by the Judicial Committee has reversed the Opinion of Dr. Lushington.

Moreover, the *obiter dictum* of the Judicial Committee of the Privy Council, that, according to the Injunctions of 1547, "the High Altar was to remain as it had been before, with lights upon it before the Sacrament" (Moore, p. 165), is adverse to this opinion; for this order had not been annulled when the Book of 1549 came into use; therefore, it is submitted, it applied to that Book no less than to the previous Liturgy.

(*b.*) Dr. Lushington does not refer to the Acts of Parliament, by which the sweeping change of which he speaks was effected, beyond saying "especially in the establishment of the Book of Common Prayer." It is submitted (1), that in this matter we are concerned only with the two prayer books legalized by the two Statutes 2 and 3 Edw. VI. c. 1, and 13 and 14 Car. II. c. 4. (2) That both these Books retain *nominatim*, in the Office for the Holy Communion, all that was accounted essential for the Mass. Besides this, the Book of 1549 retains the very name itself, and expressly calls the Holy Table an Altar. (3) That the preface to the book of 1662 contains, in reference to the two Books of 1604 and 1559, these words, "We are fully persuaded in our judgments (and we here profess it to the world), that the Book as it stood before established by law doth not contain in it anything contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same." And (4), That the Statute of Uniformity of 1662, speaking of the Book of 1559, says (in the Preamble) that it was "agreeable to the Word of God, and usage of the *primitive* Church ... very comfortable to all good people desirous to live in Christian conversation, and most profitable to the estate of this realm." Moreover, it is to be noticed, that the Act of Uniformity of 1552 (which established the Second Prayer Book of Edward VI., the very book which, with a few important changes, was adopted in 1559), says of the First Prayer Book of Edward VI., that it was "a very godly order ... agreeable to the Word of God, and the Primitive Church; very comfortable to all good people desiring to live in Christian conversation, and most profitable to the state of this realm."

(*c.*) Hence it is submitted that neither the term Mass nor Altar has been abolished by Law, although the words are disused in the present Book. But, even had these terms been legally abolished, the term "Sacrament" is still retained, and the Lights are enjoined to be "before the Sacrament."

Obj. 3. An Opinion which has been held, that King Edward VIth's Injunction of 1547, which prohibited plrtain then existing Ornaments and Usages, but by imceication allowed the rest, and expressly retained (in No. 3) "two lights upon the High Altar before the Sacrament" had no "authority of Parliament" when the Prayer Book of 1549 came into use, because the power to issue such Injunctions had been taken away by 1 Edw. VI., c. 12, and that, consequently, even this supposed authority for the use of the two Lights under the First Prayer Book cannot be claimed.

Ans. 3. The enquiry in Cranmer's Visitation Articles of 1548 for the "two Lights upon the High Altar," is evidence that the Injunctions of 1547 were then in force. These Injunctions are also recognized in the Prayer Book of 1549 in the following Rubric at the end of "The Communion" as to the Litany: "Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions; or as is or shall be otherwise appointed by his Highness." If the Injunctions of 1547 had ceased to be of any Parliamentary authority in 1549 (owing to the Statute, 1 Edw. VI. c. 12), then there was no law against the two Lights.

Obj. 4. Certain later Injunctions said to have been ssued by the same King (A.D. 1549), commanding all "Parsons, Vicars," &c., in reading the former Injunctions, to leave out "all such as make mention of the Popish Mass, of Chantries, of Candles upon the Lord's Board or any such thing." The second of these Injunctions forbids the "setting any light upon the Lord's Board, at any time," and finally enjoins "to use no other ceremonies than are appointed in the King's Book of Common Prayer." It is said that, even if the Injunctions of 1547 continued to be in force generally in 1549, those portions were nevertheless repealed which are mentioned in these passages.

Ans. 4. The alleged Royal Injunctions of 1549, first found in Burnet, are not reliable evidence; on the contrary, externally and internally they afford proofs of not being *Royal* injunctions, and of being at least two years later than their supposed date. Recent researches by the Editor of the new edition of Burnet's Reformation (where they first appeared) have failed to discover them. The alleged date (1549) is wholly conjectural. They disagree, in Art. IX., with the Offices for Baptism and the Visitation of the Sick in the Prayer Book of 1549, in directing "That no man maintain . . . . . oil, chrism . . . . . or any other such abuses and superstitions, contrary to the King's Majesty's proceedings;" whereas "oil" and "chrism" were expressly ordered in those Offices, and therefore were not likely to be abolished a few months afterwards. And they are even more advanced in these prohibitions than were Bishop Ridley's Injunctions of 1550. But, if they were Royal Injunctions, they could not have the "authority of Parliament," supposing the repealing Statute, 1 Edw. VI. c. 12, had the effect which is alleged. Besides, they prove too much, so far as regards the contention that the Candles may be lighted to afford light, for they forbid "*any* light upon the Lord's Board at *any* time." Moreover, if these alleged Royal Injunctions of 1549 are genuine, or even if they were only Episcopal Injunctions, they show that the Injunctions of 1547 were then in force; for certain parts of them are professedly repealed by these supposed Injunctions of 1549.

Obj. 5. That the Act of Uniformity of 1559 sanctions the Ornaments of Edward's second year only, "until other order shall be taken" in the way there described; and that this other order was taken by certain Advertisements of Elizabeth in the year 1565, and further by the Canons of 1604. On these Advertisements especially much stress is laid.

Ans. 5. The Advertisements of Elizabeth, probably, were never *legally* published. Mr. Stephens, referring to them (Eccl. Stat., I. 370), says, "Which other order (at least in the way prescribed in this Act) was never made; and therefore, legally, the Ornaments of Ministers in performing Divine Service are the same now as they were in the 2nd of Edward VI." Dr. Burn (Eccl. Law, III. 437) says—"Which other order as to this matter was never taken." And Strype (Life of Parker, p. 158) states, that by a writing on the back side of the fair copy that was sent to the Secretary when they were first framed, it seems they were not presently published nor authorized. For these are the words written upon them by the Secretary's own hand:—Mar. 1564. *Ordinances accorded by the Archbishop of Canterbury, &c. in his Province. These were not authorized nor published.*" See also Parker Correspondence, pp. 233–37; Cardwell, Doc. Ann., I. 321; and Collier, Eccl. Hist., 495. But, if they were legally published in conformity with the terms of the Elizabethan Act of Uniformity, neither these Advertisements nor the Canons of 1604 were meant to *limit* the Rubric, but were called for by the great and increasing disorders and the opposition to even the Surplice. Moreover, they do not *forbid* the use of anything besides the Cope and Surplice. The design of both was simply to secure the use of such Ornaments as were absolutely necessary.

The Puritans, both at that period and subsequently, certainly held the Rubric to be in force. *[And even Richard Baxter, in his Account of the Proceedings of the Savoy Conference, in 1661, thus speaks:—"And here, because they would abate us nothing at all considerable, but made things far harder and heavier than before, I will annex the Concessions of Archbishop Ussher, Archbishop Williams, Bishop Morton, Bishop Holdsworth, and many others in a Committee at Westminster (before mentioned), 1641."

Then, in a list of these concessions, under the head of "Considerations of the Book of Common Prayer," he mentions the following:—"3. Whether the Rubrick should not be mended, where all vestments in time of

Divine Service are now commanded, which were used, 2 Edw. VI." (Sylvester's Life and Times of Baxter, 1696. Pt. II., pp. 369 and 371.)]*

On the Church side, too, Bishop Cosin, in his three Series of Notes on the Book of Common Prayer, all written between 1619 and 1660, *advocates* the Ornaments of the Second Year of Edward VI., and asserts them to be *lawful* also. Thus, *e. g.*, in the Third Series, written probably before 1640, he says,—"*Such Ornaments, &c.* Without which (as common reason and experience teaches us) the Majesty of Him that owneth it, and the work of His Service there, will prove to be of a very common and low esteem. The particulars of these Ornaments (both of the Church and of the Ministers thereof, as in the end of the Act of Uniformity)," *i.e.*, of Elizabeth, "are referred not to the fifth of Edw. VI., as the Service itself is in the beginning of that Act; for in that fifth year were all Ornaments taken away (but a Surplice only), both from Bishops and Priests, and all other Ministers, and nothing was left for the Church but a font, a table, and a linen cloth upon it (at the time of Communion only), but to the second year of that King, when his Service-book and Injunctions were in force by Authority of Parliament. And in those books many other Ornaments are appointed; as, two Lights to be set upon the Altar or Communion-table, a Cope or Vestment for the Priest and for the Bishop besides their Albes, Surplices, and Rochets; the Bishop's Crosier-staff to be holden by him at his ministration and ordinations; and those Ornaments of the Church which, by former laws, not then abrogated, were in use by virtue of the Statute 25 Hen. VIII., and for them the Provincial Constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward VI., and being still in force by virtue of this Rubric and Act of Parliament." (Works, Ang. Cath. Lib. V., p. 438.) See also First Series, p. 42; and Second Series, pp. 230–33.

OBJ. 6. (*a.*) That the XXXth of the Elizabethan Injunctions of 1559, by endeavouring to secure that "the prelacy and clergy" might be "known to the people in all places and assemblies, both in the Church and without," provided that they "shall use and wear such seemly habits, garments, and caps as were most commonly and orderly received in the latter year of King Edward VI.;" and that, coupling this with a letter from Bishop Horn to Gualter, on July 16, 1565 (in which "it seems clear that he is referring to the Act of Uniformity," of 1559, and, therefore, to the "Ornaments" required by that Statute and by the Ornament Rubric of the Prayer Book of 1559), it shows ("notwithstanding the inconsistencies" which the Objection refers to) that "the interpretation put upon the Statute of Elizabeth by him and the party he was representing, was, that while it preserved the use of the square cap and surplice, it had swept away the other dregs of Romish practices." (Case for Opinion of the Attorney-General and Others, p. 22.)

(*b.*) It is further urged "that this view is confirmed by a letter from Bishop Sandys to Archbishop Parker, which is quoted by Cardwell (Conferences, p. 36) from Strype's Annals. The Bishops says:—'The last Book of Service is gone through with a proviso, to retain the Ornaments which were used in the 1st and 2nd year of King Edward, until it please the Queen to take other order for them: our gloss upon this text is, that we shall not be forced to use them: but that others in the meantime shall not convey them away, but that they may remain for the Queen.'"

(*c.*) Again, it is said, that having regard to the "varieties in the Service and Administration used" in 1564–5, as shown in a summary of the returns made to Secretary Cecil (Strype's Parker, p. 152), and considering how minutely every point of variance is mentioned in this document, it can hardly be considered possible that any use of the Albe, Cope, and other vestments enjoined by the Rubric of 1549, could have been passed over without notice," therefore, the objection infers "that the surplice, square cap, and academical hood were all that the law required," especially as Bishop Burnet (Reformation, Pt. iii. Bk. ii. Vol. v. p. 587) says that after the passing of the Act of Uniformity, in 1559, "there followed great variety in practice, many conforming themselves in all points to the law, while others did not use either the surplice or the square cap and hood according to their degree."

(*d.*) Reliance is also placed upon the following passage in a letter from Bullinger to Humphrey and Sampson, May 1, 1566, as also showing the contemporaneous interpretation of the Act of Uniformity of 1559:—"I could never approve of your officiating, if so commanded, at an Altar laden, rather than adorned, with the image of Him that was crucified, and in the appropriate dress of the Mass, that is in the Albe or Cope, on the back part of which also the same image is represented. But, as far as I can understand by a letter from England, there is now no dispute concerning habits of this kind; but the question is, whether it be lawful for the Ministers of the Gospel to wear a round or square cap, and a white garment which they call a surplice, by the wearing of which the minister may be distinguished from the people?"—(Zurich Letters, Appendix No. III. p. 345.)

(*e.*) Further, it is said that "It is also to be remarked, as connected with the interpretation of the Statute [of Elizabeth], that among the Vestments, the use of which is required by the Rubric of the First Prayer Book of Edw. VI., is the chrysom, or chrism, in the Baptismal Service. The direction to use the 'Ornaments of the Church' authorized by that Prayer Book, was never construed to include that Vestment; indeed the form of words accompanying its use was omitted in every subsequent Prayer Book." (Case for Opinion of the Attorney General, &c., p. 27.)

ANS. 6. (*a.*) The object of the 30th Injunction was not to secure by an appointed dress the recognition of the Clergy, as such, when ministering "in the church;" for it would not be supposed that laymen were officiating: the design was to distinguish them from the laity by prescribing the habits they were to wear in the church, whether ministering or not, as well as out of the Church. This view is supported by the following passage in a letter from Archbishop Parker to Sir Wm. Cecil, April 30, 1565, only a few weeks earlier than the letter of Horn to Gualter referred to in Obj. 6. The Archbishop is relating what he did to procure "conformity" from Mr. Sampson and Dr. Humphrey, and writes, "I shewed them these were the orders they must observe: to wear the cap appointed by Injunction, to wear no hats in their long gowns, to wear a surplice with a non-regent hood *in their quires* at their colleges, according to the ancient manner there; to communicate kneeling in wafer-bread." (Parker Correspondence, p. 240.)

(*b.*) It should be noticed, with regard to the interpretation of the "other order" as to the Ornaments given in the letter of Sandys to Parker, quoted in Obj. 6, that Strype says of it (Ann. I. p. 84), "But this must be looked upon as the conjecture of a private man." And it is highly important to consider that, in the subsequent controversies as to the Ornaments, it was not alleged that they were *illegal*, but that they were *objectionable*. Moreover, had they been illegal, there would been no need to take any "other order" respecting them beyond stating that the Law as it stood did not authorize them. So far, however, was this from being the case, that four years after—viz., in 1563—in a paper entitled "General Notes of Matters to be moved by the Clergy in the next Parliament and Synod," it was proposed, under the head of "Matters worthy of Reformation, concerning Rites, &c., in the Book of Common Prayer," "That the use of Vestments, Copes, and Surplices be from henceforth taken away." (Cardwell's Synodalia II., p. 495.)

(*c.*) The Returns made to Secretary Cecil in 1564–5, and referred to in Obj. 6 (*c.*), were caused by the Queen's letter to Archbishop Parker, Jan. 24th, 1564–5, complaining of the Bishops for suffering "the Laws, good Usages, and Ordinances of our Realm" to be disobeyed; it would, therefore, be surprising if the Returns had shewn "any use" of the Ornaments "enjoined by the Rubric of 1549." But the Return does not profess to give *all* the Varieties, and is obviously nothing more than a general summary. That it did not include everything may be gathered from the fact that, in the certificate returned from Canterbury Cathedral, it is mentioned that Copes were worn there when "the Holy Communion is ministered," yet Copes are not named in Secretary Cecil's Return. Bishop Burnet's allegation of *conformity* to the Law on the part of "many," apparently referred to what occurred in 1559, just after the Act of Uniformity was passed: it would be no proof that matters had not changed for the worse six years afterwards.

(*d.*) The letter of Bullinger to Humphrey and Sampson, cited in Obj. 6 (*d.*), does not show that the Ornament Clause of the Elizabethan Act of Uniformity was

held in 1566 to be legally limited: rather the circumstances, that the question was asked of Bullinger, and that he said "if so commanded," imply that the law was in force, and might be resorted to. Bullinger's remark, that "as far as I can understand by a letter from England, there is now no dispute concerning habits of this kind," *i.e.*, "the Albe or Cope," but that the "question" was limited to "a round or square cap, and a white garment, which they call a Surplice," proves no more than that only these were absolutely required. But, indeed, another application made by Humphrey and Sampson in July, only two months after, and in reply to this very letter, shews that Bullinger was not rightly informed even as to the Cope; for they say, "Not only ..... are the square cap and gown required in public, but the sacred garments are used in Divine Service; and the Surplice or white dress of the choir, and the Cope, are re-introduced ...." (Zurich Letters, 1st Series, No. lxxi. p. 159). Also in the Appendix to this Letter, entitled "Some blemishes which still attach to the Church of England," it is stated that —"5. The sacred habits, namely, the Cope and Surplice, are used at the Lord's Supper." Both these statements are *general*, and do not in the least imply that they were merely contemplating the case of the use of the Cope in Cathedrals, as required by the Advertisements.

(*e.*) The reference in Obj. 6 (*e.*) to the use of "the chrysom, or chrism, in the Baptismal Service," is not *ad rem;* for, first, it was not an ornament of the *Minister*, and therefore has nothing to do with the question of what vestment he is to wear; and next, it is not contended that every Ornament or Usage employed under the Prayer Book of 1549 is still legal, notwithstanding that, as in this case, that portion of the Service which necessitated the Ornament or Usage has been withdrawn from the later Prayer Books, and was designed not to be used.

OBJ. 7. It is contended that, arguing from the premises contained in Obj. 6, "It seems, therefore, highly probable that the construction put upon the Statute of Elizabeth and the Rubric of her Prayer Book, independently of the Advertisements, in those very days, was that they required in Parish Churches the use of no more than the Surplice, and did not intend to enforce the use of the Alb, Chasuble, Vestment, and Tunicle, prescribed by the Rubric of Edw. VI." (Case for the Opinion of the Attorney-General, &c., p. 28.)

ANS. 7. The point relied upon in Obj. 7 is no proof that the Statute and Rubric of Elizabeth did not legalise the Ornaments used under the Prayer Book of 1549; it only shows (what, indeed, is not denied) that a lower standard than the legal one was suffered, and that not even the requirement of the "Interpretations" of the Injunctions, to wear the Cope in parish churches, was then generally insisted upon by the Bishops.

OBJ. 8. That the words "shall be retained and be in use," though continued in the re-enacted Rubrics of 1662, did not contemplate all the lawful Ornaments of King Edward's second year, but only such of them as were in actual use, or were expressly named in the revised Prayer Book of 1662 and the Canons of 1604.

ANS. 8. The Rubric of 1662 (except the words "at all times of their ministration") appears to have been taken *verbatim* by Bishop Cosin from the Act of Uniformity of 1559; for, in his Durham Prayer Book of 1619 (Durham Library, D. III.), which appears to have been prepared for or used at the Revision of 1661, he thus refers the MS. alteration made in his Durham Prayer Book to that Act:—"*** Such ornaments of the Church, & of the ministers thereof at all times of their ministrations, shal be retayned & be in use, as were in this Church of England by the Authority of Parliament in the Second year of ye Reign of K. Edw. vi. These are ye words of ye Act itself, v. Supra." The words "shall be retained and be in use" are equivalent to the expression "shall use" in the Prayer Book of 1559. Nothing whatever had been done to qualify these words for two years, *i.e.*, until the publication, in 1561, of the "Interpretations and further considerations" of the Injunctions of 1559; consequently, during that period, at least, the Rubric must have referred to the *full* Ornaments of King Edward's second year. Moreover, from 1561 to 1565, Copes were compulsory in parish churches, according to the "Interpretations" of the Injunctions. Therefore, there is no reason for giving to the expression "retained and be in use" the restricted meaning which is claimed for it.

OBJ. 9. That the expression "at all times of their ministration," being a variation of the language of the previous Rubrics, was intended to secure the use of *precisely the same* ORNAMENTS OF THE MINISTER in the performance of *all* the Services of the Church.

ANS. 9. The expression "at all times of their ministration" must mean, grammatically, the same thing as the expression "at the time of the Communion, and at all other times in his ministration;" and there is no evidence (as it is believed) to show any intention to the contrary. The changes may have been designed to correct the negligence of the period by securing the use of suitable Ornaments, *e.g.*, the Surplice, the Paten, and Chalice, in *private* ministrations; whereas the "Certain Notes for the more plain explication and decent ministration of things contained in this book," *i.e.*, the Book of 1549, allowed a "liberty" in this respect. But it is submitted that the mere *wording* of the Rubric of 1662 cannot be so construed as to order the *same* Ornaments for *all* ministrations.

OBJ. 10. That "the framers of the present Rubric were in this position:—They found a certain form of words in the Rubric of Queen Elizabeth's Book which in their view had not been *repealed*, but *explained* and *modified*, by the Advertisements; and they therefore thought that, by adopting Queen Elizabeth's form of words, they were in reality adopting the modified sense which the Advertisements had attached to them." (Case for Opinion of the Attorney-General, &c., p. 29.)

ANS. 10. There is no evidence, it is believed, to shew that the Revisers of 1661 held the opinion attributed to them in Obj. 10. Bishop Cosin was a leading Reviser; his Notes, ranging from about 1630 to 1656, afford strong proof that during that period he did not consider the Rubric of 1559 to have been "*explained* and *modified*" by any subsequent proceedings: on the contrary, he says, *e.g.*, "..... according to this Rubric, are we still bound to wear albs and vestments, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of Government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the Ceremonies therein used." (Notes, First Series, p. 42; Oxf. Ed.)

That Bishop Cosin was correct in attributing this state of things to "disuse" of what the Law prescribed, is witnessed by the following words of George Withers when writing to the Prince Elector Palatine in 1564, for he says that in 1549 "Altars, organs, the theatrical dresses of the Papists, and other things of like kind, were retained under the name of Ornaments of the Church and of the Ministers thereof; and that, by Elizabeth, "the Ceremonies, which, as was above stated, were retained in the Church at the first reformation of Edward, are restored under the same name." (Zurich Letters, 2nd Series, No. LXII., p. 160.)

The Rubric as it then stood was altered by using (as Bishop Cosin remarks in his MS. revision of it) "the words of the Act itself," *i.e.*, the Act of 1559. It had hitherto been couched in the language of the *Rubric* of the *Book* of 1559; and in that Rubric (though, of course, it was intended to express the same thing as the Statute) it was said "that the Minister, at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments *in the Church*" as were there referred to. It was with the utmost difficulty (as the history of the time shows) that the Puritan party could be induced to wear even the Surplice in Church; and therefore they would certainly avoid it elsewhere, *e.g.*, in the churchyard at funerals, and in the private Ministration of Sacraments. The words of the *Statute* could not be claimed as sanctioning this; it is at least highly probable, therefore, that the words of the Act were chosen as not being *doubtful;* and this view is supported by the fact that, in the Rubric of 1662, the "Ministers" are directed to "use" the Ornaments of Edward's second year "at all times of their Ministration."

Further, in resorting to the words of the Act of 1559 for the new Rubric, no reference whatever was made by the Revisers to the power given to the Crown to take "other order;" so that the new Rubric was altogether unqualified, and the "second year of the reign of King Edward the Sixth" is taken as the absolute standard for legal Ornaments, notwithstanding the lax practice of the subsequent period.

Moreover, this unqualified re-enactment of the Rubric in 1662 was not done *per accidens*, but deliberately and in the face of the remonstrance from the Puritans at the

Savoy Conference, that "this Rubric seemeth to bring back the Cope, Albe, &c., and other vestments forbidden by the Common Prayer Book, 5 and 6 Edward VI." (Cardwell's Conferences, p. 314)—an inference which the Bishops did not repudiate in their Answer; nor did they, so far as is known, offer any explanation which might disabuse the minds of the Puritans when they afterwards said, in their "Rejoinder" to this Answer of the Bishops, "We have given you reason enough against the imposition of the usual ceremonies, and would you draw forth those absolute ones to increase the burden?" (Documents relating to the Act of Uniformity; London; 1862.)

OBJ. 11. That the mind of the framers of the Rubric of 1662 is shown by contemporary Visitation Articles (*e.g.*, Bishop Cosin in 1662), and that these do not enquire for those ornaments of the second year of Edward VI. which are now sought to be revived.

e.g. (*a*) Frewen, Archbishop of York; who, in his Visitation Articles of 1662, does not enquire for any other vestment than "a decent surplice, one or more."

(*b*) Bishop Cosin; who, in 1662, "required the Surplice to be worn with the habit (which clearly means the gown: Harrison's Hist. Inquiry, p. 175, note Z) by the Minister at the reading or celebrating any Divine Office."

(*c*) Sheldon, Archbishop of Canterbury; who, in 1670, enjoined by Letter that the Clergy, when "officiating," should "ever make use of and wear their priestly habit, the surplice and hood." (Card. Doc. Ann. II., p. 329.)

(*d*) Sparrow, Bishop of Exeter; who, in his "Rationale of the Prayer Book," published in 1657, and republished in 1684—*i.e.*, *after* the last Revision—wrote thus:—"Of the Ornaments to be used in Divine Service. The Minister, in time of his Ministration, shall use such Ornaments as were in use in the 2nd Edw. VI., Rubric 2, viz., a Surplice at the ordinary ministration, and a cope at the Holy Communion in Cathedral and Collegiate Churches.—Queen Eliz. Art., set forth anno 7."

(*e*) Bingham, who, replying to Baxter in 1706, compares the Rubric and the 58th Canon, and says—"Where is now the contradiction between this Canon and the Rubrics? They all speak of Surplices and hoods, but of no other ornaments belonging to private Ministers. And Mr. Baxter might have known this, had he either consulted the old Rubric or Hamon L'Estrange, who compares the new and the old together." (French Church, III., p. 7.)

(*f*) "Gibson, in his Codex (p. 390), 2nd ed., Oxf., 1761, sets out the Communion Rubric of 1549, and marks it as obsolete."

ANS. 11. The mind of the Bishops, &c., at the last review must be held to be shown by the writings of Bishop Cosin (the chief reviewer) rather than by the Visitations and the other Ecclesiastical enquiries of the period, for it was useless to ask for Ornaments which the Bishops knew were not in existence, when it was not asked whether the Cope was used as required by the 24th Canon of 1603. The Bishops had enough to do then to secure obedience to that minimum of Ornaments which the Canons of 1603 absolutely required; it was unlikely, therefore, that they should attempt to enforce the letter of the Rubric.

In reference to the particular examples cited in support of the Objection here noticed, it may be replied thus:

(*a*) Archbishop Laud did not enquire for more vestments than Archbishop Frewen did, yet it cannot be denied that he *wished* to restore Ornaments which had fallen into disuse.

(*b*) Bishop Cosin's limited requirements in 1662 prove no more than that he considered it needful to *enforce* this *minimum* of dress for the Clergy. The Inquiry of Bishop Montague, in 1638, proves the laxity then, and it certainly had not been improved by the events of the great Rebellion: he asks, "Doth your Minister officiate Divine Service in due place, upon set times, in the habit and apparel of his Order, with a surplice, an hood, a gown, a tippet; not in a cloak, or sleveless jacquet, or horseman's coat? for such I have known."

(*c*) The occasion of Sheldon's letter was, as he says, the "making and publishing the late Act [22 Charles II. c. 1, A.D. 1670] for preventing and suppresing Conventicles." This he considered to be a reason for then calling upon the Clergy to shew "an exemplary conformity;" therefore he *required* them to "ever make use of and wear their priestly habit, the surplice and hood." All that this proves is, that they did not "ever" wear it, and that therefore it was necessary to put a stop to such negligence.

(*d.*) The reference to the reprint of Sparrow's Rationale would prove too much; it would shew that there had been no revision at all in 1662, for the edition of 1684 does not adapt the old text of 1657 to the altered language of the revised Prayer Book. The same is true of the edition of 1676: thus, to take only two instances, the first Rubric before the Communion Service is printed thus (p. 211): "So many as intend to be partakers of the Holy Communion shall signifie their names to the Curate, overnight, or before Morning Prayer, or immediately after." Again (p. 288), in the Visitation of the Sick, the Rubrics as to Confession and Absolution are printed as follows:—"Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter." "After which confession the Priest shall absolve him." A comparison of these Rubrics with the present Prayer Book will shew that the revised language is not adopted.

(*e.*) It will be seen by referring to Bingham, vol. x., p. 123, that he only quotes *two* of the Ornament Rubrics of 1549, viz., those commencing "In the saying or singing of Matins and Evensong," &c.; "And whensoever the Bishop shall celebrate," &c. He altogether ignores the Vestment Rubric at the beginning of the Communion Service, and then says, "Now this was it that led Mr. Baxter into his mistake. He had heard something of albes and other ornaments in use in King Edward's time, but he unluckily puts the Bishop's robes upon every private Minister; whereas no other ornaments belonged to them but only hood and surplice—the one enjoined, the other allowed or recommended." The "mistake," however, was Bingham's, not Baxter's. But even had Bingham been correct, his statement proves that the *Bishops* ought to wear the Ornaments prescribed by the Book of 1549, yet this is denied.

No greater weight, however, is due to Bingham's testimony (though he appeals to L'Estrange) than is due to Wheatly, who calls his Commentary on the Prayer Book (Lond., 1759), "The substance of everything liturgical in Bishop Sparrow, Mr. L'Estrange, Dr. Comber, Dr. Nichols, and all former Ritualists, Commentators, or others, upon the same subject; collected and reduced into one continued and regular method, and interspersed all along with new observations."

Wheatly, therefore, did not consider that he was *contradicting* Sparrow and L'Estrange; yet he thus speaks of the Rubric on Ornaments (p. 92):—"..... to know what they are, we must have recourse to the Act of Parliament here mentioned—viz., in the second year of the reign of King Edward the Sixth; ..... so that by this Act we are again referred to the first Common Prayer Book of King Edward VI. for the habits in which ministers are to officiate; where there are two rubrics relating to them, one prescribing what habits shall be worn *in all public ministrations* whatsoever, the other relating only to the habits that are to be used *at the Communion*."

The italics are his own.

He then quotes the Rubrics, viz.:—"In the saying," &c. "And whenever the Bishop," &c. "Upon the day," &c. And then adds, "These are the ministerial Ornaments enjoined by our present Rubric."

After describing the Surplice, Hood, and Rochette, he says (p. 96), "The other things prescribed and enjoined by the forementioned Rubrics (though now grown obsolete and out of use) are the Alb, the Cope, the Tunicle, and the Pastoral Staff."

(*f.*) With respect to the remark of Bishop Gibson, it should be noted that he makes exactly the same observation in reference to "The Habit of a Bishop in administering the Communion," as ordered in "2 Edw. VI." All, however, that he states of both Rubrics is that they are "obsolete;" he does not deny them to be law.

OBJ. 12. (*a.*) That "the use in parish churches of the Albe, Vestment, Cope, and Tunicle, has been obsolete for the last three hundred years."

And that (*b.*) a Rubric not enforced during this period, or at least the greater part of it, cannot be legally acted upon now, even where both clergy and people desire it to be carried out.

ANS. 12. (*a.*) This alleged universal disuse for three centuries is contradicted by the partial earlier use, and by the later not inconsiderable revival before the Rebellion.

(*b.*) It is submitted that *disuse* cannot render the Ecclesiastical Law inoperative. Dr. Lushington expressly affirmed this in Westerton *v.* Liddell:—"I wholly deny

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that the Statute of Edward the Sixth, passed in the second year of his reign, or the Statute of Uniformity, can be affected by non-usage. By the law of England, no Statute can fall into desuetude. It is true that a Statute may become obsolete in one sense—that is, not enforced. It is true that no call can be made on the judges of the land to enforce it; that by common consent a statute may be dormant; but if ever a Court is called upon to carry it into execution, it must do so. The case of wager of battle is all powerful to prove this." (Moore, p. 45.) Other authorities have said the same thing. If the Objection were sound, the Daily Service in Parish Churches or the Weekly Communion in Cathedrals could not be legally revived after a similar long period of neglect, notwithstanding the plain language of the Rubric.

Moreover, it may fairly be contended that, if a discretionary power was given to the Bishops and used by them to sanction the disuse of the Vestments which the "Interpretations" of the Injunctions of 1559 and the "Advertisements" of 1565 provided, it follows that they have a discretionary power to sanction the revival of Ornaments, especially as they are still in terms *legally* recognized.

OBJ. 13. In support of this supposed understanding, by the Bishops and others, of the meaning of the Rubric before, at, and after the Revision of 1661, reference is made to the following alleged evidence:—

(*a.*) The Hampton Court Conference in 1604, at which it is said "the King refused to allow any alteration in the obligation to wear the Surplice (Cardwell's Conferences, pp. 201, 210, 211), but evidently without any intention to revive the use of Vestments of the Prayer Book of 1549; . . . . . ." (Case for Opinion, p. 30.)

(*b.*) The Declaration of Charles II. concerning Ecclesiastical Affairs, in 1660, which stated that "For the use of the Surplice we are contented that all men be at liberty to do as they shall think fit, without suffering in the least degree for wearing or not wearing it; provided that that liberty do not extend to our own Chapel, Cathedral or Collegiate Churches, or to any College in either of our Universities, but that the several Statutes and Customs for the use thereof in the said place be there observed as formerly." (Card. Doc. Ann. II., p. 299.)

(*c.*) The Commission for the Savoy Conference, March 25, 1661, which directed the "avoiding, as much as may be, all unnecessary alterations of the Forms and Liturgy wherewith the people are already acquainted, and have so long received in the Church of England." (Card. Conf., p. 300.)

(*d.*) That "in dealing with the question at this Conference, no objection was taken that the Rubric, as it had stood in James's Prayer Book, *had revived the use of the objectionable Vestments;* but the grievance on this point which was complained of was, 'That (under the Rubric as it then was) public worship may not be celebrated by any minister that dare not wear a Surplice.'" (Card. Conf., p. 310.)

(*e.*) That the Bishops, in replying to the Puritan objections against Ceremonies, did not defend *nominatim* any other Vestment than the *Surplice.* And that this proves they had no intention of *retaining* anything besides. (Card. Conf., p. 350.)

(*f.*) That in the Convocation, March 4, 1664, "The Archbishop wished all his brother Bishops to use all care that all Ministers should read the Divine Service according to the Book, without any omission, in Surplice and Hood." (Cardwell's Synodalia, p. 686.)

(*g.*) That, "in 1681, Stillingfleet, as is said, made large overtures to the Dissenters, one of which was, that the *Surplice* should be taken away." (Card. Conf., p. 396; Note.)

ANS. 13. In reference to the evidence produced for the sense in which the Bishops are supposed to have understood the Rubric before, at, and after the Revision of 1661, it may be replied as follows:—

(*a.*) It would simply have aggravated the difficulties then attendant upon securing the use of the Surplice by the non-conformists, had the King argued for other vestments at the Hampton Court Conference.

However, the mind of the Convocation at this period, on this subject, may be readily gathered from the principle embodied in the following passage of Canon XXX., A.D. 1603–4; it also shews the mind of the King then, for the Canons were sanctioned by the Crown:—

". . . . . the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of *England* to forsake and reject the Churches of *Italy, France, Spain, Germany,* or any such like Churches, in all things which they held and practised, that as the Apology of the Church of *England* confesseth, it doth with reverence retain those Ceremonies which do neither endamage the Church of God, nor offend the minds of sober men: and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their First Founders."

(*b.*) The liberty conceded by Charles the Second's Declaration might have been claimed for the future non-use of the Surplice quite as pertinently as against any future use of other vestments: indeed the Puritans complained bitterly afterwards that the revised Book deprived them of their liberty as to the Surplice.

(*c.*) In retaining the Rubric on Ornaments substantially in its old form, the revisers did in fact comply with the King's direction not to make "unnecessary alterations of the Forms and Liturgy:" yet in doing so they preserved the *legal* authority for further Ornaments than were then in use.

(*d.*) No question whatever appears to have been made about the Ornament Rubric when the Book of 1604 was published, therefore no discussion was likely to arise then upon the legal effect of that Rubric.

(*e.*) The circumstance that the Bishops, at the Savoy Conference, defended only the *Surplice,* is no proof that they did not mean to *retain* other vestments; for they did not say anything in defence of the *Cope* in Cathedrals, yet that was expressly ordered in the Canons of 1604.

(*f.*) The Archbishop's expression of his wishes in Convocation, in 1664, only shows the laxity of the times as to the Surplice, and the need of correcting it.

(*g.*) Stillingfleet's alleged overture to the Dissenters in 1681, to omit the Surplice, shared the fate of the fresh attempts made at that time to revise the Prayer Book; but it no more proves that other vestments were not legal than that the Surplice itself was not binding in law.

OBJ. 14. That the expression "authority of Parliament" refers to the different sources from which the different Ornaments of the Prayer Book of 1549 were derived; some, viz. the vestments mentioned at the beginning of the Communion Service, being a "continuation of the ancient Ritual;" others, viz. "the Surplice, alone or combined with the Cope in certain cases," and mentioned in "the two other Rubrics" at the end of the Communion Service, were "*originated* by Parliament;" and that, therefore, "authority" of Parliament means "authorship" by Parliament: hence that "authority of Parliament" refers only to the Ornaments thus newly "*originated*" in the Book of 1549, and not to those which it *continued* from the old Ritual.

ANS. 14. It is submitted that the suggestion of the words "authority of Parliament" being applicable to one part of the Prayer Book of 1549, and not to another, cannot be maintained. But if it could, then it would prove that "a continuation of the ancient Ritual" in that Book was lawful without "authority of Parliament;" therefore as that ancient Ritual is embodied in the ancient Canon Law of the Church of England, which is held to be in force now by the reviving Statute of 1 Eliz. c. 1., it must be lawful now, even though not *prescribed* in the Book of Common Prayer, or *included* in the Rubric for Ornaments. The suggestion that "authority" means "authorship" requires some proof before it need be discussed.

OBJ. 15. It is contended (in reference to the use of Vestments, Lights and Incense, and in opposition to an alleged claim, "first, that whatever was once in use, and not specifically abolished by authority of Parliament, must still be lawful; and, secondly, that the Rubric, at all events, must be explained by the Injunction," No. 3 of 1547, touching the retention of the two Lights), that:—

(*a.*) The Judicial Committee, in Liddell *v.* Westerton, "restrict the meaning [of the Rubric] to Ornaments, the use of which in the Church was provided for by the Statute of Uniformity 2 and 3 Edw. VI., c. i.," and that that Statute "only makes compulsory the use of a Prayer Book, in which . . . . not a syllable will be found which makes the smallest allusion to the use of either Altar-lights or Incense." (Case for Opinion, p. 43.)

(*b.*) The Rubric of the Prayer Book "cannot be construed to permit, by its silence, articles positively ordered by the Injunction [of 1547] to be removed. The question would thus become narrowed to the legality of two Lights only; and as to this, it is alleged that Dr. Lushington decided against the *lighting* of the

Candles, in Westerton *v.* Liddell; and that, as there was no appeal from the Consistory Court, "there was no possibility that Dr. Lushington's judgment should be reviewed."

(*c.*) It is urged, "that the reasons given by Dr. Lushington for decrees against the use of Altar-lights may be applied with still greater effect to the use of Incense." And that in the Prayer Book of 1549 the directions given for its use in the old Missals were omitted.

ANS. 15. With regard to the several points urged, in Obj. 15, against Vestments, Lights, and Incense, it is answered thus:—

(*a.*) In the Prayer Book of 1549 "not a syllable will be found which makes the smallest allusion to the use of" coverings for the Altar, or to the linen cloth for the time of celebration of the Holy Communion, any more than to "Altar-lights or Incense;" yet it cannot be reasonably doubted that the former were "compulsory," and it is equally reasonable to conclude, therefore, that the latter had not been abolished.

(*b.*) The argument here raised admits, for its purpose at least, the lawfulness of the Injunctions of 1547; therefore, it logically supports the *lighting* of the Candles, even against Dr. Lushington's adverse Opinion, which, indeed, was not a *decision*.

(*c.*) If "the reasons given by Dr. Lushington" are not, as it is believed, of any force to maintain his Opinion against Altar-lights, they are not, it is submitted, of any force against Incense. On the contrary, if the Injunctions of 1547 are, as is believed, an adequate legal authority and historical witness for the use of Altar-lights in 1549, they are equally so for the use of Incense then. For the 3rd Injunction orders the clergy to remove such "images as they know in any of their cures to be or have been so abused with pilgrimage or offerings of anything made thereunto, *or shall be hereafter censed unto*." (Cardwell, Doc. Ann., I. p. 7.) This at once shows that the use of Incense with Censers was intended to be continued in the Services. And as there is no evidence, it is believed, of any *prohibition* of its use under the Prayer Book of 1549, or, indeed, any *complaint* of it even in subsequent Injunctions which ordered the disuse of other "imitations of the Popish Mass," it may most fairly be presumed to have been "used under" the Book of 1549, and so, upon the principle laid down by the Judicial Committee, it "may be used" legally now.

The omission, in the Prayer Book of 1549, of such directions as were given about it in the old Missals is no argument against its legality then or now; for even the Missals, and, as has been already shown, (*a.*), the Book of 1549, did not mention everything in Rubrics. There is no Rubrical authority for the alternate recitation of the Psalter—a practice strenuously opposed by the Puritans.

Moreover, there is historical proof that it was used "at the Altar" in Ely Cathedral as late as about 1770, and, therefore, could not then have been considered illegal.

OBJ. 16. (*a.*) In reference "to the practice of mixing water with the wine, the use of wafers, and the introduction of hymns" into the Communion Service "before and after the Prayer of Consecration, and at the time of administering the Elements," it is said "that the absence of any directions in the Rubric, except as to the bread, coupled with the provisions of the 2nd section of the Act of Uniformity, is of itself a sufficient prohibition of these practices." (Case for Opinion of the Attorney General, &c., p. 45.)

(*b.*) Further, with regard to the Rubric as to the bread, it is contended "that the use of the common bread had been insisted on so far back as 1559 by the Bishops in their Interpretation of the Queen's Injunctions, with a direction that it be made thicker and broader than it was then commonly used. (Card. Doc. Ann. I., p. 238.) There can hardly be any doubt that the object of this direction was to introduce a broad distinction between the wafer of the Mass and the bread of the Protestant Communion Service; and it was not by any means probable that the Rubric of 1662 should have been meant to authorize a practice which would destroy that distinction." (*Ibid.*)

(*c.*) It is also objected that Bishop Cosin's proposal to mention wafer bread in the Rubric, not having been adopted by the Revisers in 1661, shows that they did not intend the present Rubric to sanction it.

ANS. 16. (*a.*) The *absence* of Rubrical directions is not, it is contended, *prohibitory*. Thus, with regard to the Mixed Chalice, though no Rubric now orders it, as was the case in the Book of 1549, Bishop Cosin says (Notes, 1st Series, p. 153, Oxford Ed.), "Our Church forbids it not, for aught I know, and they that think fit may use it, as some most eminent among us do at this day."

The same principle applies to the use of Hymns in the Communion Service; and, indeed, in the Book of 1549 the *Agnus Dei* was ordered to be sung during the Communion of the people. Further, it is submitted that an expression in a Letter of Dec. 27, 1549, quoted further on (p. 47), implies that other Hymns were then also sung.

(*b.*) It is abundantly evident from the following citations that a particular kind of bread was from the first designed by the Rubric, and that ordinary bread was intended to be the exception to, and not the rule of the Rubric.

1. The Rubric in the First Prayer Book directs a *particular kind* of bread, in these words:—"For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm, after one sort and fashion; that is to say, unleavened and round, as it was afore, without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces. . . . . ."

2. The Rubric in the Second Prayer Book is as follows:—"And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheaten bread that conveniently may be gotten."

3. The Rubric of the Second Book is continued in all the subsequent Books of 1559, 1604, and 1662. The *interpretation* of it must be, it is submitted, taken from the following proceedings respecting it in Elizabeth's reign.

In the Injunctions of Elizabeth, A.D. 1559, the following is directed:—

"Item. Where[as], also, it was in the time of King Edward the Sixth used to have the Sacramental bread of common fine bread; it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the Body and Blood of Our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer, heretofore named singing cakes, which served for the use of the private mass." (Cardwell, Doc. Ann. I., p. 234.)

In the "Interpretations and further considerations" of the Injunctions, A.D. 1561 (not 1559, as they are dated in the Case for Opinion), it is ordered:—

"Item. That there be no other manner and form of ministering the Sacrament but as the Service Book doth precisely prescribe, with the declaration of the Injunctions; as, for example, the common bread," [*i.e.*, the "common fine bread," which was to be made in "fashion round," like a wafer, "though somewhat bigger in compass and thickness."]

"Item. That the Communion bread be thicker and broader than it is now commonly used." (Strype, Ann. I., p. 213; Cardwell, Doc. Ann. I., 2.)

In a letter of Archbishop Parker to Secretary Cecil, April 12, 1566, he says:—

"..... My Lord of London can best answer for his own jurisdiction; but this I can say, that where[as] I have sent, divers days, three and four of my chaplains to serve in the greatest parishes, what for lack of surplice and wafer bread, they did mostly but preach. And one of my chaplains serving last Sunday [7th of April, the Sixth Sunday in Lent] at a parish, and being informed that divers communicants would have received, the table made already accordingly, while he was reading the Passion, one man of the parish drew from the table both cup and the wafer bread, because the bread was not common, and so the minister derided, and the people disappointed." (Parker Correspondence, p. 278.)

About the same date, in a paper entitled "The state of the Church of England, as described by Percival Wiburn," a Puritan, it is stated that:—

"In the administration of the [Lord's] Supper, for the greater reverence of the Sacrament, little round unleavened cakes are reintroduced by the Queen, which had heretofore been removed by the public laws of the realm, for the taking away superstition." (Zurich Letters, 2nd Series; Appendix, No. IV., p. 358.)

Again, in May 1566, Coverdale, Humphrey, and

Appendices.

Sampson, writing to Farrell, Viret, Beza, and others, from London, say thus:—

"Our affairs are not settled for the better, but, alas! are sadly deteriorated. For it is now settled and determined that an unleavened cake must be used in place of common bread." (*Ibid*, No. I., p. 121.)

Once more; in consequence of controversies on the subject, Archbishop Parker wrote to Sir William Cecil, on January 8, 1571, as follows:—

"Sir,—When upon the return of my Lord of London [Sandys] from the Court, we had communication of the Communion bread, and he seeming to signify to me that your Honour did not know of any rule passed by law in the Communion Book that it may be such bread as is usually eaten at the table with other meats, &c., I thought it good to put you in remembrance, and to move your consideration in the same. For it is a matter of much contention in the realme, where most part of Protestants think it most meet to be in wafer bread, as the Injunction prescribeth; divers others, I cannot tell of what spirit, would have the loaf bread, &c..... They that like not the Injunction force much the Statute in the Book. I tell them that they do evil to make odious comparisons betwixt Statute and Injunction, and yet I say and hold that the Injunction hath authority by proviso of the Statute. And whereas it is said in the note, that to 'take away the superstition which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, &c.;' 'it shall suffice,' I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer bread, they may have the Communion in fine usual bread, which is rather a toleration in these two necessities, than is in plain ordering, as is in the injunction." (Parker Correspondence, No. CCLXXXIII., p. 375.)

And on the 6th of February, 1571, the Archbishop again writes to Secretary Cecil in these words:—

"Sir,—As you desired, I send you the form of the bread used, and was so appointed by my late Lord of London [Grindal] and myself, as we took it not disagreeable to the Injunction. And how so many Churches hath of late varied I cannot tell; except it be the practice of the common adversary, the Devil, to make variance and dissension in the Sacrament of Unity." (*Ibid.*, p. 378.)

(*c.*) The non-adoption of Bishop Cosin's proposal in 1661, to *order* wafer bread, is no proof whatever that the Bishops intended to *prohibit* it, by giving a different interpretation to the Rubric from that which the foregoing extracts prove to have been authoritatively assigned to it.

Besides the foregoing *specific* grounds of reply to the Objections previously enumerated, the following Documents are also submitted for consideration, as affording a special or general support to the Ritual practices now impugned. They prove what was *intended to be* and what *was* the Ceremonial aspect of the Services of the Prayer Book of 1549; and (as the Judicial Committee refer to that Book, and to what was "prescribed in" and was "used under" it, as being the "Authority of Parliament" referred to in the Rubric on Ornaments in the present Prayer Book) it is submitted that the like description of Service is lawful at the present time.

(1.) A Letter written on April 26, 1549, by Martin Bucer and Paul Fagius, to the Ministers at Strasburg. In this Letter, after saying, "We yesterday waited upon the Archbishop of Canterbury, that most benevolent and kind father of the Churches and of godly men, who receives and entertains us as brethren," they continue thus:—"The cause of religion, as far as appertains to the establishment of doctrines, and the definition of rites, is pretty near what could be wished [here they enlarge upon the need of a suitable ministry]. As soon as the description of the ceremonies now in use shall have been translated into Latin we will send it to you. We hear that some concessions have been made both to a respect for antiquity and to the infirmity of the present age; such, for instance, as the vestments commonly used in the Sacrament of the Eucharist, and the use of Candles; so also in regard to the commemoration of the dead, and the use of chrism; for we know not to what extent or in what sort it prevails. They affirm that there is no superstition in these things, and that they are only to be retained for a time, lest the people, not having yet learned Christ, should be deterred by too extensive innovations from embracing His religion, and that rather they may be won over. This circumstance, however, greatly refreshed us, that all the Services in the churches are read and sung in the vernacular tongue, that the doctrine of justification is purely and soundly taught, and the Eucharist administered according to Christ's ordinance, private masses having been abolished..... At Lambeth, from the house of the Archbishop of Canterbury, near London. (Original Letters, Parker Society, p. 535.)

[The Book of 1549, as actually published, proves that the writers had not misunderstood their informants.]

(2.) A MS. Letter in the Record Office (State Papers "Domestic," Edw. VI., vol. vii.) from the Duke of Somerset to Cardinal Pole, dated June 4, 1549, and replying to the Cardinal's Letters "of the Sixth of Mai." In it the Duke (after discussing some questions as to the relative claims and positions of England and the Roman See) informs the Cardinal, who was then at Rome, of the completion of the New Prayer Book, and tells him, "We have delivered to those which brought your Letters the Boke of Common Service, the same whereof heir before we have spoken, agreed on in the Parliament." He further invites his judgment upon it, expressing his belief that the Cardinal "shal be satisfied" if he should point out "eny faulte" in it; and concludes by inviting him to return to England, adding "we are not in much feare but that it may well be if ye did se thinges here with your eyes, and conferred with learned men the reasons and causes of our doinges, the which now ye do not learn, but by report, which in tyme and distance encreaseth, and made them which favoreth not the thing ys exaggerated to the worse; ye wold peradventure condiscend your self, and be in all poyntes satisfied, as at this present many both of busshops and other learned men be, which at the first did mich repyne, fare you well."

*[This letter is strong evidence that the Services, as conducted under the First Prayer Book, were meant to have the same general external aspect which they had borne when the old Service Books were in use; else the Duke of Somerset could never have thought that Cardinal Pole would have been in "all poyntes satisfied." But if the Rubrics of the Book of 1549 had been *exclusive*, the Eucharist must have been celebrated without either Cross or Lights, or Incense, or Altar Coverings, or even the Linen Cloth; for none of these were prescribed in that Book. The Cardinal, however, was not likely to dispense with what he would have accounted *important* if not *essential*.]*

(3.) A letter from John Hooper to Henry Bullinger, dated London, Dec. 27, 1549, nearly seven months after the Prayer Book of 1549 had come into use throughout the kingdom, in which he says:—

"*The Altars are here in many churches changed into tables.* The public celebration of the Lord's Supper is celebrated three times a day. Where they used heretofore to celebrate in the morning the *Mass* of the Apostles; they now have the *Communion* of the Apostles; where they had the *Mass* of the Blessed Virgin, they now have the Communion, which they call the *Communion* of the Virgin; where they had the principal, or high *Mass*, they now have, as they call it, the high *Communion*. They still retain their Vestments, and the Candles before they Altars; in the churches they always chant the *hours*, and other hymns relating to the Lord's Supper, but in our own language. And that popery may not be lost, the Mass-priests, although they are compelled to discontinue the use of the Language, yet most carefully observe the same tone and manner of chanting to which they were heretofore accustomed in the Papacy. God knows to what perils and anxieties we are exposed by reason of men of this kind....." (Original Letters, Parker Society, p. 71.)

(4.) The Inventories of Church Goods made in pursuance of the Commissions issued in the last years of Edward the Sixth, *i.e.*, after the *Second* Prayer Book had been published, which required only the use of the Surplice. These Commissions show that in very numerous cases the Commissioners, in pursuance of the "discretion" reposed in them, "left *for use* in the Church" Altar Crosses, Altar Candlesticks, Copes, Tunicles, Albes, and, occasionally, Censers, &c.—Ornaments these which certainly were not *obligatory*, but, on the contrary, are usually (though, it is believed, incorrectly) supposed to have been unlawful at that time.

The following examples may suffice on this occasion, though they are but a small portion of similar evidence which is to be found in the Record Office, Fetter-lane, where these Inventories are now deposited. The first three inventories are given in full, as illustrations of these valuable Documents:—

I. STRODE, ROCHESTER, JULY 24TH [1552], 6 Edw. VI.

*["This is the Inventory indented of the churche goodes of the paryshe of Strode in the county of Kent maid the xxiiijth day of July in the sixte yere of the reigne of our Soveraigne Lord Edward the sixte by the grace of God King of England Fraunce and Ireland defendor of the fayth and of the churche of England and also of Ireland in earth the supreme heade, betwene John Dixson mayer of the Citie of Rochester John Byre Thomas Swan and George Clarke Commissioners auctorised and assigned by the Kynges Ma^{tie} his Comission amonges other for the survie of all the churche goodes within his Ma. citie of Rochester and liberties of the same of thone partie and Lyonell Newman and Rychard Medcalf Churchwardens of Strode aforesaid for and concernyng the Churche goodes of Strode afforesaid beyng vewed and surveyd of newe by the said Commissioners and after comytted to the custodie of the said churchwardens savely to be kepte and to be forthcomyng att all tymes when itt shalbe requyryd and which was praysed by the said Churchwardens and John Vernan and William Bylton paryshoners of Strode afforesaid as the particulars hereafter wrytten more playnly dothe appere.

In primis a cope of Reyd velvett - - xij^{s}.
Item a cope of whyte damaske - - xiij^{s}. iiij^{d}.
Item a cope of blacke velvett - - - iiij^{s}.
Item ij old coopes of Sylke - - - viij^{s}.
Item a vestment of Reyd velvett - - xiij^{s}. iiij^{d}.
Item two vestmentes one for the Deacon and another of the Subdeacon of Rede velvett - xxvj^{s}. viij^{d}.
Item an olde vestment of whyte damaske - iij^{s}. iiij^{d}.
Item an olde vestment of blacke velvett - ij^{s}. ij^{d}.
Item an olde vestment of blewe - - - xvj^{s}.
Item iij olde vestmentes remayning in thands of John Fadayne J—n Dyer Richard Archepole layte churchwardens of Strod afforesaide - - - iij^{s}.
Item on[e] herse Cloyth of silk - - iiij^{s}.
Item vj old Towelles - - - vj^{s}. iiij^{d}.
Item iij old Alter cloythes - - - ij^{s}.
Item iiij old Surplices - - - iiijs.
Item ij Corporas cases wth cloythes - - xx^{d}.
Item a Cloythe for the highe Aulter of yalow and blewe Sylke - - - - - vj^{s}. viij^{d}.
Item ij old Latten Candelstickes - - vi^{d}.
Item a Chalasse of Sylver and a cover weyng tenne ounces di^{d}. at iiij^{s}. viij^{d}. the ounce - xlvj^{s}. viij^{s}.
Item another Chalasse of silver with a cover parcell gylte weyng Fourteyn ounces three quarters at v^{s}. the ounce - - - iij^{li}. xiij^{s}. i^{d}. ob.
Item iiij belles in the Stepill.
Item a lytill sanctus Bell.

By me George Clarke.
By me Johen Byer.
By me Thomas Swan."]*

At the end of the Inventory occurs the following *Assignment* of goods to the Parish;—

"Out of the particulars within wrytten the said Comissioners have appoynted and delivered unto the sayd churchwardens to the use and behoof of the sayed churche and commyn prayers to be ministred and used in the same churche theis particulars following.

First a cope of whyte damaske.
Item a vestment of whyte damaske.
Item a cope of Ryd velvett.
Item a vestment of Reyd velvett.
Item a herse cloyth.
Item iij surplices.
Item ij chalasses.
Item ij Alter cloythes.
Item a cloythe to hang before the Table of yalowe and blue sylke. [In the Inventory this is called "a cloythe for the highe Aulter."]
Item two of the best Towelles.

Pr me Johen Byer.
Pr me Georglm Clarke."

II. ST. NICOLAS, ROCHESTER, JULY 18TH [1552], 6 Edw. VI.

*["This is the inventory indented made the xviijth deye of July in the sixth yere of the Reigne of our Sovereign lord Edward the sixth by the grace of Godd of Yngland France and Ireland King defendor of the Faith and in Earthe of the Church of Yngland and also of Yreland the supreme head. Betwene John Dixson mayer of the Cytye of Rochester, John Byre, Thomas Swan thelder, and George Clark Comyssioneres auctho-rized and assigned by the Kynges majestyes comyssion amonges other for the survey of all Church Goodes within his majestys Cytye of Rochester of thone party and John Burwell, and Thomas Gibbons Churchwardens of the parishe Church of Seynt Nicholas in Rochester aforesaid of thother party. For and concerning all such goodes plaate Jewelles Belles Ornamentes of the seid Churche beyng vewed and survayed a newe by the seid Comyssioners which goodes be theruppon comytted to the saffe custody and kepyng of the same Churchwardens and to be fourthcomyng att all tymes when itt sbalbe requyred the particulars wherof herein written doth more playnly appeare here after.

Plate.

First one Crosse with a crucifix Mary and John of silver and gilte which is underlaidd with other mettall weyng alltogither - - - lxxxj ounces.
Item one payer of Sensers of Silver somewhat parcell gilt weyng - - - - xxiiij ounces.
Item twoo Candlesticks of Silver of somewhat parcell gilte weyng - - - liij ounces.
Item one paxe of silver and gilt with a Schoochen of Silver therin weyng - - ix ounces and di.
Item one little paxe of birrall sett in silver weyng ij ounces.
Item twoo Chalices of Silver and gilt (one of them xviij ounces iij quarters and the other xiij ounces j quarter with their twoo covers weyng togither xxxij ounces.
Item two other Challices of Silver and parcell gilte (one of thom xij ounces and thother ix ounces iij quarters) with their twoo Covers weyng togither xx ounces and di.
Item one other Challice gilded wherof the Cupp is of Silver and the residue of Copper with a patten of Copper to the same weyng togither - xj ounces.

Vestments.

Item a Coope of Crymeson velvett with Aungelles and floower-de-luces - - - price xxx^{s}.
Item a vestement and twoo Tunycles of the same cooler and pictures for a Deacon and Subdeacon with three albes belongyng to theym - - price iiij^{li}.
Item a coope of purpull velvett with Aungelles Flower de luces and other Flooweres thereuppon - price xvj^{s}.
Item a vestement and ij tunycles of the same cooler and pictures for a Deacon and Subdeacon with thre albes belongyng to theym - - - price xl^{s}.
Item twoo Coopes of white damaske having the pictures of Christe and of the v woondes uppon the Capes of theym and twoo ladies of the Assumption with dyvers flooweres uppon bothe the same Coopes - - - price xxvj^{s}. viij^{d}.
Item a vestment and twoo Tunycles of White damaske with lyllye pottes and aungells for a deacon and subdeacon wth iij albes to them - - price xl^{s}.
Item one Coop of blue damaske with Floweres - price x^{s}.
Item a vestement of the same Color and Flooweres with two tunycles for a deacon and subdeacon of the same togither with iij albes - - price xxvj^{s}. viij^{d}.
Item a vestement of green damaske and one albe price x^{s}.
Item a Redd vestement of Fustyan neapes wth a playne albe - - - - price iij^{s}. iiij^{d}.
Item ix olde forworne vestements of dyvers cooleres price v^{s}.
Item three others that be worne out and rotton price iij^{s}.
Item iiij old albes - - - price xvj^{d}.
Item ij other olde albes that be ragged olde and torne - - - - price iij^{d}.
Item sixe olde Corporas cases with their clothes price vj^{d}.
Item sixe little knelyng (cushions) of silke for the comunyon the which be old and * * * price iij^{s}.
Item a payer of the orgaynes lacking divers pipes price xv^{s}.
Bells.—Item in the * * *
with there wheeles * * * *"

Then follows the *Assignment* to the Parish.

"Of which particulars aforesaid the said Comysshoners have appoynted and delivered unto the said wardens to the use and behoof of the parishoners of the said churche for y^{e} admynystracon of y^{e} Comunyon in the same, that is to say,

First twoo Chaleces of Silver and Gilte with the twoo covers aforeseid weyng - - xxxij ounces.
Item one other Chalece gilded wherof the Cupp is Silver and the residue of Copper with a patten of Copper to the same weying togither - xj ounces.
Item a Coope of Crymson velvett with aungells and Floweres deluces for Festyvall dayes - price xxx^{s}.
Item a Coope of purpull velvett with aungells, Floweres de luces and other Floweres theruppon for Saboth dayes - - - - price xvj^{s}.

Appendices.

Item one Coope of blue damaske with Floweres for inferior dayes - - - - price x^{s}.
Item a payer of orgaynes lackyng dyvers pipes.

By me John Burwell.
Pr me Johem Byer.
By me Thomas Swan.
By me George Clerke."]*

III. Stuntney, Cambridgeshire, July 28th [1552], 6 Edw. VI.

"Stuntney infra Insula Elien. A trew & pfyte Inventorie indented mayd & taken y^{e} xxviijth day of July A^{o} R E. vj. VI^{to} by us Richard Wylks clerk Henry Goderyk John Huddleston and Thomas Rudston esquires Comissioners amongst others assigned for the survey & view of all manner of ornaments playt jewells and belles belonging to the chapell there as hereafter followeth.

Playt ffirst j chalysse of sylver with y^{e} paten and gilt.

Ornaments Item j vestm^{t} of grene bawdkyn. Item two Aulter candlesticks off latten.

Bells Item in the steeple ij litle belles.

All w^{h} pcells above wrytten be delyvered and commytted by us the said Commyssioners unto the sayff custody and keepyng of Nycohales Sheppherd William Duche and John Checkyte parisheners to be at all tymes forthecomyng to be answered and to serve in the said chappell for the only mayntenance of Devyne Service there.

Heny Goderyk Thomas Rudston
Richard Wilkes

By me Henry Shepperd
William Dunch."

[The marks of Shepperd and Dunch follow here.]

*[IV. The following is a summary of the *Assignments* made to the Churches in nine Counties: they are all of the same period; viz., the 6th and 7th Edw. VI. The details are given in the *Church Review* from Sept. 30, 1865 to April 23, 1866.

The Royal Commissioners deliver the goods to the Churchwardens "safely to be kept and preserved, and the same and every part thereof to be forthcoming at all times hereafter when it shall be required."

The *figures* shew the number of Churches in each County to which the several Articles were assigned.

Ornaments.	Cope.	Vestment or Chasuble.	Tunicle.	Amice.	Alb.	Stole.	Surplice.	Altar Cloth.	Linen do.	Corporal.	Chalice.	Paten.	Two Cruets.	Pyx.
Berks 13 Churches	2	4	—	2	1	1	2	3	1	2	2	—	—	1
Bucks 14 Churches	4	6	3	—	1	—	1	2	—	1	2	1	1	2

Ornaments.	Two Altar Candlesticks.	Standard Candlesticks.	Altar Cross.	Processional Cross.	One Pair Censers.	Ship for Incense.	Sacryng Bell.	Steeple Bells.	One Pair Organs.	Lent Veil.	Holy Water Pot.
Berks *Continued.*	10	2	5	—	4	2	2	4	—	1	3
Bucks *Continued.*	9	2	5	1	4	1	—	1	3	2	—

In Bucks forty other churches are mentioned as having each *Two Candlesticks*.

It may be said, perhaps, with regard to the foregoing summary, that the terms of the Assignment are not sufficiently definite to show that all these Articles were left for use in the Services; but it may be replied, that the contrary theory would prove too much, inasmuch as it is clear that some of the Articles were positively required by the Rubrics of the Second Book, viz., the Surplice, the Linen Altar Cloth, and the Chalice.

There are, however, other Inventories to which this exception cannot be taken, and the positive language of them may also fairly be regarded as corresponding to the terms above quoted, and so as being interpretative of them. The following are some examples:—

Hampshire.—Articles assigned "for the use of the Parish," in the number of Churches mentioned under each Article:

Cope.	Vestment.	Chasuble.	Tunicle.	Amice.	Alb.	Stole.	Girdle.	Surplice.	Rochet.	Altar Cloth.	Linen Altar Cloth.	Corporal.
52	59	4	11	6	15	2	1	8	2	22	4	2

Chalice.	Pix.	Pax.	Two Altar Candlesticks.	Standard Candlesticks.	Altar Cross.	Processional Cross.	Censers.	Ship for Incense.	Banners.	Pall.	Organs.	Altar Curtains.
1	3	1	8	3	2	1	2	1	10	6	1	2

Herefordshire. — Out of the Inventories of 64 Churches, there were "reserved to the use of the Parish" Copes in 50 instances, also Vestments in 25 cases, and in 18 cases Vestments to make a Cope.

Essex and Cambridgeshire.—The following Articles were assigned to the number of Churches mentioned in the following terms, either "For the Divine Service," or "Delivered for Divine Service," or "To remain for Divine Service," or "For the use of the Church," or "For the administration," or "For the administration within the same Church," or "Appointed for Divine Service," or "For the only maintenance of Divine Service":

Ornaments.	Cope.	Vestment.	Alb.	Surplice.	Rochet.	Altar Cloth.	Linen Table Cloth.	Corporal.	Chalice.	Paten.	Basin and Ewer.	Towel.	Chrismatory.	Horse Cloth.
Essex - -	96	29	7	55	4	17	45	—	88	1	3	36	5	22
Cambridgeshire -	131	73	4	45	28	33	30	2	150	5	—	42	—	—

Kent.—These articles were "Left in the Church for the ministration of Divine Service" in the following instances:

Ornaments.	Cope.	Alb.	Surplice.	Chalice.	Paten.	Altar Cloth.	Table Cloth.	Pall.	Bells.
Canterbury -	7	6	3	8	8	2	3	1	4

Dorsetshire.—Upwards of 260 Churches had assigned to them at least one Cope or Vestment, "To the Church's use there appointed by the said Commissioners."

With regard to the *Colours* of the various Vestments in the foregoing Inventories, there occur Red, Green, White, Yellow, Blue, Brown, and Black.]*

These, out of many examples which can be produced, go very far, if not entirely, to prove (what the Act of Uniformity which authorized the 2nd Prayer Book of Edward VI. and other considerations tend to show) that the lower standard of Ritualism, which that Book required was set up in order not to compel the obedience of the foreign party and their adherents to Ornaments and Ceremonies which they strongly objected to; and not with the view of *prohibiting* the higher standard, which the First Book recognized, whether Clergy and people objected to it or not. But however this may be, it seems impossible to contend that the King's Commis-

sioners were acting illegally in leaving "for use" in the Churches the ornaments above mentioned.

*[A Letter was issued by the Privy Council to Archbishop Cranmer on April 30, 1548, "to arm Churchwardens," as Strype says, "with an answer to such greedy courtiers and gentlemen as used often to resort to them; and in their own, or the Council's name, required these goods of their Churches to be yielded up to them; and threatened them if they did not." The letter runs thus:

"After our right hearty commendation. Whereas we are informed that the Churchwardens and Parochians of divers parishes do alienate and sell away their Chalices, Crosses of Silver, Bells, and other Ornaments of the Church: which were not given for that purpose to be alienated at their pleasure; but either to be used to the intent they were at first given, or to some other necessary and convenient service of the Church. Therefore this is to will and require you immediately, upon the sight hereof, to give straight charge and commandment, on the King's Majesty's behalf, to every parish Church within your diocese, that they do in nowise sell, give, or otherwise alienate any Bells, or other Ornaments, or Jewels belonging unto their Parish Church, upon pain of his highest displeasure, as they will answer to the contrary at their peril. Thus fare you well. From *Westminster* the last day of April 1548.—Your loving friends. E. SOMERSET" and 9 others. (*Strype's Cranmer*, Bk. 2, Chap. 8.)

Thus, as the Inventories show, numerous Ornaments were preserved in the Churches during the whole time in which the First Prayer Book was in use, *i.e.*, until Nov. 1, 1552. Many of these Ornaments were *absolutely required* by the Rubrics of that Book; and there can be no reasonable doubt that most of, if not all, the rest were, more or less, "used under" the same Book; otherwise they would probably have been put "to some other necessary and convenient service of the Church," as they might have been under the terms of the Council's Letter.

This was the condition of the Ornaments when the Second Prayer Book came into use, in 1552. The general Rubric of that Book as to Ornaments is in these words—"And here it is to be noted that the Minister at the time of Communion, and at all other times in his ministration, shall use neither Alb, Vestment, nor Cope: but being Archbishop or Bishop, he shall have and wear a Rochet; and being a Priest or Deacon, he shall have and wear a Surplice only."

It is submitted that (having regard to the historical considerations connected with the Second Book) it may not unfairly be contended that this Rubric was not *probibitory* of other Ornaments than those named in it; and that the expressions "shall use" and "shall have and wear ..... only," might mean that nothing more was *compulsory*, the numerous other Ornaments which, as the Inventories show, were left for use in the Church furnish very strong support to this view. No doubt in many places the clergy and people had a lingering or a strong attachment to the Ornaments; and so it is exceedingly likely that the Commissioners used the "discretion" reposed in them by leaving what was not *inconsistent* with the Services of the Second Book.]*

The especial attention of Counsel is also respectfully requested to the following points in reference to the subsequent Questions 1 to 6, which are submitted for their Opinion:—

I. That as Counsel will probably be guided in their proposed answer to Question 1 by the interpretative dictum of the Judicial Committee—that what was "used under the Prayer Book of 1549 may still be used"—therefore this principle must be applied in answering the remaining questions. So that if the Ornaments and Usages to which they relate were "used under" that Book, they are *lawful* now if not opposed to or at variance with the Rubrics and Services of the present Book.

II. That the terms, *Order, Form, Rite, Ceremony* (as employed in the several Acts of Uniformity and in the Title and Contents of the Prayer Book) refer to the *language, structure*, and *character* of the Services, and not to the *Ornaments* and *Ceremonial* of them.

(*a.*) *Order* and *Form* mean *arrangement* and *expression*. See Note in Stephen's Eccl. Stat. i., p. 365, quoted supra, pp. 6.

(*b.*) *Rite* and *Ceremony*, mean Offices which are not strictly *Sacraments* or *Prayers*. See proofs, quoted supra, pp. 5, 6.

III. That the *Rubrics* were not designed to be and are not *exclusive* and *exhaustive*; they are only incidentally directory, and did not prescribe everything in the nature of Ornament or Usage, as was the case too with the old Missals. The First Prayer Book did not mention a *Linen Cloth* for the Celebration of Holy Communion, or *Altar Coverings*. It assumed an existing use.

The Attorney-General gave an Opinion on Dec. 5, 1865, "that the use of the Stole, although it may not be expressly enjoined in Edw. VIth's First Prayer Book, is yet perfectly legal." There is not the slightest allusion to it in the first or in any subsequent Prayer Book.

IV. That the Ancient Canons were in force in 1549, and these enjoined many Ornaments and Usages; and this would account for many things not mentioned in the Prayer Book, *e.g.* Lights at the Celebration of the Holy Communion; for Archbishop Reynold's Constitution of 1322 says, "let two Candles, or one at the least, be lighted at the time of High Mass."

V. That the Prayer Book of 1549 did not introduce new Ornaments and Usages, but merely continued the old ones which were employed when the Missal was in use (*i.e.*, up to June 1549) except where they were not suited to the altered Services.

VI. That the *Doctrine* on the Eucharist (as well as in all other Services) has been uniform in all the Prayer Books from 1549 to 1662. The Statutes and Prefaces *profess* this. Latimer, in his "Disputation at Oxford," 1554, speaking of the Books, of 1549 and 1552 said, "I find no great diversity in them (they are one Supper of the Lord); but I like the last very well." (Works, 504. See also supra, p. 8, *b.*)

VII. That such Ornaments and Usages as were merely omitted in the Second Book were not meant to be *prohibited*, but only were not intended to be *enforced* upon such objectors as Bucer and the foreign party of the time and their adherents, *e.g.* the *manual acts*—viz., taking the bread, &c., at the Consecration, as ordered in the First Book.

QUESTION 1.—THE VESTMENTS.

It is alleged by some that the Vestments, although ordered in the Book of 1549, almost immediately fell into disuse. But that they were in use at least a year and a half after the Prayer Book of 1549 was published is clear from what occurred in Hooper's case. He was nominated in July 1550 to the see of Gloucester, but scrupled to use the habits. Archbishop Cranmer "wrote to Cambridge to Martin Bucer for his judgment, who, upon occasion of this controversy, wrote two Epistles—one to Hooper, and another to the Archbishop, both *de re vestiaria*. That to the latter was in answer to these two queries, which Cranmer had sent for his resolution about:—

"'I. Whether, without offending God, the ministers of the Church of England may use those garments which are now used, and prescribed to be used by the magistrates?

"'II. Whether he that affirms it unlawful, or refuseth to use these garments, sinneth against God, because he saith that is unclean which God hath sanctified; and against the magistrate, who commandeth a political order?'

"Bucer to both these questions gave his resolution in the affirmative, in his answer to the Archbishop, dated December 8. But he thought, considering how the habits had been occasion to some of superstition, and to others of contention, that it were better, at some good opportunity, wholly to take them away?"

In this letter to Hooper, dated November 4, Bucer said "that there might be some great good follow from the use at present of the garments—namely, that if we suffered the Gospel to be first preached, and well noted, men would afterwards better and more easily be persuaded to let go the outward customs." (Strype's Cranmer, 303.)

So, too, has it been contended that at and after the Revision of 1661 the Rubric was not held to have re-enacted all the Ornaments prescribed by the Prayer Book of 1549. But in reply it may be mentioned that in 1668 proposals with a view to comprehension were made by Baxter and his party; and, in a List of "The most necessary Alterations of the Liturgy" which they then made, they proposed, among other things, that "The Rubrick for the old Ornaments, which were in use in the second year of Edward VI. [be] put out." (Sylvester's "Life and Times of Baxter" Lond., 1696, Part III., p. 39.

It should be noted also that Bishop Gibson, though marking the Rubric "obsolete" (see supra, p. 30), says elsewhere, in a Note upon the words "other order" in the statute of 1559, "Which *other* order (at least in

the method prescribed by this Act) was never yet made; and, therefore, *legally*, the Ornaments of Ministers in preparing Divine Service, are the same now as they were in 2 Edward VI." (Codex I., p. 297. Ed. 1761.)

*[In reference to the Objections urged against the legality of the Vestments, drawn from their long disuse, and from the absence of enquiries touching anything but the Surplice in Visitation Articles before and after the Revision of 1661, some Answer is furnished by "An Abstract of the Metropolitical Visitation of the Most Reverend Father in God William [Laud], by God's Providence Lord Archbishop of Canterbury his Grace, holden in the year of our Lord God, 1635." The returns made by his Vicar-General, Sir Nathaniel Brent, afford proofs not only of the general decay and neglect which prevailed at that period even in the Cathedrals where the Canons of 1603 as to the Cope were not obeyed, but also that some effort was then made to remedy the evil. The Abstract is contained in the Preface to the Calendar of State Papers, Domestic Series, Charles I., 1635; edited by John Bruce, Esq., 1865. The following passages occur therein:—

"NORWICH, April 6, 7, 8.—The Cathedral Church is much out of order ..... The Copes are fair, but want mending."

"BUNGAY, April 20.—..... Mr. Davies, lecturer of Beccles, a man of more than seventy years of age, did never wear the Surplice, nor use the Cross in Baptism. I was told that all the Bishops there have tolerated him because he is a very quiet and honest man, but now he hath promised reformation."

"WORCESTER, June 1, 2, et 3.—The Cathedral Church ..... They have no Copes, but are ordered to buy some before the Feast of the Annunciation."

"GLOUCESTER, June 8 et 9.—In the Cathedral Church many things amiss. No Cope."

"WINCHESTER, Junii 19, 20, 22, et 23.—The Cathedral Church is very much in decay ..... They have no Copes."

"CHICHESTER, Junii 27 et 30.—The Cathedral Church somewhat out of repair ... There are no Copes. They are willing to buy some, but protest that they are exceeding poor."]*

QUESTION 2.—LIGHTED CANDLES.

1. They were enjoined by Archbishop Reynold's Constitutions of 1322. (See supra IV., p. 61.)

2. They were retained by the Injunctions of 1547, No. 3, in order to honour Christ, not men, as lights before images and pictures did.

3. The Injunctions of 1547 were in force in 1548; for Cranmer's Visitation Articles enquire for the two lights. (See Ans. 3, p. 10.) Also, he enquires, "Item, whether they have read the King's Majesty's Injunctions every quarter of the year, the first holy day of the same quarter." (Cardwell, Doc. Ann. i. 53.)

They were in force in 1549 and 1550, for the Prayer Book of 1549 recognizes them in this Rubric at the end of "The Communion"—viz., "Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions: or as is or shall be otherwise appointed by his highness." And some of them, including the one as to the lights, are professedly repealed and are ordered to be omitted in the "reading" of these Injunctions, viz., by the *supposed* Royal Injunctions of the *supposed* date of 1549, and by Ridley's Injunctions of 1550.

4. The lights were *intended* to be retained when the Book of 1549 was being prepared. See the Letter of Bucer to Fagius (supra, p. 44).

5. There was an *implied* retention of them under the Book of 1549 when it was published. See the Letter of Somerset to Pole (supra, p. 45).

6. They were in *actual use* in Dec. 1549. See the Letter of Hooper to Bullinger (supra, p. 46).

7. They were not *legally* abolished in Edward's reign, though forbidden by some Episcopal Injunctions.

8. The Inventories made after the *Second* Prayer Book was published assign Candlesticks for the Altar in the following and similar phrases: "for the only maintenance of Divine Service," and "for the use of the Church"—this implies the *lighting* of Candles—they could not have been *illegal* then, else the Royal Commissioners could not have exercised their "discretion" in leaving them.

9. The Injunctions of 1547 were abolished by Mary in common with other Ecclsiastical proceedings of Edw. VI. This restored the old Missal Service, and with it, of course, the Lights. *[Thus, *e.g.*, Strype mentions, under date of August 21, 1553, that "Mass began at St. Nicholas Cole Abbey, sung in Laten, and Tapers set on the Altar and a Cross." (Eccl. Memorials III. 22.)]*

10. The Injunctions of 1547 were mainly incorporated with the Elizabethan Injunctions of 1559: but no mention was made of Lights, therefore the revived use of them in Mary's reign was not prohibited. Moreover, the Statute and Rubric of 1559 *legally* revived the Ornaments of Edward's second year, and therefore, of course, the Two Lights.

11. The Two Lights were used in the Queen's Chapel (and in other places) at the celebration of the Holy Communion; therefore, they could not have been illegal. Some of the Bishops remonstrated against their use, but never even suggested that they were unlawful.

Bishop Cox, writing to Gualter on Feb. 12, 1571, says of the Queen that she "has always been so exceedingly scrupulous in deviating even in the slightest degree from the laws prescribed." (Zurich Letters, 1st Series, No. XCIV., p. 234.)

12. These lights have never since been prohibited.

13. James the First directed Maw and Wren, the Chaplains to Prince Charles, to have "Tapers" (among other things) in the Prince's Chapel at Madrid. They could not, therefore, have been *illegal*.

14. Bishop Cosin (Notes, 2nd and 3rd Series) expressly says that "two lights upon the Communion Table or Altar" were used in Edward's second year, and were therefore strictly required by the Rubric in his own time. *[See also a full discussion of Bishop Cosin's testimony in the "Hierurgia Anglicana" (Lond., 1848, pp. 187–190.) It may be mentioned that there is a picture of the Altar of St. Paul's Cathedral prepared for the Celebration of the Holy Communion, and having Two Lighted Candles upon it, in a small Book published in "London, 1698," by "Samuel Keble, at the Turk's Head, in Fleet-street," and entitled "The Holy-days or the Holy Feasts and Fasts, as they are observed in the Church of England (throughout the year) Explained; and the Reasons why they are Yearly Celebrated. With Cuts before each day."]*

Wheatly (Common Prayer, p. 105) says the same thing as Cosin in these words:—"I must observe still farther, that among other Ornaments of the Church then in use, there were *two Lights* enjoined by the Injunctions of King Edward VI. (which Injunctions were also ratified by the Act of Parliament here mentioned) to be set upon the Altar, as a significant ceremony to represent the light which Christ's Gospel brought into the world. And this, too, was ordered by the very same Injunction which prohibited all other Lights and Tapers that used to be superstitiously set before images or shrines, &c. And these Lights, used time out of mind in the Church, are still continued in most, if not all, Cathedral and Collegiate Churches and Chapels, so often as Divine Service is performed by candle-light, and ought also, by this Rubric, to be used in all Parish Churches and Chapels at the same times."

15. The two lights could not be needed to give light at the afternoon Service in former days, for the usual hour of Service was 2.0 or 3.0 o'clock. They would, moreover, afford very inadequate light for reading at the Altar—though, indeed, there was nothing to be read there at Evening Prayer.

16. The expression "before the Sacrament" does not mean before the *reserved* Sacrament: only one light was required for this, as is shown by Cardinal Pole's Inquiry in 1557, "Whether there do burn a lamp or a candle before the Sacrament"—*i.e.*, as his Injunctions of 1566 show, before the "tabernacle sett in the midst of the High Altar." There can be no reasonable doubt that two Lights were used at the Mass in Queen Mary's reign.

Cranmer, of course, *approved* the Injunctions of 1547, if, indeed, he was not the *author* of them. His Visitation Articles of 1548, founded upon them, must, therefore, be regarded as a reliable "contemporaneous exposition of them;" and his inquiry is, "Whether they suffer any torches, candles, tapers, or any other lights to be in your churches, *but only two lights upon the High Altar*. (Card. Doc. Ann., I. p. 51.) But, in fact, the *reserved* Sacrament does not seem to have been commonly kept on the Altar at that period; the Tabernacle appears to have been a later introduction, and was perhaps due to Cardinal Pole himself. At all events, the following passages shew that, at that time, the Sacrament, when reserved, was either suspended in a Pyx (which was often made in the form of a Dove), or was kept in an Aumbrye or Locker made in the wall of the Church.

Strype relates that in October, 1547 (the very year of

the Injunctions), "A French lad of this College [St. John's, Cambridge], a cizer to one Mr. Stafford there, had one night, in hatred to the Mass, secretly cut the string whereby the pyx hung above the Altar in the chapel." (Memorials of Cranmer, 163.)

The Devonshire rebels, in 1549, demanded in their 4th Article—"We will have the Sacrament hang over the high Altar, and there to be worshipped, as it was wont to be; and they which will not thereto consent, we wil have them dy like Heretics against the holy Catholic Faith." Cranmer answered them thus:—"……Is this the holy Catholic faith, that the Sacrament should be hanged over the Altar and worshipped? And they be heretics that will not consent thereto. …… Innocent III., about 1215 years after Christ, did ordain that the Sacrament and Chrism should be kept under lock and key. But yet no motion he made of hanging the Sacrament over the high Altar, nor of the worshipping of it. After him came Honorius III., and he added further, commanding that the Sacrament should be devoutly kept in a clean place, and sealed; and that the priest should often teach the people reverently to bow down to the Host, when it is lifted up in the Mass time, and when the priest should carry it to the sick folkes. And although this Honorius added the worshipping of the Sacrament, yet he made no mention of the hanging thereof over the high Altar, as your Article proposeth. Nor, how long after, or by what means, that came first up into this realm, I think no man can tel. And in Italy it is not yet used until this day." (Strype's Cranmer, App. 97.)

So, again, in the "Fardle of Facions," printed in 1555, the following occurs:—"Upon the right hand of the highe aulter that there should be an almorie, either cutte into the wall, or framed upon it, in the whiche they woulde have the Sacrament of the Lord's Bodye, the holy oyle for the sicke, and chrismatorie, alwaie to be locked.

"At each ende [of the Altar] a candlesticke, and a booke towarde the meddes." (See P.S. to Neale and Webb's Translation of Durandus, p. cxxxv.)

*[An old bequest to the Parish of St. Dionis, Backchurch, London, which now produces an annual income of about 500*l.*, helps to shew the distinction between the Two Altar-lights for the celebration of the Eucharist and the Light before the Reserved Sacrament—the latter being a *perpetual* Light. The bequest is derived from the Will of Giles de Kelseye, dated Feb. 18th, 1377, in which he devises as follows:—

"Also I devise to my executors all my tenement, with the appurtenances situate in Lime-street, in London, between the tenement of Richard Preston, on the one part, and the tenement late of John de Stodey on the other part, and the said street of Lime-street on the east part, and the place called Leadenhall on the west part; to have and to hold to my said executors, from the time of my decease unto the end of ten years then next following fully to be complete, to find thereout and sustain *a lamp burning every day and night, before the High Altar* in the aforesaid church of St. Dionis, which said tenement, with the appurtenances after the said ten years fully completed, I devise to remain to the rector and parishioners of the aforesaid church of St. Dionis, and their successors, rectors, and parishioners for the time being, to find thereout and sustain *the lamp aforesaid burning every day and night before the aforesaid High Altar for ever*. And the whole of the profits arising from the aforesaid tenement beyond the sustentation of the lamp aforesaid, and the reparation and sustentation of the tenement aforesaid, I leave *for the amending and sustentation of the books, vestments, and ornaments of the aforesaid church*."

The word "Sacrament" was not at that time limited to the *consecrated* species any more than it is now. Cranmer, in his "Answer to Gardiner" (Works, Parker Society, I., p. 3), mentions three senses in which he used the word in his argument—viz. (1) of "the sacramental bread, water, or wine;" (2) of Christ's "Sacramental Presence" "in the outward Sacrament;" (3) of "the whole ministration and receiving the Sacraments." It is believed that the Injunction refers to this last sense, *i.e.*, to the *whole* Celebration.

QUESTION 3.—INCENSE.

1. The reasons No. 2 and 3 given for the lawfulness of the Two Lights apply also to Incense.

2. The 3rd Injunction of 1547 directs the Clergy to remove "such images as they know in any of their Cures to be or have been so abused with pilgrimage or offerings of anything made thereunto, *or shall be hereafter censed unto*." This clearly shows that Censing was intended to continue.

3. There is no evidence of any subsequent prohibition of it; even when, as in Ridley's Injunctions of 1550, many things were ordered to be disused, in order not to "counterfeit the Popish Mass." Nor does there seem ever to have been any complaint of it; perhaps because it was accounted Scriptural, having regard to the prophecy of Malachi (i. 11), that "from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles, and in every place Incense shall be offered unto My Name, and a Pure Offering."

4. The Inventories of the Church Goods made in 6th and 7th years of Edw. VI. (*i.e.*, after the *Second* Prayer Book had come into use) constantly mentions Censers as being among the Ornaments then in the Church: and in many instances they are named among the Goods assigned by the Royal Commissioners "for the use of the Parish."

5. In the list of the furniture of Bishop Andrewes' Chapel, 1643, is mentioned "a triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson." The "first lesson" may mean the Epistle, and so would shew that the Incense was used at reading the *Gospel;* especially as the furniture described is all connected with the Altar: or it may mean the first lesson in the Evening Prayer, and so would imply Censing at the *Magnificat*, according to the old custom of using Incense both at the Benedictus and Magnificat in honour of the Incarnation.

6. In Archbishop Sancroft's "Form of Dedication and Consecration of a Church or Chapel," 1685—*i.e.*, twenty-three years after the last revision of the Prayer Book—there in this direction:—"So likewise when a *censer* is presented and received they say, 'While the King sitteth at His Table, my spikenard sendeth forth the smell thereof (Can. i. 12). Let my prayer be set forth before Thee as Incense; and let the lifting up of my hands be as the evening sacrifice' (Ps. cxli. 2)."

7. In Cole's MSS. (Br. Mus. 5873, p. 82, d.) it is stated, "that it was the constant praetice on the greater Festivals at Ely to burn incense at the Altar in the Cathedral, till Dr. Thomas Green, one of the Prebendaries, and now Dean of Salisbury, 1779, a finical man, though a very worthy one, and who is always taking snuff up his nose, objected to it, under pretence that it made his head to ach."

8. There seems to be no evidence of any such thing as what has been called "a stationary incense pot," but only of Censers for using Incense in 1549. It is submitted that, if used at all, it can only be *legally* used in such manner as it was used under the First Prayer Book.

*[9. No other authority (except custom) can be quoted for Organs than for Censers; indeed Censers are quite as often, if not more frequently, named in the Inventories of Goods *left for the use of the Church;* moreover, they are mentioned in common with other Ornaments—*e.g.*, the Surplice, the Chalice, and the Paten (see pp. 55 and 56)—which unquestionably were positively required for the Services of the Church.]*

QUESTION 4.—THE MIXED CHALICE.

1. It was *ordered* in the following part of a Rubric in the Prayer Book of 1549—"… putting the wine into the Chalice…. putting thereto a little pure and clean water," and has never since been *forbidden*, though the entire Rubric was omitted in the Second Prayer Book: so that if only the Rubrics of the Second Book were to be followed, there was no direction even to place the bread and wine on the Altar.

2. It was directed in a Rubric of Bishop Andrewes' "Form of Consecration of a Church or Chapel;" also in his Notes on the Common Prayer. And it was used (says Wheatly) "in the King's Chapel Royal, all the time that Bishop Andrewes was Dean of it."

3. In the directions for Prince Charles's Chapel, at Madrid, it was ordered "That the Communion be celebrated in due form, with an oblation of every communicant, and admixing of water with the wine." Collier, E. H. ii., p. 726.) The expression "*due* form" implies that it was considered the *proper*, if not *customary* form.

4. Bishop Cosin considered it lawful. See supra, Ans. 16 (*a*), p. 39.

*[Wheatly thus concludes his argument respecting it:—"And indeed it must be confessed that the mixture has, in all ages, been the general practice, and for that

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reason was enjoined, as has been noted above, to be continued in our own Church, by the first Reformers. And though in the next review the order for it was omitted, yet the practice of it was continued in the King's Chapel Royal all the time that Bishop Andrewes was Dean of it; who also, in the form that he drew up for the Consecration of a Church, &c., expressly directs and orders it to be used. How it came to be neglected in the Review of our Liturgy in King Edward's reign, I have not yet been able to discover. I am apt to suspect that it was thrown out upon some objection of Calvin or Bucer, who were no friends to any practice for its being ancient and Catholic, if it did not happen to suit with their fancy or humour. But whatever may have been the cause of laying it aside, since there is no reason to believe it essential, and since the Church has liberty to determine for herself in things not essential, it must be an argument sure of a very indiscreet and over-hasty zeal, to urge the omission of it as a ground for separation." (Common Prayer, 275.)]*

QUESTION 5.—WAFER-BREAD.

In addition to the evidence given already on this point (supra, pp. 40-43), the following statement of Wheatly is important. He says, "The fifth rubric is designed to take away all those scruples which over-conscientious people used to make about the Bread and Wine. As to the Bread, some made it essential to the Sacrament to have *leavened*, others *unleavened;* each side, in that as well as in other matters of as small moment, superstitiously making an indifferent thing a matter of conscience." Then, after referring to what was probably done at the institution and to the practice of the Early Church, he mentions the Rubrics and Injunctions quoted (supra, pp. 40-41), and then adds, "Though Bishop Cosin observes upon our present Rubric, that 'It is not here commanded that no unleavened or wafer bread be used; but it is only said, that the other bread *may suffice*. So that though there was no necessity, yet there was a liberty yet reserved of using wafer-bread, which was used in divers Churches of the Kingdom, and Westminster for one, till the seventeenth of King Charles.' For which reason, perhaps, though the Scotch Liturgy continues the Rubric that was first inserted in the fifth year of King Edward; yet a parenthesis is inserted, to shew that the use of wafer-bread is lawful; (*though it be lawful to have wafer-bread*), *it shall suffice*, and so on, as in the Rubric of our own Liturgy." (Common Prayer, 311-14.)

QUESTION 6.—HYMNS, &c., IN THE CELEBRATION OF THE HOLY COMMUNION.

1. In the Book of 1549, it was ordered that—"In the Communion time the clerks shall sing, 'O Lamb of God,' &c., beginning so soon as the Priest doth receive the Holy Communion; and when the Communion is ended, then shall the clerks sing the Post-Communion," *i.e.*, certain sentences of Scripture which were provided.

2. The letter of Hooper to Bullinger (see supra, p. 46), describing the mode of Celebration under the First Prayer Book, says—"In the Churches they always chant the hours, *and other hymns relating to the Lord's Supper.*"

3. There is no *authority* for the common practice of singing hymns at any other service: unless the Rubric which provides for the singing of "the Anthem," after the Third Collect of Morning and Evening Prayer, may be held to sanction a Hymn for an Anthem.

4. It is a very common practice among what is called "the Evangelical party" to sing a hymn before the conclusion of the Communion Service: though, of course, this custom is not here mentioned as having any authority.

5. They are not illegal, unless the ascription before the Gospel, "Glory be to thee, O Lord," and that after the Gospel, "Thanks be to thee, O Lord," are illegal.

6. They are not things said by the Minister as part of the Service, but are only accompanying acts on the part of the Choir or People.

7. They do not so much "break the continuity of the Service" as other common practices—*e.g.*, the singing a Hymn while the Priest goes into the Vestry to put on a Black Gown for the Sermon; the pause for him to change it again before he resumes the Communion Service at the Offertory; the time usually allowed for the departure of persons not intending to communicate.

Having regard, therefore, to the preceding statements; and especially to the language of the Judicial Committee in Liddell *v.* Westerton, that the Ornament Clause in the Act of Uniformity of 1559 and the successive forms of the Rubric on Ornaments in the Prayer Books of 1559, 1604, and 1662, "all obviously mean the same thing, that the same Dresses and the same Utensils or Articles which were used under the First Prayer Book of Edward the Sixth may still be used;" and also giving careful attention to the Ancient Canons of the Church of England, which have been held in Court, and elsewhere, to be still law by 1 Eliz. c. 1, except where they have been expressly repealed—

YOUR OPINION, as full and as definite as possible, is therefore requested upon the legality or otherwise of using the Articles or Practices mentioned under the following heads; viz.:—

1. The Vestments prescribed in the First Prayer Book of Edward VI. for use by the Minister in celebrating the Holy Communion; namely, "a white Alb, plain, with a Vestment [*i.e.*, Chasuble] or Cope." The assisting Ministers also wearing "Albes with Tunicles."

2. The placing of two lighted Candles on the Lord's Table, or upon a ledge near to it, not for the purpose of giving light, but "for the signification that Christ is the very true Light of the World."

3. The burning of Incense in any way, or in such manner as it was employed and for such uses as it was put to in the Second Year of King Edward the Sixth viz., in Censers, and for censing persons and things in the course of the Service, especially during the celebration of the Holy Communion, either by the officiating Minister, or by others authorized by him.

4. The adding "a little pure and clean water" to the wine after it has been poured into the Chalice in readiness for Consecration, as prescribed in the Prayer Book of 1549.

5. The use of unleavened or leavened bread in the form of Wafers, or in any other shape varying from the customary way in which bread ordinarily eaten is employed for the Sacrament of the Lord's Supper.

6. The Singing of Hymns, Introits, or Anthems—(i.) at the beginning of the Communion Service; (ii.) after the officiating Minister has read "one or more of" the Offertory sentences "as he thinketh most convenient in his discretion;" (iii.) during the pause for him to have "so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the cup into his hands;" (iv.) after the Prayer of Consecration, during the Communion of the Clergy and People; and (v.), lastly, at the end of the Service.

In asking this Opinion it is desired to call the attention of Counsel to the fact that there is no wish to urge, much less force, upon unwilling Clergy or People obedience to a Rubric which for a very long period has been neglected, or to imply unfaithfulness on the part of those who do not follow its directions. The object is simply to ascertain what liberty it concedes to those Clergy who desire to conform to it by employing the Ornaments and Usages which were, it is believed, "*used under* the First Prayer Book of Edward VI.;" and who wish to avail themselves of such liberty in the mode of conducting Divine Service as (being not contrary to Law, or to that interpretation of the Rubric above quoted as given in 1857 by the ultimate Court of Appeal in Causes Ecclesiastical), is found to be the most edifying to their People.

June 21, 1866.

OPINIONS.

1. We are of opinion that the Vestments mentioned in the First Prayer Book of Edward VI., namely, "a white albe plain, with a vestment or cope," may lawfully be used by the Minister in celebrating the Holy Communion, and that the assisting Ministers may also wear "albes with tunicles."

We think that the language of the Rubric, "that such Ornaments of the Church and of the Ministers thereof ..... shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," adopted as they are from the 1 Eliz. c. 2, s. 25, must be construed in the sense in which they were used in that statute, and that they must therefore be taken to authorize the use of, at least, those articles which were prescribed in the First Prayer Book of Edward VI.

We think that the interpretation we have put upon the Rubric is confirmed by the authority of the judgment of the Privy Council in Liddell *v.* Westerton. (*See Note A.*)

2. We are of opinion that the placing of two Lighted Candles on the Lord's Table, though not used for the purpose of giving light, is not unlawful.

Dr. Lushington has expressed an opinion to the contrary in Liddell *v.* Westerton, but no Decree was pronounced on the point; there was, therefore, no Judicial determination of this question either by Dr. Lushington or the Judicial Committee of the Privy Council.

3. We are of opinion that the burning of Incense in Censers for censing persons or things in the course of the Service is not lawful. We know of no sufficient authority for using Incense any other way.

4. We have considered the argument in favour of this usage. But upon the whole we think that, as the mixing of water with the wine is not mentioned in the present Rubrics relating to the administration of the Lord's Supper, it is not authorized. (*See Note B.*)

5. We are of opinion that there is nothing to forbid the use of leavened or unleavened bread in the form of wafers or any other shape. (*See Note C.*)

6. We think that the singing of Hyms, Introits, or Anthems during the Communion Service is not authorized, but that they may be used at the beginning and end.

ROBERT PHILLIMORE.
JAMES HANNEN.

July 13*th*, 1866.

I have no hesitation in declaring my concurrence in the answer of the Queen's Advocate to the first question proposed (the question relating to the Vestments), having expressed my opinion to that effect at the consultation held on the 25th of June last, but I cannot with propriety now be a party to any opinion on the remaining points of the case. (*See Note D.*)

FITZROY KELLY.

Temple, *July* 14*th*, 1866.

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1. The words of the Rubric in the First Prayer Book of Edward VI., that "the Priest that shall execute the holy Ministry, shall put upon him the Vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope;" and the further direction in the same Rubric, that the "Priests or Deacons" helping "shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunicles," describe the Ornaments of the Ministers at the specified times of their ministration. These Ornaments "were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI.;" as such they are, in my opinion, now legal under the Prayer Book of 1662.

2. Taking the Lighted Candles to be Ornaments and apart from all symbolism, I am of opinion that two Lighted Candles on the Lord's table, even when not for the purpose of giving light, are not illegal.

3. I am strongly of opinion that the burning of Incense in any way and for any purpose in the course of any of the Services is unlawful. There is no direction that the officiating Minister should do such a thing; and he may not authorize others to do it.

4. I have some doubt on the lawfulness of "adding a little pure and clean water" to the wine. It seems to have been the practice of the Church from the earliest times; is not contrary to the Rite as commemorative; and I strongly incline to the opinion that such addition is not illegal.

5. I am of opinion that the use of bread in the form of Wafers is illegal. The words in the 20th Canon, 1604, "fine white bread," and the words and form of the Rubrics and Service of the Holy Communion, shut out altogether, as it seems to me, the substitution of Wafers for bread ordinarily eaten.

6. Strictly speaking, I apprehend no Hymn or Anthem may lawfully be used in the course of any of the Services, except at the end of the 3rd Collect for Morning and Evening Prayer. But it has been so usual to introduce Hymns, Introits, or Anthems at the beginning of the Communion Service, and before the Sermon, that I do not think any Court would punish a Clergyman who followed the custom. But the question is not confined to the lawfulness of the practice at the beginning of the Service, but includes other portions of that Service. I am clearly of opinion that no Hymn or Anthem can legally be introduced either after reading one or more of the Offertory sentences, or during the pause for the Priest to have "ordered the bread and wine," or after the Prayer of Consecration during the Communion of the Clergy and People.

At the end of the Service, when all is over, I see no illegality in the use of a Hymn or Anthem.

J. PARKER DEANE.

Temple, *August 7th*, 1866.

On the 1st, 2nd, 5th, and 6th questions I agree with the Queen's Advooate and Mr. Hannen. On the 3rd question I am of opinion that sufficient evidence as to the use of Incense under the Prayer Book of 1549 is not adduced in the Case to prevent my agreeing with the Queen's Advocate and Mr. Hannen that the burning of Incense in Censers for the purpose of censing persons and things is not lawful.

On the 4th question I am of opinion that the "adding a little pure and clean water" to wine before the Chalice is put upon the Communion Table is perfectly legal.

JOHN CUTLER.

August 20*th*, 1866.

I am of opinion that the "adding a little pure and "clean water" to the wine before the chalice is put upon the Communion Table is not illegal.

Upon all the other questions submitted to me I agree with the Queen's Advocate and Mr. Hannen.

C. G. PRIDEAUX.

Sept. 7th, 1866.

I am of opinion that the use of the vestments is clearly legal.

I have read the Case printed as a Case submitted on the part of the "several Archbishops and Bishops" to Counsel, and the Opinion of Counsel thereon, and, with the most unfeigned respect for the Counsel whose names appear as subscribing the Opinion, I am really unable to bring my mind to entertain a doubt upon the subject.

I could easily understand the Case and the reasons of the Opinion if the question were the converse of that which is the actual question to be determined, viz., if the question were whether any proceedings could be successfully taken against Clergymen not using the Ornaments which "were in this Church of England by "the Authority of Parliament in the second year of "the reign of King Edward VI."

But the disuse, which may be suggested as an excuse in a penal proceeding for not strictly following a prescribed rule because it has become obsolete, does not seem to me to afford the slightest ground for imputing illegality to those who obey the very letter of the rule, and decline to avail themselves of such excuse.

To say, as appears to me to have been said, that the words "shall be retained and be in use" did, in the Rubric at the time when the Rubric was made, mean "There is only to be a retainer of things which, being "then prescribed, have since been and continue to be "in use at this day, and that the use of things then "prescribed and now fallen into disuse is forbidden"—

Note A.—"The Rubric to the Prayer Book of Jan. 1st, 1604, adopts the language of the Rubric of Elizabeth. The Rubric to the present Prayer Book adopts the language of the Statute of Elizabeth; but they all obviously mean the same thing, that the same dresses and the same utensils or articles which were used under the First Prayer Book of Edward VI. may still be used."—*Liddell* v. *Westerton*, Moore's P. C. Report, p. 159. R. P.

Note B.—Since giving this Opinion, I am bound to say that further enquiry and consideration satisfies me that the contrary Opinion admits of a very good argument. R. P.

Note C.—I think the letter of Archbishop Parker to Sir William Cecil, January 8, 1571 (quoted at page 42 of the Case), is of great importance, as an almost contemporaneous exposition of this law:—

"Sir,—When upon the return of my Lord of London [Sandys] from the Court, we had communication of the Communion bread, and he seeming to signify to me that your Honour did not know of any rule passed by law in the Communion Book that it may be such bread as is usually eaten at the table with other meats, &c. I thought it good to put you in remembrance, and to move your consideration in the same. For it is a matter of much contention in the realme, where most part of Protestants think it most meet to be in wafer-bread, as the Injunction prescribeth; divers others, I cannot tell of what spirit, would have the loaf bread, &c. . . . . They that like not the Injunctions force much the Statute in the Book. I tell them that they do evil to make odious comparisons betwixt Statute and Injunction; and yet I say and hold that the Injunction hath authority by proviso of the Statute. And whereas it is said in the note, that to 'take away the superstition which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, &c.'; 'it shall suffice' I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer-bread, they may have the Communion in fine usual bread, which is rather a toleration in these two necessities, than is in plain ordering, as is in the Injunction." R. P.

Note D.—Sir F. Kelly had, in the meantime, been made Lord Chief Baron of the Exchequer.

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seems to me to be a most unnatural interpretation, and the most violent implication.

If they did not at the time mean so, of course no subsequent desuetude can make obedience to the prescribed rule now illegal. But if at the time they meant so, it certainly is a most singular form of expression, not used by ignorant men, not used by a *parliamentum indoctum*, but used by learned theologians—men acquainted with and fully alive to all the controversies which had in the interval disturbed the country and a large part of Christendom, on this very subject.

I am satisfied that the Privy Council did not take any such view, and that the effect and plain language of their decision in Westerton's case was, that everything as to the Ornaments of the Church and of the Ministers which was lawful in the second year of Edward the Sixth, has continued to be and is lawful to this day. On the opposite construction, I am unable to conceive why there should have been any reference to that year of Edward the Sixth at all.

With regard to the question of the Lights, it appears to me to be determined by exactly the same principles, subject to this question of fact,—"Are the two Lighted "Candles properly included within the category of "Ornaments of the Church?"

Being of opinion that they are strictly ornaments, I am satisfied that they are legal.

In so advising I proceed on this ground—that the foundation of Dr. Lushington's judgment or dictum against them (which would otherwise be conclusive with me) is in effect removed by the decision of the Privy Council, viz., that the Court cannot look into any supposed Theological tendency of the Ornament, whether more or less Protestant or more or less Roman, but simply to the prescriptions of the authorized Ritual. By that authorized Ritual, not revoked by any revocation now in force, Two Lighted Candles were to be placed, or were allowed to be placed, on the Altar. Whether it is to be called an Altar or a Communion Table seems to me to be immaterial on this part of the case. The same thing is meant. The words shew that the Two Candles were not placed there for anything connected with the distinction between an Altar of Sacrifice and a Communion Table—for anything at issue between Roman Catholicism and Protestantism; for they were so placed to remind the worshippers that our Lord was "the Light of the World."

With regard to the question of the Bread, I am of opinion that there is no illegality in the use of anything which in ordinary language may be called Bread, whether it be loaf or cake, leavened or unleavened, so that it be the best and purest wheaten bread, and so that it be bread that may be broken before the people. I cannot satisfy myself that a Wafer is in this sense of the word bread; nor that it is lawful to mix Water with the Wine. I think it is not lawful to vary the prescribed form at all. Adding to is varying, and I do not find any evidence that at the time when the present Prayer Book was compiled the word wine was understood to mean wine mixed with water.

I find myself unable to arrive at the conclusion that it is now lawful to use Incense during any part of the Service, or to use Introits or Hymns *during the celebration of the Sacrament of the Holy Communion*. But for the established practice, I should have been much inclined to think that the use of Hymns during any part of the Service is illegal. A hymn is in truth a prayer, or praise, or thanksgiving in rythmical words; and it is difficult to prescribe limits to what may be introduced into the Service under the form or pretence of a hymn.

But although the Communion Service is technically one Service, it is practically and substantially composed of three distinct parts—the ordinary Communion Service of Sundays and Holy Days, the Sermon, and the Service proper and peculiar to the actual administration of the Sacrament: and, as the established usage has sanctioned the use of a hymn before the first and between the first and second, I am unable to see why it should be illegal to use a hymn or introit before or after the third part of the same Service.

W. M. James.

Lincoln's Inn, *Nov.* 10*th*, 1866.

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1. We are of opinion that the Vestments prescribed in the First Prayer Book of Edward VI. for the use of the Minister and those who assist him in celebrating the Holy Communion may now be lawfully used.

2. We are of opinion that the use of Two Lighted Candles upon the Altar, not for the purpose of giving light, but "for the signification that Christ is the very "true Light of the World," is not now lawful.

3, 4, and 6. We are also of opinion that the burning of Incense, the adding of Water to the Wine administered in Holy Communion, and the singing of Hymns, Introits, and Anthems in the manner suggested in these questions respectively, are none of them now lawful.

5. We are not able to express a decided opinion as to the use of Wafer-Bread in Holy Communion, but we are disposed to think that it would be held by a Court to be not lawful.

Wm. Bovill.

Temple, *Nov.* 17*th*, 1866 J. D. Coleridge.

*** Sir Wm. Bovill (now Lord Chief Justice of the Common Pleas) was the Solicitor-General when he gave this opinion.

Appendix.

No. 1.

Comparative View of the foregoing Opinions, and of the Report of the Committee of the Lower House of the Convocation of the Province of Canterbury, presented June 26, 1866; adopted by the Lower House and presented to the Upper House, June 29, 1866, by whom it was "received" with "thanks."

1. The Vestments.

Legal Opinions.—*Lawful.*

1. Sir R. Phillimore, Q.C.
2. Sir F. Kelly, Q.C.
3. Sir W. Bovill, Q.C.
4. Mr. W. M. James, Q.C.
5. Dr. Deane, Q.C.
6. Mr. J. D. Coleridge, Q.C.
7. Mr. C. G. Prideaux.
8. Mr. J. Hannen.
9. Mr. J. Cutler.

Convocation Report.—The Report quotes the language of the Judicial Committee in *Liddell* v. *Westerton*, viz., that "the Rubric to the present Prayer Book adopts the language of the Statute of Elizabeth; but they all obviously mean the same thing, that the same Dresses and the same Utensils or Articles which were used under the First Prayer Book of Edward VI. may still be used." The Report then proceeds to say that "This interpretation of the Rubric would appear to recognize and legalize that Dress for the administration of the Holy Communion which is described in the Rubric preceding the Communion Office in the First Book of King Edward VI."

II. The Two Lights.

Legal Opinions.—*Lawful.*

1. Sir R. Phillimore, Q.C.
2. Mr. W. M. James, Q.C.
3. Dr. Deane, Q.C.
4. Mr. C. G. Prideaux.
5. Mr. J. Hannen.
6. Mr. J. Cutler.

Not Lawful.

1. Sir W. Bovill, Q.C.
2. Mr. J. D. Coleridge, Q.C.

*** On this point and on the remaining Questions Sir F. Kelly was precluded from giving an Opinion by being made Lord Chief Baron of the Exchequer.

Convocation Report.—"..... by the Injunctions of King Edward VI. in 1547, Two Lights were enjoined to be left upon the High Altar, 'for the signification that Christ is the very true Light of the World,' when other Lights, burnt before images and pictures, were ordered to be removed .....

"Upon the whole, the Committee observe that the use of Altar Lights, as above defined, is not without precedent in the Church of England since the Reformation; although it is a use which has not been generally adopted at any period since the Reformation."

III. INCENSE.

LEGAL OPINIONS.—"*Censing Persons or Things in the Course of the Service is not lawful. We know of no sufficient authority for using Incense any other way.*"

1. Sir R. Phillimore, Q.C.
2. Mr. C. G. Prideaux.
3. Mr. J. Hannen.
4. Mr. J. Cutler.

"*...the burning of Incense...in the manner suggested*" *in the Question is not* "*now lawful.*"

1. Sir W. Bovill, Q.C.
2. Mr. J. D. Coleridge, Q.C.

"*..... unable to arrive at the conclusion that it is now lawful to use Incense during any part of the Service.*"

1. Mr. W. M. James, Q.C.

"*..... strongly of opinion that the burning of Incense in any way and for any purpose in the course of any of the Services is unlawful.*"

1. Dr. Deane, Q.C.

Opinion precluded.

1. Sir F. Kelly, Q.C.

CONVOCATION REPORT.—"..... the Committee are of opinion that the Censing of Ministers or Ornaments is inadmissible. With regard to the simpler use of Incense above described [*i.e.*, in a standing vessel], the Committee think it sufficient to remark that it should not be introduced without the sanction of competent ecclesiastical authority."

IV. THE MIXED CHALICE.

LEGAL OPINIONS.—*Lawful.*

1. Dr. Deane, Q.C.
2. Mr. C. G. Prideaux.
3. Mr. J. Cutler.

"*Arguable; but upon the whole.....not authorized.*"

1. Sir R. Phillimore, Q.C.
2. Mr. J. Hannen.

Not Lawful.

1. Sir W. Bovill, Q.C.
2. Mr. W. M. James, Q.C.
3. Mr. J. D. Coleridge, Q.C.

Opinion precluded.

1. Sir F. Kelly, Q.C.

CONVOCATION REPORT.—No opinion expressed by Convocation on this point.

V. WAFER BREAD.

LEGAL OPINIONS.—*Lawful.*

1. Sir R. Phillimore, Q.C,
2. Mr. C. G. Prideaux.
3. Mr. J. Hannen.
4. Mr. J. Cutler.

Lawful, if of sufficient size to be broken, and if of quality to satisfy the Rubric.

1. Mr. W. M. James, Q.C.

"*..... of opinion that the use of Bread in the form of Wafers is illegal.*"

1. Dr. Deane, Q.C.

No "decided opinion," but "disposed to think that it would be held by a Court to be not lawful."

1. Sir W. Bovill, Q.C.
2. Mr. J. D. Coleridge, Q.C.

Opinion precluded.

1. Sir F. Kelly, Q.C.

CONVOCATION REPORT.—"The question has been brought before the Committee by a churchwarden, whether it be right 'that the bread consecrated for the Holy Communion be not bread such as is usual to be eaten, divided into pieces convenient to be taken either into the fingers or in the palm of the hand, but *unleavened bread* of the thickness of a wafer.'

"The conclusion to which the Committee have come is as follows: That the use of bread, such as is described in the question above stated, if not actually forbidden, is certainly discouraged; and that the use of bread 'such as is usual to be eaten,' is most in accordance with the mind of the Church of England."

VI. ANTHEMS, INTROITS, OR HYMNS IN CONNEXION WITH THE COMMUNION SERVICE.

LEGAL OPINIONS.—*Not lawful during the Service, but lawful at the beginning and end.*

1. Sir R. Phillimore, Q.C.
2. Mr. W. M. James, Q.C.
3. Dr. Deane, Q.C.
4. Mr. C. G. Prideaux.
5. Mr. J. Hannen.
6. Mr. J. Cutler.

Not lawful before, during, or after the Service.

1. Sir W. Bovill, Q.C.
2. Mr. J. D. Coleridge.

Opinion precluded.

1. Sir F. Kelly, Q.C.

CONVOCATION REPORT.—No opinion expressed by Convocation on this point.

No. II.

The following OPINION as to the VESTMENTS and ALTAR LIGHTS was given by the present Lord Chancellor (Lord Chelmsford) and Dr. Deane, on May 23rd 1857, subsequently to the Judgment of the Privy Council in Liddell *v.* Westerton. It should be remembered, in reading it, that the letters of Bucer, Somerset, and Hooper (quoted in this Case, supra pp. 44–47), together with some other arguments now produced, were not brought to the notice of Counsel at that time; else it is probable they would have had less difficulty in expressing their Opinion in favour of the lawfulness of the Two Lights on the Altar.

OPINION.

"Upon the question of Dress we are of opinion that the present Prayer Book, taken in conjunction with the First Prayer Book of Edward VI., sanctions the use of the vestments worn by Mr. Lowder in the ministration of the Holy Communion; and that he may, in executing the holy ministry, lawfully put on a white alb plain, with a vestment, and that such dress is 'according to the form prescribed in the Book of Common Prayer made and published by authority of Parliament.'

"But this dress has been so long allowed to go out of use, that we cannot advise Mr. Lowder that the wearing such dress is now 'legally obligatory,' in the sense that a Priest of the Church of England not wearing such dress is liable to punishment or censure as for an offence.

"With respect to the use of Lights, there is very great difficulty in forming a satisfactory opinion. There is no doubt that in 1547 two lights before the Sacrament were to remain. (1 *Card. Doc. An.* p. 51.) The First Prayer Book, which is the only one which need now be considered, and the 2nd and 3rd Edward VI. c. 1, are entirely silent as to these two or any lights. But the retaining of the two lights by authority so recent as the Injunctions of 1547, the use of the word 'Mass,' the whole tenor both of the Prayer Book and statute, and the silence of both on the subject, which was not without importance, would strongly induce the belief that the two lights were not to be removed.

"On the other hand, considerable weight might be and has been given to the Rubric of 1549, specifying what the minister shall do, and what vessels or ornaments are to be in use at the Holy Communion. And the argument *expressio unius exclusio alterius* has been strongly relied upon. However, in answer to this it may be observed that rituals in force when lights were certainly in use do not mention the lights.

"But a further argument against the two lights is drawn from the Articles in 1559 (1 *Cardw. Doc. An.* 75) and the Visitation Injunctions, 1550 (1 *Cardw. Doc. An.* 93), in both of which the setting any light on the Lord's Board at any time is forbidden. And these are said to afford evidence of the contemporary practice in

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matters of rites and ceremonies, and to prove that candles upon the Lord's table are not among the ornaments which were in this Church of England by authority of Parliament in the second year of King Edward VI.

"We are inclined to the opinion that this argument fails on two grounds. First, taking the whole context of the Second Article (1 *Cardw. Doc. An.* 75), and the Injunctions (*Ib.* p. 93), the prohibition is directed to practices counterfeiting the Popish Mass, in the celebration of which numerous lights are at different times set upon the Altar, and moved and removed in the course of the Service. The setting of lights is given as an instance, among many others, in which the Popish Mass was counterfeited, and the passages must be very much strained to be brought to bear against the two standing lights sanctioned so recently. Secondly, the argument proves too much, for if it be good for anything, it goes to the extent of forbidding any lights at any time. So that even on the darkest day and in the darkest church no light of any kind could at any time be placed on the Communion table. Dr. Lushington, in his judgment in the St. Paul and St. Barnabas case, felt the pressure of this objection, which he could only relieve by saying that an exception must be grafted upon the positive prohibition; yet the text of the Articles and Injunctions admits of no such exception.

"On the whole we are therefore of opinion that two lights on the Communion table are not forbidden by law, and that Mr. Lowder may continue the use of such lights; but in this matter, as well as in that of dress, usage to the contrary has so long prevailed that we do not consider that he is liable to punishment or censure for celebratingthe Holy Co mmunion without lights.

"Fred. Thesiger.
"J. Parker Deane.

"Temple, *May* 23, 1857."

APPENDIX L.

I.

Report of Committee of Lower House of Convocation of the Province of Canterbury on Ritual. Presented June 26, 1866.

On February 9, 1866, the Lower House communicated to the Upper House, by the Prolocutor, the Resolutions following:—

"That this House, recognising the evils which may "arise from an excess of Ritualism, deprecates never- "theless any attempt to avert those possible evils by "the introduction of changes into the Book of Common "Prayer.

"In coming to this Resolution, the House by no "means intends to express approval of deviations of "any kind from Church Order.

"That this Resolution be communicated to their Lord- "ships of the Upper House, with an humble request "that they would take the subject into their consider- "ation, and adopt such measures as they shall see fit, "in conjunction with this House, for clearing the "doubts and allaying the anxieties that exist upon it."

The same evening the Prolocutor received and communicated to the Lower House the following answer of the Upper House:—

"That this House desires to concur with the Lower "House in the address presented by it; and that, with "a view to granting its request, the Lower House be "directed to inquire by a Committee as to such mea- "sures as may seem to them fit for clearing the doubts "and allaying the anxieties to which the address alludes, "and to communicate to this House such Report, and "also the judgment of the Lower House upon it."

Members of Committee.

Deans .	Canterbury.*	Proctors—	Blakesley.*
	Ely, *Chairman.*		Jebb, D.D.
	Westminster.*		Joyce.
Archdeacons—	Berks.		Leighton, D.D.
	Exeter.		Massingberd, Chancellor.
	Nottingham.		Oxenden.
	Rochester and S. Albans.		Seymour.
	Taunton, *Deputy-Chairman.*		Woodford.
	Westminster.		Woodgate.

The Committee named in obedience to the above direction report as follows:—

In order to perform in a satisfactory manner the task imposed upon them, the Committee have deemed it necessary, in the first place, to direct their attention to the present condition of Ritual practice in the Church of England.

Ritual practice in the Church of England may be conveniently arranged under three heads:—

First, there are practices which have in past times been matter of controversy, even to the extent of becoming sources of nonconformity, but which now are universally accepted within the Church, and which nonconformists themselves would scarcely allege as grounds for separation. To this class belong the use of the surplice, the sign of the Cross in Baptism, the ring in marriage, and kneeling at the Holy Communion.

Secondly, there are practices about which members of the Church are generally agreed, differing only as to the extent to which it may be prudent and for edification that such practices should be developed. The chief example of this class is the use of music in the service of the Church. The Prayer Book is evidently composed upon the supposition that a large portion of it should be used musically; and all agree that a certain amount of music is helpful to devotion, and in every way commendable: but between the introduction of a very slight musical element and the full Choral Service there are many degrees. As to the amount which should be introduced in any particular case, it is manifest that the circumstances of the congregation for whom the service is intended must be taken into consideration; and, after all, judgments will probably differ. To this same class belong the use of surplices for choristers, and the decoration of the church on festival occasions.

But, thirdly, there are practices, not falling under either of the preceding heads, the adoption of which, in any degree, is at the present time a source of anxiety and alarm to many members of the Church of England.

To these last practices the Committee, having regard to the terms of their appointment, limit their Report.

The Committee think it well to lay down at the outset the general principle, that the most important thing to be done is to ascertain whether any given practice is, or is not, agreeable to the mind of the Church of England. It is not sufficient that a practice be of great antiquity, or of very general prevalence in other parts of Christendom. These are circumstances of great importance; and, if the Church of England has retained the practice in question, are doubtless among the reasons why she retained it. But, after all, the question is, whether the Church of England has really retained, or by just implication recognised, the practice; and if this point be made clear, then any alarm which may have arisen from the adoption of a practice, when it was regarded as the act of individuals, will probably soon subside when such practice is admitted to be agreeable to the mind of the Church. For example, some years ago the introduction of Credence Tables, in churches where they did not previously exist, was looked upon with marked suspicion; but that suspicion vanished when it had been declared by the Judicial Committee of the Privy Council,* that the Credence was a proper adjunct to the Lord's Table, as being almost essential to compliance with the directions of the Rubric.

Next in order to the assertion of the general principle, that regard be had to the mind of the Church of England, the Committee would observe that the evidence of that mind is not of one, but of many periods and of many kinds. It consists, partly of the recognition of general principles of the Church Catholic, and of their retention, as such, by our Branch of it at the time of the Reformation; partly of particular precedents of our own; partly of Statute Law; partly of Canon; partly of definite direction from time to time by lawful authority; partly of prescriptive use.

The Committee would observe further that it is precisely from the fact that there exist divers sources of authority, that the Church has derived the power, so necessary to her free development and active usefulness, of permitting differences of practice according to the different circumstances and requirements of different times, places, and congregations. That this is so, the Committee consider to be a part of the happiness of the Church of England. They would, therefore, earnestly deprecate all attempts to limit this power. They do not desire to see attempts to establish a uniformity of Ritual practice incompatible with the permissive power

* Withdrawn from the Committee.

* Liddell *v.* Westerton.

above referred to; attempts tending to disunion rather than to peace, and creating a sense of grievance, rather than a feeling that all are dealt with by authority in the same spirit of tenderness and consideration, forbearance and equal justice. Any attempt to establish the universal rule of a high ceremonial would be dangerous to the peace and well-being of the Church. Equal danger would be incurred by any attempt to debar those who value a high ceremonial from the free use of it within the limits of the law; especially if others were left to follow their own private interpretation of the rule of Church order.

The Committee proceed to inquire how the adoption and permission of differences of Ritual practice within the limits of the law ought to be regulated.

The proper solution of this question, may, they think, be found mainly in the application of two principles.

1st, resort to the fatherly counsel of the Bishop, and dutiful acquiescence in the judgment of the lawful authority, which is responsible for the regulation of the diocese, and which is charged with seeing that the order of Divine Service prescribed by law be neither on the one hand neglected or curtailed, nor on the other hand exaggerated or exceeded, so as to cause needless offence to CHRIST'S people.

2ndly, discreet and charitable consideration of the circumstances of different places and congregations.

With regard to the first of these two principles, the Committee would draw attention to the following direction, declaring the mind of the Church as to the regulation of Ritual:

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book, the parties that so doubt, or diversely take anything shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."*

Upon this rule the Committee observe, that two distinct cases appear to be contemplated in it; (1) the case of doubt arising in the mind of an individual as to how to understand, do, and execute the things contained in the Book of Common Prayer; and (2) the case of diversity of opinion between two parties. In either case resort is to be had to the Bishop of the Diocese for the quieting and appeasing such doubt or diversity.

With regard to the second of the two principles above enunciated, the Committee are of opinion, that, within the limits prescribed by law, great consideration is due to the wishes of the congregation, and, in the case of new churches, to the intention of founders, as to the manner in which Divine Service shall be performed; but that every congregation, being in itself a member of the general congregation of CHRIST'S flock, is bound to consider, not only what may be most edifying to itself, but what may be most conducive to the peace and influence of the whole National Church.

The Committee further suggest that some distinction may be properly allowed between country parishes in which there is only one church accessible to the inhabitants, and large cities in which there are many. The Committee think that in large cities a considerable variety of Ritual may be wisely permitted (provided only there be no violation of law), believing that, whilst to some a high Ritual is distracting rather than edifying, there are others to whose devotion it is an aid and incitement.

Having laid down the above principles, and made some remarks upon their application, the Committee now proceed to consider certain Ritual matters which fall under the third of the heads enumerated in the second page of this Report, observing that in so doing they have no intention of attempting any authoritative declaration of the law of the Church of England. The Committee have confined themselves to the following as being amongst the most important:—

A. *Vestments.*

The Committee remark, in the first place, that it had been the custom of the Church, from very early times down to the period of the Reformation, to mark the superior dignity of the Holy Eucharist by the use of special vestments; and that under the First Book of King Edward VI., those which had been used in this country for many ages before were retained. The Rubric of the Second Book of King Edward VI., however, prescribed the use of the surplice only. The subsequent Book of Queen Elizabeth recalled the usage which prevailed under the First Book, until other order should be taken. By the Advertisements of Queen Elizabeth (A.D. 1565), the use of the cope in cathedrals and collegiate churches, and of the surplice in parish churches, was prescribed.

The Rubric prefixed to the present Book of Common Prayer* provides, as is well known, that "such ornaments of the Church, and of the ministers thereof at all times of their ministrations, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

With regard to this Rubric, the Committee would, in the first place, refer to the opinion expressed concerning its meaning by the Judicial Committee of Privy Council in the case of *Liddell* v. *Westerton*. Speaking of the present Rubric, and those similar to it, and occupying the same places in the Prayer Books of Queen Elizabeth and King James, their Lordships say:—"The Rubric to the present Prayer Book adopts the language of the Statute of Elizabeth; but they all obviously mean the same thing, that the same dresses and the same utensils or articles which were used under the First Prayer Book of Edward the Sixth may still be used."

This interpretation of the Rubric would appear to recognise and legalise that dress for the administration of the Holy Communion which is described in the Rubric preceding the Communion Office, in the First Book of King Edward VI.;† though it is right to observe that the question of vestments was not before the Court, and that therefore the dictum of the Committee of Privy Council is not to be taken as a settlement of the question, and as excluding all doubts as to the actual state of the law.

With regard to usage, the Committee remark, that during the reigns of Queen Elizabeth, King James I., and King Charles I., one at least of the vestures specially appointed for the Communion Office, namely, the cope, was frequently used, and that under authority, in Cathedral Churches and Royal Chapels; and that there is evidence of the use of the same vesture during the same period in some College Chapels, Chapels in Episcopal Palaces, and even in some Parish Churches. The same usage continued in more than one Cathedral after the Restoration, and in the Cathedral Church of Durham down to the middle of the last century. But the general clerical vesture during the whole of the period above referred to was undoubtedly the surplice, in accordance, so far as relates to Parish Churches, with the Advertisements of Queen Elizabeth,‡ which, while ordering the use of the cope in Cathedral and Collegiate Churches, enjoined the use of the surplice in all the ministrations

* Book of Common Prayer, "Concerning the Service of the Church."

* For convenience of reference, this important Rubric is here printed in the successive forms which it has assumed:—

King Edward's Second Book (1552).

"And here it is to be noted that the Minister at the time of the Communion, and at all other times in his ministration, shall use neither alb, vestment, nor cope; and, being Archbishop or Bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only."

Queen Elizabeth (1559).

"And here it is to be noted that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use, by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book."

King James (1604).

Same as the preceding.

Present Book of Common Prayer (1662).

"And here it is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

† The Rubric is as follows (1549):—"The priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes, with tunicles."

‡ The following are the Advertisements to which reference is made:—

"Item. In ministration of the Holy Communion in the Cathedral and Collegiate Churches, the principal minister shall use a cope, with gospeler and epistoler agreeably; and at all other prayers to be sayde at the Communion table, to use no copes but surplices.

"Item. That every minister sayinge any publique prayers, or ministering of the Sacramentes or other rites of the Churche, shall wear a comely surplice with sleeves, to bee provided at the charges of the parishe; and that the parishe provide a decent table standinge on a frame for the Communion table."

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of the Parish Churches; and this was subsequently embodied in the Canons of 1603.*

Supposing the interpretation of the Rubric suggested by the Judicial Committee of Privy Council to be the true one, the Committee think it essential to observe that there is no appearance of any endeavour on the part of the Ecclesiastical authorities, through whose influence the Rubric assumed its present form at the last revision of the Book of Common Prayer, to insist upon its being brought into active operation; while there is abundant evidence to show that the Prelates of the period immediately succeeding the last revision recognized the surplice as the sufficient clerical vesture, whether in the celebration of the Eucharist or at other times; and this recognition appears to be fortified by the proceedings of some of the leading lawyers of the time, as evidenced in the Bills of Comprehension prepared by them in the year 1667.

On the whole, the Committee are of opinion that the use of the vestments in Parish Churches cannot be regarded as binding upon the consciences of the clergy; and that the use of the surplice by the Parochial Clergy, at all times of their ministration, is a sufficient compliance with the rule of the Church of England.

B. *Altar-lights.*

The Committee observe, concerning lights, First, that from very early times they have been recognized by Christians as significant of many holy things; as, for example, of religious joy; and pre-eminently as symbolical of The Divine Nature, and of CHRIST our LORD, The Light of the world.

Secondly, that time out of mind in the East and subsequently to the time of St. Jerome in the West also, lights have been symbolically used both by day and night on various occasions of Divine Service, as at baptisms, burials, the reading of the Gospel, and the Celebration of the Holy Communion.

With regard to the precedents to the Church of England since the Reformation, the Committee remark that, by the Injunctions of King Edward VI. in 1547, two lights were enjoined to be left upon the High Altar, "for the signification that Christ is the very true Light of the world," when other lights, burnt before images and pictures, were ordered to be removed.

The subsequent history of Altar-lights is involved in much obscurity; but candles and candlesticks have remained to the present day in Cathedrals, Collegiate Churches, Royal Chapels, and in many Parish Churches. In some instances the candles appear to have been lighted during the Celebration of the Holy Communion; but the instances which can be quoted are few, and the evidence not beyond question.

The case of Altar-lights (that is, of candles placed upon the LORD'S Table, and lighted during the Celebration of the Holy Communion, when not required for the purpose of giving necessary light,) stands, as regards recent judicial proceedings, as follows:—In delivering Judgment in the Consistory Court of London, in the cases of "*Westerton and Beal* v. *Liddell and others*," in the year 1855, Dr. Lushington is reported to have said, "I hold that all lighted candles on the Communion table are, from the premises I have already stated, contrary to law, except when they are lighted for the purpose of giving necessary light; but the exception must be confined to the necessity, and the use of lighted candles on the Communion table limited to that necessity, when it arises from the deficiency of the requisite light from natural causes, and, it may be, the peculiar structure of the edifice." The precise legal weight to be assigned to the language here used by Dr. Lushington in giving his Judgment is matter of debate, the question of Altar-lights, as above defined, being (as the Committee understand) not before the Court. The candles and candlesticks were not ordered to be removed: in this particular no appeal was made against the judgment; and the question of Altar-lights was, therefore, not brought before the Judicial Committee of the Privy Council.

The Committee think it right to remark, that, according to some eminent authorities, the Injunctions of King Edward VI. (1547) are included among the Ritual provisions of the second year of his reign, as having the authority of Parliament; and that consequently the present Ritual Rubric actually authorises, not two candles merely, but two lights upon the Holy Table. On the other hand it ought to be added, that this interpretation of the Rubric is apparently opposed to that given by the Judicial Committee of Privy Council in the case of *Liddell* v. *Westerton*, in which the Judges said:—"Their Lordships, after much consideration, are satisfied that the construction of this Rubric, which they suggested at the hearing of the case, is its true meaning, and that the word 'ornaments' applies, and in this case Rubric is confined, to those articles, the use of which in the services and ministrations of the Church is prescribed by the *Prayer Book of Edward the Sixth.*"

Upon the whole, the Committee observe that the use of Altar-lights, as above defined, is not without precedent in the Church of England since the Reformation; although it is a use which has not been generally adopted at any period since the Reformation.

C. *Incense.*

The Committee observe that there is no proof of the use of incense in the Apostolical age. The burning of incense, however, in a standing vessel, for the twofold purpose of sweet fumigation, and of serving as an expressive symbol, has undoubtedly been used from ancient times. The practice of *censing* Ministers and ornaments, and of swinging censers, is of much more recent origin.

The Committee next observe that the use of incense is not prescribed by the rubrical law of the Church of England; and that the censing of Ministers or ornaments has no authority, either in the laws or in the practice of that Church since the Reformation. The burning of incense, however, in a standing vessel has been practised since the Reformation in some Churches and Chapels, Cathedral, Collegiate, Royal, Episcopal, and Parochial. Instances may be found down to the middle of the last century.

Under these circumstances the Committee are of opinion that the censing of Ministers or ornaments is inadmissible. With regard to the simpler use of incense above described, the Committee think it sufficient to remark that it should not be introduced without the sanction of competent ecclesiastical authority.

D. *The Elevation of the Elements after Consecration.*

This practice having been expressly forbidden* by the First Book of Edward VI., and discountenanced by the usage of the English Church ever since, is, in the opinion of the Committee, inadmissible.

E. *The Encouragement of Noncommunicants to remain during the celebration of the Holy Communion.*

The Committee observe that in the ancient Church the presence of non-communicants during the celebration of the Holy Communion was not allowed except in special cases, and as the last stage in the course of a penitential discipline; and that no argument can be drawn from ancient practice in favour of the view which regards such presence in the light of a privilege for Christians in general.

The rubrical directions with regard to the presence or withdrawal of those who do not intend to be partakers of the Holy Communion, are not explicit. In the first Prayer Book of King Edward VI. there is this Rubric, following the Offertory: "Then so many as shall "be partakers of the Holy Communion shall tarry "still in the quire, or in some convenient place nigh "the quire, the men on the one side, and the women "on the other side. All other (that mind not to re- "ceive the said Holy Communion) shall depart out of "the quire, except the Minister and Clerks." But in all the subsequent editions of the Prayer Book there is no corresponding Rubric. Nevertheless the withdrawal of non-communicants has become the recognized practice of the English Church.

The Committee further observe that the practice of

* The following are the Canons:—

"Canon 24. *Copes to be worn in Cathedral Churches by those that administer the Communion.*

"In all Cathedral and Collegiate Churches the Holy Communion shall be administered upon principal feast days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistler agreeably, according to the Advertisements published anno 7 Eliz."

"Canon 58. *Ministers reading Divine Service, and administering the Sacraments, to wear surplices, and graduates therewithal hoods.*"

"Every minister saying the public prayers, or ministering the Sacraments or other rites of the Church, shall wear a decent and comely surplice, with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such ministers as are graduates shall wear upon their surplices at such times such hoods as by the orders of the Universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding, it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk."

* The Rubric following upon the words of Institution (1549) is as follows:—

"These words before rehearsed are to be said, turning still to the Altar, without any elevation or showing of the Sacrament to the people."

proceeding to the celebration of the Holy Communion in the presence of the general congregation, including (as it almost certainly will) a large number of persons who do not intend to communicate, and many of whom are not communicants at all, as it is opposed to the usage of the ancient Church, so likewise has, as the Committee fear, a tendency to produce a diminution rather than an increase of reverence for the Holy Mysteries of the Body and Blood of CHRIST.

The Committee think, therefore, that, while the attendance during Celebration of persons not intending to communicate is not formally and distinctly forbidden, such attendance is contrary to the spirit and usage of the Church of England, and should not therefore be encouraged as an ordinary practice.

F. *The use of Wafer Bread.*

The question has been brought before the Committee by a Churchwarden, whether it be right "that the "bread consecrated for the Holy Communion be not "bread such as is usual to be eaten, divided into pieces "convenient to be taken either with the fingers or in "the palm of the hand, but *unleavened bread* of the "thickness of a wafer."

A Rubric on the subject of the bread was introduced in King Edward's Second Book,* and is nearly identical with that which is found in the present Book of Common Prayer, and which is as follows: "To take away "all occasion of dissension and superstition which any "hath or might have have concerning the bread and "wine, it shall suffice that the bread be such as is "usual to be eaten; but the best and purest wheat "bread that conveniently may be gotten." It may be observed that, in the Scotch Liturgy, a parenthisis was added, "though it be lawful to have wafer bread;" but this parenthisis is not found in any of the English Prayer Books.

The conclusion to which the Committee have come is as follows: that the use of bread, such as is described in the question above stated, if not actually forbidden, is certainly discouraged, and that the use of bread, "such as is usual to be eaten," is most in accordance with the mind of the Church of England.

The Committee decline to enter into the consideration of any other Ritual practies and questions. Several have been brought under their notice, and the Committee have discussed them carefully; but they have determined not to deal with them in their Report—partly, because they do not consider them to be among the number of those things which are causing serious anxiety; and partly, because they are persuaded that in many things Ritual practice can neither be directed nor restrained to any good purpose by external interference, but must rather be committed to the good sense of the officiating minister, endeavouring to perform his holy functions for the edification of the people in the spirit of the Book of Common Prayer.

The Committee would, however, very strongly represent that the English Church has, by the general structure of her Services, and particularly by the article on Ceremonies prefixed to the Book of Common Prayer,† declared herself opposed to a minute and burdensome ceremonial, and that she has indicated by her rubrical directions equal opposition to Services rendered indevout and unintelligible by a rapid and inaudible mode of utterance.

Again, the Committee would direct their remonstrance against the adoption of a phraseology borrowed from foreign Communions, and which is, in some instances, as applied to the ministrations of the Church of England, novel and offensive.

With regard to a resort to judicial proceedings, the Committee earnestly trust that such a course may not be found necessary. If resorted to, it would, in the opinion of the Committee, tend to promote, rather than to allay, dissension. They are further of opinion that, to attempt to establish a rule applicable to all places and congregations alike, their diverse characters and circumstances notwithstanding, (which would be the necessary tendency of judicial proceedings,) is to attempt to establish a uniformity which cannot be obtained except at the price of peace.

At the same time the Committee would remark, that both excesses and defects in Ritual Observance are symptoms of a deep-seated evil, namely, the want of a more effective working of the Diocesan system; such as would afford better and more frequent opportunities for consultation between the Bishop and the Clergy and People of his Diocese.

In bringing their Report to a conclusion, the Committee would represent that the subject of Ritualism cannot be sufficiently considered without a reference to the position of the Church of England in relation, on the one hand, to the Greek and Latin Branches of the Church Catholic, and to other foreign bodies of Christians who have retained many features of ancient Ritual; and, on the other hand, to the Nonconformist bodies of our own country. They desire, therefore, to observe that, great as is the value of those ancient Ritual usages which the Church of England has inherited from undivided Christendom, and the retention of which may hereafter be found to conduce materially to the restoration of Unity, it must, nevertheless, be carefully borne in mind that the National Church of England has a holy work to perform towards the Nonconformists of this country; and that every instance, not only of exceeding the law, but of a want of prudence and tenderness in respect of usages within the law, can hardly fail to create fresh difficulties in the way of winning back to our Church those who have become estranged from her Communion.

The Committee deem it right further to declare that, in their opinion, the adoption of the usages discussed by them has, as a general rule, had its origin in no other motive than a desire to do honour to the most Holy and Undivided TRINITY, and to render the services of the English Church more becoming in themselves, and more attractive to the people. None are more earnest and unwearied in delivering the Truth of CHRIST's Gospel, none more self-denying in ministering to the wants and distresses of the poor, than very many of those who have put in use these observances. In the larger number of the practices which have been brought under the notice of the Committee—they do not say in all of them—they can trace no proper connection with the distinctive teaching of the Church of Rome. They are, further, of opinion that some advance in Ritual is the natural sequel to the restoration and adornment of Churches which has so remarkably prevailed during the last twenty-five years, and which is itself closely connected with the revival and growth of religious life during the present century; and, although by the terms of their appointment the inquiries of the Committee have been confined to the subject of excess in matters of Ritual, yet they must remark that there are errors of defect widely prevailing amongst us (such as neglect of plain rules of the Prayer Book and curtailment of its offices) which are no less repugnant to the spirit and order of the Church of England than the addition of unsanctioned ceremonial. Excess of Ritualism is, in fact, the natural reaction from unseemly neglect of solemn order.

The Committee respectfully commend their Report to the consideration of the House; with earnest prayer to ALMIGHTY GOD that it may assist towards clearing doubts and allaying anxieties.

H. GOODWIN, *Chairman.*

Jerusalem Chamber, June 5, 1866.

II.

Resolution of Lower House of Convocation of the Province of Canterbury, dated June 28th, 1866.

"That this House adopts the Report presented by the Committee on Ritual appointed at the session of February 9th, as being a temperate statement on the subject of Ritual practice in the Church of England, and as calculated to assist in clearing doubts and allaying anxieties, and requests the Prolocutor to communicate the same to the Upper House with this their Judgment upon it."

Judgment referred to.

"That with regard to the six points of Ritual which have been specially discussed in the Report, the Judgment of the House is as follows:—

"1. The use in parish churches of the surplice is a sufficient compliance with the directions of the Church.

"2 That, without pronouncing on the legality of vestments prescribed in the First Book of King Edward the Sixth, or of altar-lights, the House considers that they should not be introduced into any

* The Rubric in King Edward's First Book is as follows:—
"For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided into divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ."

† "Of Ceremonies; why some be abolished, and some retained."

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parish Church without reference to the Bishop; and that a similar reference should be made with regard to the introduction of incense in the simpler manner described in the Report.

"3. That the House expresses its entire disapproval of the practice of censing persons and things, and of all elevation of the elements after consecration; and considers that the presence of non-communicants, excepting in special cases, during the celebration of the Holy Communion and the use of wafer-bread are to be discouraged."

III.

Resolution of Upper House of Convocation, dated June 29th, 1866, on presentation of the Report and Judgment of the Lower House.

"That the Report communicated to this House by the Lower House, of their Committee on Ritual Observances, with the Judgment of the Lower House thereon, be received; and that the thanks of this House are given for the care and attention bestowed on the said Report and Judgment, and that they shall receive from his Grace the President of this House the most careful consideration."

IV.

Resolutions of Upper House of Convocation, dated February 13th and 14th 1867.

1. "Resolved,—That having taken into consideration the Report made to this House by the Lower House concerning certain Ritual observances, we have concluded that, having regard to the dangers (1) of favouring errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; (2) of offending even in things indifferent devout worshippers in our Churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; (3) of unnecessarily departing from uniformity; (4) of increasing the difficulties which prevent the return of separatists to our communion;—we convey to the Lower House our unanimous decision that, having respect to the considerations here recorded, and to the Rubric concerning the service of the Church in our Book of Common Prayer, to wit,—

"'Forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same, to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort to the Bishop of the Diocess, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book: and if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof to the Archbishop:'—

"Our judgment is, that no alterations from long-sanctioned and usual Ritual ought to be made in our Churches until the sanction of the Bishop of the Diocess has been obtained thereto."

2. "That the Resolution concerning Ritualism at which this House arrived on the 13th inst. be communicated to the Lower House, and that their concurrence therein be invited."

V.

Resolution of Lower House of Convocation, dated February 15th, 1867.

"That this House, having respect to the Ritual observances treated of in the Report presented to this House on the 26th of June 1866, do concur in the judgment of the Upper House, viz.—That no alterations from long-sanctioned and usual Ritual ought to be made in our Churches until the sanction of the Bishop of the Diocess has been obtained thereto."

RESOLUTION OF THE CONVOCATION OF THE PROVINCE OF YORK, 20TH MARCH 1867.

"In Full Synod,

"RESOLVED, That whereas certain vestments and Ritual Observances have recently been introduced into the services of the Church of England; this House desires to place on record its deliberate opinion that these innovations are to be deprecated, as tending to favour errors rejected by that Church, and as being repugnant to the feelings of a large number both of the laity and Clergy.

"And this House is further of opinion that it is desirable that the Minister in public prayer and the administration of the sacraments and other rites of the Church should continue to use the surplice, academical hood or tippet for non-graduates, and the scarf or stole these having received the sanction of long-continued usage."

LONDON:
Printed by GEORGE E. EYRE and WILLIAM SPOTTISWOODE,
Printers to the Queen's most Excellent Majesty.
For Her Majesty's Stationery Office.

897

TITHE COMMISSION.

COPY of the REPORT of the TITHE COMMISSIONERS to Her Majesty's Secretary of State for the Home Department, dated 31st January 1867.

[For the Year 1866.]

Presented to both Houses of Parliament by Command of Her Majesty.

Copyhold, Inclosure, and Tithe Consolidated Commission,
31st January 1867.

SIR,

IT is our duty to forward to you the Report of our Proceedings in the Tithe Department of this Consolidated Commission to the close of the year 1866.

We have received 7,070 Agreements, and confirmed 6,778.

We have made 5,648 Drafts of compulsory Awards, and confirmed 5,450.

In 12,228 Districts, as will be seen from the above statement, the Tithes have been commuted by confirmed Agreements or confirmed Awards.

In 414 of these Districts the Rentcharges have been disposed of by Redemption or Merger.

We have received 11,788 Apportionments, and confirmed 11,783; of which 1 was received during the year 1866.

We have made 3,523 Altered Apportionments, and confirmed 2,988; and of these 213 have been received and 151 confirmed during the year 1866.

We have received 1,062 Applications for the Exchange of Glebe Lands, and confirmed 961 of such Exchanges; and of these 36 Applications were received and 24 Exchanges confirmed during the past year.

We have received 897 Applications for the Redemption of Rentcharge, and have completed 676 of such Redemptions; and of these 117 were received and 112 completed during the year 1866.

We have received 9 Applications to convert variable Corn-rents payable under local Acts of Parliament into Rentcharges to be henceforth payable in like manner as ordinary Tithe Rentcharges, and have completed Awards in 5 of these cases.

At the close of 1866 we had confirmed 14,743 distinct Mergers of Tithes or Rentcharges.

We annex an Abstract.

We have the honour to be,
Sir,
Your very obedient Servants,
G. DARBY.
G. RIDLEY.
JAMES CAIRD.

To the Right Honourable
The Secretary of State for the Home Department,
&c. &c. &c.

3779

[*Price* ½*d.*]

ABSTRACT OF TITHE PROCEEDINGS.

Agreements received		7,070
Do. confirmed	6,778	
Do. superseded by awards	291	
		7,069
Do. in progress		1
Awards made		5,648
Do. confirmed	5,450	
Do. superseded by agreements	165	
		5,615
Do. in progress		33
Total number of agreements and awards confirmed		12,228
Tithe districts in which the rentcharges have been disposed of by merger or redemption	414	
Apportionments received	11,788	
		12,202
Tithe districts in which the rentcharges remain to be disposed of		26
Apportionments received		11,788
Do. confirmed		11,783
Do. in progress		5
Altered apportionments received		3,523
Do. confirmed	2,988	
Do. withdrawn	307	
		3,295
Do. in progress		228
Applications for the exchange of glebe lands received		1,062
Exchanges confirmed	961	
Do. withdrawn	78	
		1,039
Do. in progress		23
Applications for the redemption of rentcharge received		897
Redemptions confirmed		676
Do. in progress		221
Applications for the conversion of corn-rents received		9
Awards completed	5	
Do. withdrawn	1	
		6
Do. in progress		3
Mergers of tithe or rentcharge received		14,744
Do. confirmed		14,743
Do. in progress		1

31st December 1866.

TITHE COMMISSION.

COPY of the REPORT of the TITHE COMMISSIONERS to Her Majesty's Secretary of State for the Home Department, dated 31st Jan. 1867.

[For the Year 1866.]

Presented to both Houses of Parliament by Command of Her Majesty.

LONDON:

Printed by GEORGE E. EYRE and WILLIAM SPOTTISWOODE.
Printers to the Queen's most Excellent Majesty.
For Her Majesty's Stationery Office.

1867.

18060.

Folio Portion of Vol XXII

7. National Gallery. Report for 1866

274. National Portrait Gallery –
Tenth Report of the Trustees

NATIONAL GALLERY.

RETURN to an Order of the Honourable The House of Commons, dated 7 February 1867;—*for*,

COPY "of REPORT of the DIRECTOR of the NATIONAL GALLERY to the LORDS of the TREASURY, for the Year ended the 31st day of December 1866."

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REPORT.

National Gallery,
January 1867.

My Lords,

I HAVE the honour to submit to your Lordships the Annual Report on the National Gallery for the year ending 31st December 1866.

The present list of Trustees, in the order of their nomination, is as follows:—

The Lord Overstone.
William Russell, Esq.
Thomas Baring, Esq.
The Marquis of Northampton.
Austin Henry Layard, Esq.

The subjects of the present Report are classed in the following order:—

I. Pictures purchased during the year ending 31st December 1866.
II. Former Purchases.
III. Bequests and Donations.
IV. Details relating to the Gallery and Establishment.

I.—PICTURES purchased during the year ending 31st December 1866.

1. In January at Bologna a picture of a "Madonna and Child," by Lippo Dalmasio, called "Lippo dalle Madonne," was purchased from Signor Michelangelo Gualandi.

The negotiation for the acquisition of this picture was commenced by Sir Charles Eastlake, but the purchase was not completed till after his death.

During a journey on the Continent undertaken with the concurrence of the Trustees and the sanction of the Treasury, in the spring of 1866, the following pictures were purchased:—

In June, at Florence, two companion pictures attributed to Melozzo da Forli, from Mr. W. Spence.

A portrait, supposed to be the "Contessa Palma," painted by Piero della Francesca, from Signor Egidii of Florence.

In July, at Aix la Chapelle, a picture by Rembrandt, of "Christ Blessing Little Children," from the collection of M. Suermondt, formerly in the possession of Count Schoenborn, of Vienna.

Details respecting all the above pictures will be found in the Appendix, No. 1; and the statement of account relating to their purchase in the Appendix, No. 6.

II.—Former Purchases.

1. *Girolamo dai Libri.*—"The Madonna and Child, with St. Anna and Angels," described in the last Report, page 2, and placed in the Gallery in February 1866; numbered 746.

2. *Niccolo Giolfino.*—"Portraits of the Giusti Family," described in the last Report, page 2, and placed in the Gallery in February 1866; numbered 749.

3. *Altobello Melone.*—"Christ and the Disciples going to Emmaus," described in the Report of the year 1865. Arrived in England and placed in the Gallery in December 1866; numbered 753.

4. *Vittore Carpaccio.*—"The Doge Giovanni Mocenigo adoring the Infant Christ," described in the last Report, page 5. Arrived in England in January 1866, and placed in the Gallery in April following; numbered 750.

5. *Giovanni Santi.*—"Madonna and Infant Christ," described in page 5 in the last Report. Arrived in England in February 1866, and placed in the Gallery in the same month; numbered 751.

III.—Bequests and Donations.

Donations.

1. Portraits of the Rev. George Huddesford, and John Codrington Warwick Bampfylde, Esq., by Sir Joshua Reynolds, b. 1723, d. 1792. Painted in oil in 1778–9 on canvas; measure 4 ft. 1 in. high, by 4 ft. 3 in. wide. Presented to the Trustees of the National Gallery in the name of Mrs. Martha Beaumont, by her daughter, Mrs. Plenge. Accepted in March 1866, and placed in the Gallery at South Kensington in November following; numbered 754.

2. A marble bust of the late William Mulready, Esq., R.A., by Henry Weeks, Esq., R.A. Executed at the request of a number of his friends, artists, and lovers of Art, in admiration of his genius as a painter; and by them presented to the nation. Received in August in 1866, and placed in the hall of the National Gallery.

3. "The Remorse of Judas," by Edward Armitage, painted in oil on canvas; measure 4 ft. 2 in. high, by 6 ft. 7 in. wide. Presented by the painter. Received in December 1866, and in the same month placed in the Gallery at South Kensington; numbered 759.

IV.—Details relating to the Gallery and Establishment.

Pictures protected with Glass.

During the year 1866, 14 pictures have been protected with glass, including two recently acquired. Appendix (No. 2).

Curtains have been placed before the Turner drawings, now on the walls at South Kensington, to protect them from the action of light during the time they are not publicly exhibited.

Pictures repaired, or cleaned, and varnished.

1. No. 332. "The Peep o' Day Boys' Cabin," by Sir David Wilkie. Cracks having again appeared on the surface of this picture, they were repaired in the month of July last. It was then protected with glass, and replaced in the Gallery at South Kensington.

2. No. 583. "The Battle of St. Egidio," by Paolo Uccello, has been varnished, and some slight injuries and discoloured spots repaired.

3. No. 84. "A Landscape, with Mercury and the Woodman," by Salvator Rosa. This picture, which for some years has been so obscured by dirt that many of its best qualities seemed almost obliterated, was cleaned and varnished in the October recess.

4. No. 31. "A Landscape, with Figures representing Abraham with Isaac going to the Sacrifice," by Gaspar Poussin, was also cleaned and varnished in the October recess.

5. No. 66. "A Landscape, Autumn, with a view of the Château de Stein," by Rubens. Bequeathed by Sir George Beaumont, Bart. With the sanction of the Trustees of the British Museum, the accumulations of dirt and varnish, which had so long disfigured this fine picture, have been removed.

6. No. 93. "Silenus gathering Grapes," by Annibale Carracci. With the sanction of the Trustees of the British Museum, the discoloured varnish has also been removed from this picture, one of the bequests of the Rev. Holwell Carr.

7. No. 94. "Bacchus taught by Silenus," by Annibale Carracci. The old varnish has been removed and the picture re-varnished.

8. No. 16. "Landscape, with St. George Destroying the Dragon," by Tintoretto. Bequeathed by the Rev. Holwell Carr. Part of the surface of this picture having become almost detached from the canvas, it has, with the sanction of the Trustees of the British Museum, been relined, and the injury efficiently restored.

9. No. 225. "The Vision of the Magdalen," a fresco by Giulio Romano. Marks of former injuries, arising from damp and other causes, having reappeared, these defects have been remedied.

10. No. 234. "A Warrior Adoring the Infant Christ," a work of the Venetian school. This picture, in a dirty and injured condition, was relined in the month of October; has been cleaned and repaired, and is now protected with glass; a precaution which will render a future cleaning unnecessary.

Number of Visitors to the National Gallery, &c.

The Gallery has been visited by 1,531,976 persons on the public days during the year 1866; 775,901 at Trafalgar-square, and 756,075 at South Kensington.

The particulars relating to this subject, respecting copying in the Galleries, and the number of catalogues sold, will be found in the Appendix (Nos. 3, 4, and 5).

Details relating to the Establishment.

The loss which the National Gallery sustained by the death of Sir Charles Eastlake at Pisa, on the 24th of December 1865, was recorded in the last Report. On the 13th of February 1866, the Lords Commissioners of Her Majesty's Treasury were pleased to appoint me his successor in the office of Director of the National Gallery, for the usual term of five years.

On the 13th of February 1866, on the decease of the Lord Monteagle of Brandon, Austen Henry Layard, Esq., was appointed a trustee.

On the 10th of November, Benjamin Debbage, assistant porter and stoker, died.

The general account relating to the establishment is, by the direction of the Treasury, submitted monthly and yearly to the Commissioners for auditing the Public Accounts.

I have, &c.
(signed) *W. Boxall.*

To the Lords Commissioners of
Her Majesty's Treasury.

APPENDIX.

Appendix, No. 1.

DETAILS respecting PICTURES purchased for the NATIONAL GALLERY during the Year ending 31st December 1866.

I. *Lippo Dalmasio.*—Of the Bolognese School. Painted 1376–1410, commonly called "Lippo dalle Madonne," "Madonna and Child." The figures in a circle with radiated gilt ground beyond, the corners of the square in which it is enclosed are deep blue, on the ground are flowers, above on each side are three angels, signed "Lippus Dalmasii pinxit."

Painted in *tempera* on canvas; measure, 3 ft. 7 in. high by 2 ft. 11 in. wide. Purchased in January 1866, from Signor Michelangelo Gualandi, for 400 *l.* Formerly in the Ercolani Palace, Bologna. Arrived in England in January, and placed in the Gallery in the October following; numbered 752.

II. *Melozzo da Forli* (attributed to), b. 1438, d. 1494—"Rhetoric." An allegorical female figure or muse richly dressed, seated in a niche under a canopy decorated with gems, is presenting an open volume to a man of studious aspect who kneels before her, dressed in the costume of the men of letters of the 15th century. The head of the man is evidently a portrait. On a frieze above the throne is part of an inscription "DVX VRBINI MONTISFERITRI AC," painted in oil on wood; measure, 5 ft. 1⅛ in. high by 3 ft. 4⅛ in. wide. Said to have been painted for the Palace of Urbino; afterwards in the possession of the Conti family of Florence. Purchased from Mr. W. Spence, of Florence, in June 1866, for 300 *l.*, and placed in the Gallery in the October following; numbered 755.

III. *Melozzo da Forli* (attributed to), b. 1438, d. 1494—"Music." Companion to the preceding. An allegorical female figure seated in a niche, holding in her right hand, slightly raised, a closed volume, which she is about to present to a young man, splendidly attired, who kneels before her. With her left hand she points to a musical instrument on the steps beside him. The expression of his face and the action of his hands suggest that he is listening to an exposition of her science from the lips of the muse. The young man's head is evidently a portrait. On a frieze above is part of an inscription, "IECLESIE CONFALONERIVS." Painted in oil on wood; measure, 5 ft. 1½ in. high by 3 ft. 2½ in. wide. Said to have been originally painted for the Palace of Urbino. Subsequently in the possession of the Conti family of Florence. Purchased from Mr. W. Spence, of Florence, in June 1866, for 300 *l.*, and placed in the Gallery in the October following; numbered 756.

 These

These two pictures (known as the Conti Pictures) formed, according to tradition, part of a series* painted for Frederic, Duke of Urbino; and are ascribed to Melozzo da Forli. The subject of each accords with such a supposition, representing a female figure or muse enthroned, and a man kneeling in the act of receiving a volume from her hand. These female figures may be regarded as allegorical of the liberal Arts, and those kneeling before them as distinguished votaries.

Frederick was a patron of Literature and Art; and it was no ungraceful homage to the celebrated men of his time that he should thus desire to surround himself with the portraits of those he most valued and esteemed.

There has been for some years in the Royal Museum of Berlin, and there called "Bramantino,"† a picture, corresponding so closely in size, idea, and treatment, as to leave no doubt of its having been one of the same series. The fact of their former contiguity is from the sequence of the inscription, beyond question. Thus, if we place the three together, the Berlin picture in the centre, we read, Dvx Vrbini Montisferitri ac Dvrantis Comes Ser. . Ieclesie Confalonerivs. These words contain nearly all the titles of the Duke inscribed on the walls‡ of the great court of the palace of Urbino. Another picture of the same class of subject (in a dilapidated condition) exists in the magazine of the Berlin Museum; should the inscription upon it supply the remaining sentence "Atqve Italicæ Confœderationis Imperator," or a portion of it, the certainty of its belonging to the series will be established.

Some further light may be gained by their similarity in earnestness of thought and treatment, with a picture in Her Majesty's collection at Windsor (purchased by the late Prince Consort at the sale of the Woodburn collection in 1853). This picture may be regarded as historical. It represents Frederick, Duke of Urbino, seated in a rich chair, his son Guidobaldo,§ then about eight years of age, standing at his knee; with an ecclesiastic or learned man reading, and three richly-dressed attendants on a raised seat behind. In the background are four other figures. This work is also attributed to Melozzo da Forli. "Federicvs Dvx Vrbini Montef." runs along the upper part of the picture.

All these works bear the strong impress of the 15th century, and competent authorities have alternately assigned them to Piero della Francesca, Agostino Bramantino, and to Melozzo da Forli, no small tribute to their merit. The influence of Andrea Mantegna, of Pollaiuolo, and Luca Signorelli may be traced in them, as well as the strong naturalistic truth of Massaccio.‖

Rome possesses the only absolutely authenticated works from the hand of Melozzo: the fragments of the ceiling from the church of the SS. Apostoli, and the noble fresco transferred to canvas and now one of the ornaments of the Vatican Gallery.

The composition of this picture is grand and simple. The portraits of Pope Sixtus the Fourth, in his chair of state, of Platina on his knees receiving the appointment of Prefect of the library of the Vatican, and of the four nephews of the Pope, are wonderfully grand and impressive. In one picture called "Rhetoric," No. 755, the figure of the man of letters kneeling with his back to the spectators, has a striking similarity in invention, strength of expression, and originality of treatment with the thoughtful and learned Platina in the picture at Rome, while the portrait of the Duke Frederick of Urbino in the Windsor picture betrays the same strong and vigorous mind, and realistic feeling, almost the same attitude so finely exhibited in the figure of Pope Sixtus, in the Vatican. This picture was painted between the years 1475 and 1480.¶

IV. *Piero della Francesca* (about 1415–1494).—"A Portrait" supposed to be a "Contessa Palma" of Urbino. Painted in *tempera*, on wood; measure, 2 ft. high by 1 ft. 4 in. wide. Purchased in June 1866 from Signor Egidii, at Florence, for 160*l.* Formerly in the possession of the Conte Pancrazi, of Ascoli Piceno. Placed in the Gallery in the October following; numbered 758, and protected with glass.

V. *Rembrandt*, b. 1607, d. 1669.—"Christ blessing little Children." Painted in oil, on canvas; measure, 6 ft. 10 in. high by 5 ft. ½in. wide. Purchased in July 1866, from Herr Suermondt, at Aix-la-Chapelle, for 7,000*l.* Formerly in the collection of Count Schönborn, at Vienna. Placed in the Gallery in October; numbered 757.

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* Said to have consisted of Seven Pictures.

† See an interesting account of this picture in the second volume of the "Conversations Lexicon für Bildende Kunst," by Romberg and Faber; Leipzig, 1846; article, "Bramantino," page 252—And in "Beiträge zur Geschichte der Alten Malerschulen in der Lombardie," by J. D. Passavant, in the Kunst-Blatt, 1838. No. 68. 23 August.

‡ Fredericvs . Vrbini . Dvx . Montisferetri . ac . Dvrantis . Comes . Sacræ . Ro . Ecclesiæ . Confalonerivs . atqve . Italicæ . Confœderationis . Imperator.

§ Guidobaldo was born in 1472, and Frederic died in 1482. The picture was probably painted in 1480, which may be taken as the date of the whole series.

‖ *See* the account of Piero della Francesca, in the Le Monnier edition of Vasari, Vol. IV., pp. 15–17, Florence, 1848.

¶ *See* the account of Melozzo da Forli, in Crowe and Cavalcaselle's "New History of Painting in Italy," Vol. II., p. 556, where the picture is described. *See* also Vasari, edition Le Monnier, Vol IV., pp. 189, 190, and p. 260.

Appendix, No. 2.

LIST of PICTURES which have been protected with GLASS during the Year ending 31st December 1866.

DATE.	PAINTER.	SUBJECT.	Number in Catalogue.
January -	Mulready - -	The Last in - - - - - - -	393
February -	Giovanni Santi -	Madonna and Infant Christ - - -	751
March -	Leslie - - -	Sancho Panza and the Duchess - - -	402
„ - -	Turner - - -	The Golden Bough - - - - -	371
„ - -	Eastlake - - -	A Greek Girl - - - - - -	398
May - -	Velazquez - -	Philip IV. of Spain - - - - -	745
June - -	Wilkie - - -	Peep o' Day Boy's Cabin - - - -	332
July - -	Turner - - -	Grand Canal, Venice - - - - -	370
„ - -	„ - - -	The Giudecca, Venice - - - -	372
October -	Piero della Francesca	Portrait of a Lady - - - - -	758
„ - -	An. Carracci - -	Silenus Gathering Grapes - - - -	93
„ - -	„ „ - -	Apollo Playing to Silenus - - - -	94
„ - -	Rembrandt - -	The Adoration of the Shepherds - - -	47
December -	Venetian School -	A Warrior Adoring the Infant Christ - -	234

Total Number during the Year - - - - 14.

At the close of the year 1866, the total number of exhibited works of Foreign Schools protected with glass, was 115, including three cartoons and one tracing; of the British School, 54 pictures, and 202 frames of drawings and sketches.

Appendix, No. 3.

NUMBER of VISITORS to the NATIONAL GALLERY during the Year ending 31st December 1865.

Month.	Trafalgar Square.*	South Kensington.†
January - - - -	68,099	62,488
February - - -	61,857	52,038
March - - - -	65,220	55,729
April - - - -	75,222	81,006
May - - - -	81,354	93,272
June - - - -	68,040	61,594
July - - - -	85,564	61,193
August - - - -	71,591	82,308
September - - -	68,579	51,517
October - - - -	Closed	56,847
November - - -	57,164	42,360
December - - -	73,211	55,723
TOTAL - -	775,901	756,075

TOTAL for the Year - - - - 1,531,976

* Open to the public four days in the week.
† Open to the public six days in the week, and three evenings.

Appendix, No. 4.

Details relating to Copying in the Gallery.

Number of attendances during the year ending 31st December 1866:

Trafalgar Square	5,077 (in 91 days).
South Kensington	7,757 (in 145 days).

Number of Students in Oil-painting during the same period:

Entered in the books	566

Daily average attendance:

Trafalgar Square	33
South Kensington	28

Number of Students in Water-colours during the same period:

New Students entered in the books	181

Daily average attendance:

Trafalgar Square	23
South Kensington	25

Return of Pictures Copied in Oil during the Year.

Foreign Schools.			*British School.*		
Number of Copies.	Number of Pictures Copied.	Number of Masters.	Number of Copies.	Number of Pictures Copied.	Number of Masters.
97	46	27	121	49	25

Pictures most frequently Copied during the same Period.

Foreign or Old Masters.

Painter.	Subject.	Number in Gallery.	Times Copied.
Raphael	Madonna, Infant Christ, and St. John	744	12
Velasquez	Philip IV.	745	8
Vandyck	Portrait of C. Vander Geest	52	5
Murillo	St. John and the Lamb	176	5
Rembrandt	His own Portrait	672	5
Ruysdael	Landscape, with Ruins	746	5
A. Del Sarto	His own Portrait	690	3
Vandevelde	A Calm	149	3
Giorgione	A Knight in Armour	269	3
Francia	A Pietà	180	3
Sassoferrato	Madonna in Prayer	200	3

Modern Masters.

Painter.	Subject.	Number in Gallery.	Times Copied.
Reynolds	Heads of Angels	182	9
Ditto	Age of Innocence	307	7
Dubufe	The Surprise	457	7
Dyckmans	The Blind Beggar	600	7
Romney	Lady Hamilton	312	6
Collins	Happy as a King	351	6
Leslie	Uncle Toby and the Widow	403	5
Etty	The Bather	614	4
Callcott	Returning from Market	340	3
Ditto	Entrance to Pisa	346	3
Collins	Prawn Catchers	352	3
Lance	Fruit	443	3
Etty	A Window in Venice	364	3
Mulready	Crossing the Ford	395	3
Witherington	Stepping Stones	420	3

Appendix, No. 5.

Return respecting Catalogues Sold in the National Gallery during the Year ending 31st December 1866.

Foreign Schools.

		£.	s.	d.
Catalogues at 1*s.*	2,181	109	1	–
„ at 3*d.*	1,302	16	5	6

British School.

Catalogues at 1*s.*	558	27	18	–
Total	4,041	£.153	4	6

Appendix, No. 6.

NATIONAL GALLERY.

STATEMENT of Account relating to Purchase of Pictures during the Year ending 31st December 1866.

Dr. *Cr.*

		£. s. d.			£. s. d.
Jan. 1866 -	Bologna:		Jan. 1866 -	Balance of Grant for 1866-67 - - -	1,180 7 –
	Lippo Dalmasio -	400 – –			
	Balance surrendered at close of financial year - - -	780 7 –	April „	Portion of Grant for 1866–7, for the purchase of Pictures according to Estimate -	10,000 – –
June „ -	Florence:				
	Melozzo da Forli ditto	600 – –			
July „ -	Piero della Francesca	160 – –			
July „ -	Aix-la-Chapelle:				
	Rembrandt - -	7,000 – –			
Dec. 31 „ -	Balance - -	2,240 – –			
	£.	11,180 7 –		£.	11,180 7 –

1 January 1867. By Balance - - - £. 2,240 – –

NATIONAL GALLERY.

REPORT of the DIRECTOR of the NATIONAL GALLERY to the LORDS of the Treasury, for the Year ended 31st December 1866.

(*Mr. Hunt.*)

Ordered, by The House of Commons, *to be Printed,*
7 *February* 1867.

Under 1 *oz.*

TENTH REPORT

OF THE

TRUSTEES

OF

THE NATIONAL PORTRAIT GALLERY

TO THE LORDS OF HER MAJESTY'S TREASURY.

1867.

The Trustees of the National Portrait Gallery have the honour to submit herewith their Tenth Annual Report.

Since the date of their last, the decease of William H. Carpenter, Esq., Keeper of the Department of Prints and Drawings at the British Museum, has deprived them of a colleague who was constant in his attendance whenever his health allowed, and whose special knowledge rendered them on many occasions most essential service, as enabling them, by a comparison with rare prints and other contemporary information, to decide on the authenticity of the pictures brought before them.

The Board has also sustained a diminution of its numbers by the operation of a by-law passed with the sanction of the Lords of the Treasury, and with due notice from the Secretary to each of the Trustees.

It was to the effect, that any Trustee who should not have attended any Meeting of the Board for the space of two years without assigning any cause, either of illness or of absence from the United Kingdom, should be held to have resigned his Trusteeship.

Under this by-law the Earl of Dudley and Lord Elcho have ceased to be members of the Board.

On the other hand, there has been a Treasury Minute, dated 4th September 1866, and nominating Alexander James Beresford Hope, Esq., M.P., and Sir Coutts Lindsay, Bart., as Trustees.

By these changes the Board is brought back to its original and customary number of 15, there having been a temporary excess of one, resulting from the latest nomination of last year.

The names are therefore at the present time as follows:—

The Earl Stanhope (Chairman).
William Smith, Esq. (Deputy Chairman).
The Lord President of the Council (for the time being).
The Earl Somers.
The Viscount Cranborne, M.P.
The Lord Stanley, M.P.
The Lord Bishop of Oxford.
The Right Honourable William Ewart Gladstone, M.P.
The Right Honourable the Chancellor of the Exchequer.
Sir William Stirling Maxwell, Bart., M.P.
Sir Coutts Lindsay, Bart.
The Very Rev. the Dean of Westminster.
Sir Francis Grant, P.R.A.
Thomas Carlyle, Esq.
Alexander Beresford Hope, Esq., M.P.

NATIONAL PORTRAIT GALLERY.

TENTH REPORT

OF THE

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TO THE

LORDS OF HER MAJESTY'S TREASURY.

(Presented to Parliament by Her Majesty's Command.)

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274. *Under* 1 *oz.*

EDUCATION COMMISSION (SCOTLAND).

STATISTICS

RELATIVE TO

SCHOOLS IN SCOTLAND

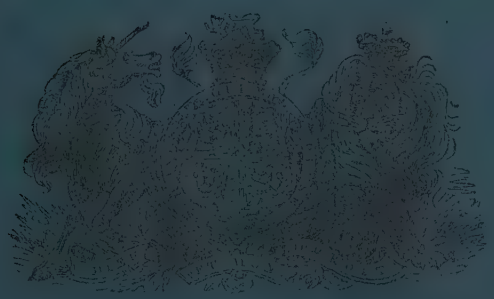
COLLECTED BY THE

REGISTRARS OF BIRTHS, DEATHS, AND MARRIAGES

UNDER INSTRUCTIONS FROM

HER MAJESTY'S COMMISSIONERS

APPOINTED TO INQUIRE INTO THE SCHOOLS IN SCOTLAND.



Presented to both Houses of Parliament by Command of Her Majesty.

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PRINTED FOR HER MAJESTY'S STATIONERY OFFICE
BY THOMAS CONSTABLE.

1865.

Price Two Shillings and Sixpence.

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ABBREVIATIONS USED IN THE FOLLOWING TABLES.

Ch. of Scot.	Church of Scotland.
F. C.	Free Church.
U. P.	United Presbyterian.
Episc.	Episcopal.
R. C. and Rom. Cath.	Roman Catholic.
Bapt.	Baptist.
Undenom.	Undenominational.
Priv. Adv.	Private Adventure.
Soc. for Prop. Christ. Know.	Society for Propagating Christian Knowledge.

ERRATA.

Page 21—Parish of Tarland—the Grant erroneously placed opposite School No. 2 should be in a line with No. 3, (Migvie Gen. Assembly School) which gets the amount there referred to.

Page 25—Dunoon and Kilmun—No. 8, 'Dunoon Female' School should be 'Dunoon *F. C.* Female' School.

Page 242—Larbert—No. 5, *for* 'Carson' School *read* Carron School.

The Population of the District of *Foss*, page 202, should be 381 instead of 318.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	(N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	Scholars on the Roll.	In Actual Attendance.	Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point of Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return Annual Grants from Committee of Council, 1864.	* Months.
ABERDEEN—																							
Aberdeen—																							
(1.) St. Nicholas .	...	41962	No Return.																				
(2.) Old Machar .	...	31938																					
(3.) Do. (Landward)	...	1298																					
†Aberdour	...	1837	(1.) Parochial.	... ...	1	1	...	...	129	116	126	1	2	...	...	...	...	Schoolroom nearly new.	6	...	The district of Gladaw, about three and a half miles from the parish school, and about a square mile in extent, is in need of an elementary school. Population, 80.		
			(2.) Auchmedden Parochial School.	... ...	1	...	...	...	65	62	56	3	4	...	2	...	...	Schoolroom new and commodious.	...	4			
				(3.) Coburty Subscription School.	...	1	...	...	24	20	23	1	...	...	...	...	...	Schoolroom small.	...	2½			
				(4.) Aberdour F. C. School.	1	...	..	...	69	59	56	...	3	5	...	5	...	Schoolroom good.	...	...			
				(5.) Rennan School (*Priv. Adv.*)	...	1	...	...	23	20	23	...	...	...	...	...	...	... ...	...	4			
Aboyne	...	1160	(1.) Parochial.	... ...	1	...	...	...	78	72	70	6	2	...	...	...	...	One class-room for boys and girls. Dwelling-house of five rooms and kitchen, etc. Buildings in good condition.	7	...	No district within the parish can properly be said to be without the means of easy access to a school. The outlying districts, when far removed from the schools within the parish, are not far distant from schools in the adjoining parishes.		
			(2.) Glentanner Parochial School.	... ...	1	...	...	...	37	30	35	2	...	...	...	...	...	One class-room. Dwelling-house of four rooms and kitchen. Buildings in good condition.	...	4			
				(3.) Lady Huntly's Female School.	...	1	...	...	52	47	50	1	1	...	...	...	...	One class-room. Dwelling-house of three rooms and kitchen. Buildings in good condition.	...	⅓		£10	
Alford	...	1264	(1.) Parochial.	... ...	1	....	1 P.	T.	108	91	97	8	2	...	1	...	...	Dwelling-house of seven apartments; mostly of small size. Buildings in good condition.	4	..	Between the two schools, and not far from the centre of the parish, stands, at the terminus of the Alford Valley Railway, the village of Alford, with a population at last census of 271, which has since considerably increased. The inhabitants have lately expressed a strong wish to have a *boys'* school erected in the village.	£25	
				(2.) Elrick Female School (*Ch. of Scot.—partly supported by mortifications*).	...	1	...	...	47	38	33	11	1	1	1	...	...	Buildings in good condition. Dwelling-house of four apartments and kitchen.	...	2			
Auchindoir	...	1593	(1.) Parochial.	... ...	1	...	...	...	54	49	51	1	1	...	...	1	...	Dwelling-house in a dilapidated condition.	5	...	Two outlying corners of the parish are accommodated with schools in neighbouring parishes. Good and efficient schools are needed to take the place of the adventure schools.		
			(2.) Side School.	... ...	1	...	...	...	96	88	54	28	13	...	...	1	...	School large and commodious, and in good order, having been recently erected, chiefly by public subscription. Dwelling-house of four apartments.	...	1¾			
				(3.) F. C. School.	...	1	...	...	43	31	15	17	6	5	...	...	...	Dwelling-house of two rooms and two attics.	...	1½			
				(4.) Lumsden School (*Priv. Adv.*)	1	...	...	...	33	27	17	10	6	...	..	...	...	School small; earthen floor.	...	1½			

† A "†" is prefixed to those Districts which consist of only a part of the Parish of the same name.

* The Grant is for twelve months when not otherwise specified.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*				(5.) Lumsden Female School (*Priv. Adv.*)	...	1	...	...	30	21	26	1	3	...	...	...	...	School slated; earthen floor—in fact, the school is held in the teacher's kitchen.	...	1½			
				(6.) Creak Female School (*Priv. Adv.*)	...	1	...	...	10	10	10	...	...	...	...	...	...	Thatched roof and earthen floor.	...	2			
				(7.) Cairndard Female School (*Priv. Adv.*)	...	1	...	...	6	6	6	...	...	...	...	...	...	Thatched roof and earthen floor.	...	2½			
Auchterless	...	2010	(1.) Parochial.	... ...	1	...	...	...	77	73	71	6	...	...	...	...	...	Buildings excellent.	6¼		There is no district in the parish having no school, or having insufficient school accommodation.	£17 6 8*	16
			(2.) Side School, Auchterless (*Girls*).	... ...	...	1	...	...	40	40	36	4	...	...	...	...	...	Buildings excellent.	...	½			
			(3.) Side School, Badenscoth.	... ...	1	...	...	...	74	66	44	22	...	8	...	...	...	Buildings excellent.	...	2¼	... ...	£42 13 4*	16
			(4.) Side School, Badenscoth (*Girls*).	... ...	...	1	...	...	61	54	48	8	...	5	...	...	...	Buildings excellent.	...	2¼	... ...		
				(5.) Gordonstown School (*Private Free School, teacher charges no fees, and has no emoluments of any kind as such.*)	1	...	...	...	26	20	17	3	...	6	...	...	...	A shoemaker's shop.	...	2			
				(6.) Kirktown School (*Priv. Adv.*)	...	1	...	...	13	10	11	2	...	...	...	...	...	School kept in a kitchen.	....	½			
				(7.) Backhill of Seggat School (*Subscription*).	1	...	...	...	55	48	36	18	...	1	...	...	...	Building inferior.	...	3			
				(8.) Hassiewell's School (*Priv. Adv.*)	...	1	...	...	25	21	13	12	...	...	...	...	...	Very bad. School kept in a kitchen.	....	4			
				(9.) Lady Bog's School (*Priv. Adv.*)	...	1	...	...	34	26	23	10	...	1	...	...	...	Building inferior.	...	6			
Belhelvie	...	1807	(1.) Parochial.	... ...	1	...	...		100	85	61	8	16	...	...	...	15	Buildings substantial. Part of dwelling-house used for a classroom is too small, and the wooden floor is getting into disrepair.	3½	...	No additional school required.		
				(2.) F. C. School.	1	...	...		50	40	20	27	2	...	...	1	...	Substantial stone and lime building, thatched.	...	2½			
				(3.) U. P. School.	...	1	...		20	17	15	...	5	...	...	...	...	Building substantial.	...	1			
				(4.) School built and endowed by Proprietor at Ironrieves, and put under management of the Kirk-session of the Established Church, by whom it has recently been rebuilt.	...	1	...		27	18	17	8	2	...	...	...	...	Building new and substantial.	...	2¾			

				(5.) School built and partly supported by Proprietor of Menie.	...	1	...	...	37	31	26	8	1	2	...	...	...	Building substantial.	...	$2\frac{3}{4}$					
				(6.) Priv. Adv. School (*built by Proprietor*).	...	1	...	...	23	23	12	4	5	...	...	2	...	School in good repair.	...	$\frac{2}{3}$					
				(7.) Ardo Priv. Adv. School.	...	1	...	...	16	13	11	5	...	...	...	...	...	Substantial private house, in good order.	...	3					
				(8.) Whitecairn's Priv. Adv. School.	...	1	...	...	22	20	5	11	6	...	...	...	...	Buildings old and dilapidated. Thatched roof, earthen floor.	...	$2\frac{1}{2}$					
Birse	...	1284	(1.) Parochial.	... ...	1	...	...	...	72	61	70	...	...	1	1	...	...	Ample accommodation.	$7\frac{1}{2}$	...	No additional school required.	£53	3	4*	17
				(2.) Marywell School (*Ch. of Scot.—partly endowed by Mrs. Nicol of Ballogie*).	...	1	...	...	58	58	56	...	...	1	1	...	...	School-room would require additional ventilation.	...	$2\frac{1}{2}$	... ...				
				(3.) Bankhead Free School (*Ch. of Scot.—supported by Mortification by Dr. Ramsay*).	1	...	...	...	35	30	35	...	...	...	...	...	...	School-room and dwelling-house. Good accommodation.	...	5					
				(4.) Subscription School.	1	...	...	...	73	68	62	10	...	...	1	...	...	School held in the meantime in the Free Church, owing to the want of other accommodation.	...	6					
				(5.) Forrest Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	16	12	15	...	...	1	...	...	...	Accommodation ample.	...	$5\frac{1}{2}$					
Bourtie	...	547	(1.) Parochial.	... ...	1	...	...	...	41	39	32	5	...	4	...	...	...	Building new and very good.	2	...	No additional school required.				
Cabrach	...	794	(1.) Parochial.	... ...	1	...	...	...	23	16	23	...	...	...	...	...	...	School-room seated for 70.	6	...	The whole of this parish is sufficiently accommodated by the existing schools, with the exception of one family about three miles distant from any other habitation.				
			(2.) Invercharroch Side School.	... ...	1	...	...	...	54	50	48	6	...	...	...	...	...	School seated for 120. Dwelling-house of four rooms and kitchen.	...	4					
				(3.) Aldounie Priv. Adv. School.	...	1	...	...	14	12	10	...	4	...	...	...	...	A room in a dwelling house.	...	2					
Cairney	...	1490	(1.) Parochial.	... ...	1	...	...	...	43	38	27	10	...	...	6	...	...	The school is new; accommodation ample. Schoolmaster's house is to be enlarged or rebuilt.	6	...	There is a sufficient number of schools in the parish, and they are situated so as to accommodate the whole of it; but the school at Windyraw is altogether insufficient for the number of scholars. This school would require to be three or four times as large to accommodate the surrounding population. It is five miles from the parish school, and three miles from any other, being situated on the boundary of this parish where it borders with the parishes of Glass and Botriphnie, and is attended by children from all the three parishes.				
				(2.) Ruthven School (*Ch. of Scot—supported by the Duke of Richmond.*)	1	...	...	...	47	40	43	...	...	...	4	...	...	Schoolroom slated, and in a fair state of repair, but too small. Dwelling-house thatched.	...	2					
				(3.) Daun's, or Alehouse-hillock Endowed School. (*Ch. of Scot.*)	1	...	...	...	42	38	31	11	...	...	..	...	...	Dwelling-house good, but rather small; school-room do.	...	2					
				(4.) Windyraw F. C. School.	1	...	..	...	57	45	33	22	2	...	...	...	...	Dwelling-house new and good. Schoolroom thatched, and far too small for the number of scholars.	...	5					
Chapel of Garioch	...	2023	(1.) Parochial.	... ...	1	...	...	...	60	52	35	23	...	1	...	...	1	Schoolroom fair, but ill-ventilated.	...	...	No additional school required.				
				(2.) Madras Fetternear School (*Unden.*)	1	...	...	...	102	85	59	29	3	2	7	2	...	School newly built, and amply sufficient. No house for teacher.		5					
			(3.) Durno Side School.	... ...	...	1	...	...	36	32	25	11	...	...	...	...	...	School recently repaired.	...	$3\frac{3}{4}$					

* Grant not paid till 1865.

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ABERDEEN—*Contd.*																							
				(4.) Kirktown School (*Ch. of Scot.*)	...	1	...	...	31	31	23	8	...	...	...	...	...	Accommodation good.	...	¼			
				(5.) Pitcaple F. C. School.	...	1	...	...	35	24	2	33	...	...	...	...	...	Accommodation good.	...	½			
Clatt	...	511	(1.) Parochial.	... ...	1	...	...	...	77	61	44	14	...	1	...	...	18	School comfortable and quite sufficient for the parish.	2	...	No additional school required.		
Cluny	..	1254	(1.) Parochial.	... ...	1	1	...	...	50	42	43	7	...	...	...	...	...	Buildings excellent.	6	...	The fault is not insufficient, but superfluous school accommodation, the schools not being suitably placed for the convenience of the parishioners.	£22 16 0*	
				(2.) Castle Fraser School (*Ch. of Scot.*)	...	1	...	...	8	8	8	...	...	...	...	...	...	Buildings excellent in every respect.	...	1			
				(3.) Corrennie School (*Ch. of Scot.*)	...	1	.	...	67	50	43	24	...	...	...	...	...	Buildings excellent in every respect.	...	4			
				(4.) Linton F. C. School.	1	1	...	...	48	46	15	22	10	...	1	...	...	Buildings excellent in every respect.	...	1			
				(5.) Millbank Priv. Adv. School.	...	1	...	...	40	35	38	2	...	...	...	...	...	Wooden buildings—very bad.	...	2			
Coull	...	792	(1.) Parochial.	... ...	1	...	...	...	48	47	48	...	...	...	...	...	...	Buildings require repair and enlargement; seated to hold forty.	3	...			
Crathie and Braemar	...	1574	(1.) Parochial.	... ...	1	...	...	...	45	38	34	6	...	...	5	...	...	Legal accommodation.	27	...			
				(2.) Girnick Queen's School (*Ch. of Scot.*)	1	...	...	...	38	28	36	2	...	...	...	...	...	Dwelling-house of four rooms.	...	5			
				(3.) Mrs. Farquharson's School, Monaltrie (*Ch. of Scot.*)	...	1	...	...	38	28	32	1	...	...	5	...	...	... ...	...	2			
				(4.) Abergeldie Queen's School (*Ch. of Scot.*)	...	1	...	...	27	17	22	5	...	...	...	...	...	... ...	...	1			
				(5.) Aberarder Society School (*Soc. for Prop. Christ. Know*).	1	...	...	...	19	16	14	5	...	...	...	...	...	Dwelling-house of two rooms.	...	4			
				(6.) Castletown Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	26	23	16	10	...	...	...	...	...	Dwelling house of three rooms.	...	9			
				(7.) Mrs. Farquharson's School, Castletown (*Ch. of Scot.*)	...	1	...	...	22	18	19	3	...	...	...	...	...	Dwelling-house of three rooms.	...	9			
				(8.) Auchindryne R. C. School.	1	...	...	...	55	50	...	...	...	...	55	...	...	... ...	...	10			
				(9.) Invery R. C. School.	1	...	...	...	29	29	2	...	...	...	27	...	...	... ...	...	14			
				(10.) Invery Gen. Assembly School.	1	...	...	...	15	13	14	1	...	...	...	...	...	Dwelling-house of five rooms.	...	14			
				(11.) Auchindryne F. C. School (*Vacant at Present*)																			
Crimond	...	892	(1.) Parochial.	... ...	1	...	...	...	75	73	55	9	4	4	...	3	...	... ...	3½	...	The parish school is sufficient to meet the wants of the parish, except in the matter of school-room.		
				(2.) Priv. Adv. School.	...	1	...	...	25	12	24	...	...	1	...	...	...	... ...	...	¼			
				(3.) Priv. Adv. School.	...	1	...	...	18	14	18	...	...	...	...	...	...	... ...	...	¼			

Cruden	...	2743	(1.) Parochial School, Auchiries.	... ...	1	...	...	...	97	93	56	19	...	16	...	6	...	Buildings in good order.	6½	...	No additional school required.			
			(2.) Parochial School, Bogbrae.	... ...	1	...	...	...	81	78	58	19	...	4	...	...	...	Buildings in good order.	...	3½				
				(3.) Auchleucheries School (*Ch. of Scot.*)	1	...	...	...	30	25	20	7	1	2	...	...	...	A thatched house.	...	5½				
				(4.) Hatton F. C. School.	1	...	...	...	64	34	16	45	...	3	...	...	...	Buildings in good repair.	...	2	... ...	£22	10	0	
				(5.) Gask Priv. Adv. School.	...	1	...	...	23	20	15	5	...	3	...	...	...	A thatched hut.	...	2				
				(6.) Longhaven Priv. Adv. School.	1	...	...	...	28	25	12	3	...	13	...	...	...	Buildings in good repair.	...	2				
				(7.) Errol Boys' School (*Episc.*)	1	...	...	...	50	40	4	3	...	42	...	1	...	A sufficient building.	...	2	}	£58	6	8	10
				(8.) Errol Girls' School (*Episc.*)	...	1	...	...	65	55	25	7	...	30	...	3	...	A sufficient building.	...	2				
Culsalmond	...	1165	(1.) Parochial.	... ...	1	...	...	...	54	51	39	5	...	10	...	...	...	... ...	4	...	No additional school required.			
				(2.) F. C. School.	1	...	...	...	41	38	31	10	...	...	...	...	...	... ...	...	3				
				(3.) Episcopal School.	...	1	...	...	23	20	18	...	...	5	...	...	...	... ...	...	3				
				(4.) Priv. Adv. School.	...	1	...	...	36	33	22	14	...	...	...	...	...	Building of stone and lime, thatched roof.	...	1½				
				(5.) Priv. Adv. School.	...	1	...	...	27	25	17	10	...	...	...	...	...	... .	...	2				
Daviot	...	614	(1.) Parochial.	... ...	1	...	...	...	69	61	46	12	2	7	...	2	...	Dwelling-house large and comfortable, schoolroom attached.	2	...	The great want in this, as in many other rural parishes, is that of a school for needlework and domestic economy, which might advantageously be put in connexion with the parish school. And it is much to be regretted that the 5th sect. of the Act "To Alter and Amend the Law relating to Parochial and Burgh Schools, 1861," was *permissive* and not *obligatory*.	£20	12	6*	15
				(2.) Priv. Adv. School.	1	...	...	...	24	21	12	4	6	2	...	...	...	Small dwelling-house, thatched, of three apartments, schoolroom attached, slated.	...	...				
Drumblade	...	926	(1.) Parochial	... ...	1	...	...	...	68	61	25	38	5	...	...	...	...	Commodious schoolroom, recently built, well lighted, and furnished with a superior dwelling-house.	...	...	There is no district in the parish which is not within convenient distance of a sufficient school in a neighbouring parish.			
				(2.) Priv. Adv. School.	...	1	...	...	8	7	4	4	...	...	...	...	...	Schoolroom sufficient, thatched.	...	¾				
Drumoak	...	996	(1.) Parochial.	... ...	1	...	...	...	77	75	65	10	...	...	...	...	2	School buildings slate-roofed and in good repair. Dwelling-house of four rooms, etc.	3	...	No additional school required.			
				(2.) Church of Scotland School.	1	...	...	...	36	35	32	3	...	...	...	...	1	School buildings slated. Dwelling-house of three rooms, etc.	...	2				
			(3.) Female side school.	... ...	...	1	...	...	32	31	27	4	...	...	...	...	1	School slated. Dwelling-house of three apartments, thatched.	...	½				
Dyce	...	585	(1.) Parochial.	... ...	1	...	...	...	67	61	58	7	...	...	2	...	...	The dwelling-house and schoolroom are good, but both are deficient in point of accommodation, especially the latter.	3½	...	No additional school required.			
Echt	...	1287	(1.) Parochial.	... ...	1	...	...	...	66	62	50	14	2	...	...	...	...	School buildings substantial, slated. Dwelling-house of eight apartments.	3½	...	No additional school required.			

* Grant not paid till 1865

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*																							
				(2.) Waterton School (*Ch. of Scot.*)	1	...	1 P.	T.	68	60	49	16	...	1	...	2	...	School buildings substantial, slated. Dwelling-house of two rooms, etc.	...	2½	... ...	£47 10 0 (£27 10s. paid in 1865.)	16
				(3.) Cullerly School (*Ch. of Scot.*)	1	...	...	...	38	36	30	8	..	...	...	...	...	School buildings substantial, slated. Dwelling-house of four apartments above school.	...	2½	... ...	£18 0 0	
				(4.) Village School (*Ch. of Scot.*)	..	1	1 P.	T.	50	42	33	14	...	...	...	3	...	School buildings substantial, slated. Dwelling-house of four apartments detached.	...	⅐	... ...	£17 10 0	
†**Ellon**	...	3239	(1.) Parochial.	... ...	1	...	2 P.	T.	145	135	122	9	4	10	...	...	..	Two class-rooms well furnished. Dwelling-house attached of seven apartments.	4	...	There is a district on the south side of the parish which would include portions of the parishes of Udny, Foveran, Logie-Buchan, and Ellon, where there is much need for a school, the site of which ought to be in Logie-Buchan near Rannieston. The district is purely agricultural, but thickly inhabited, the population amounting to about 700. Rannieston is about four miles distant from Udny, Foveran, Logie-Buchan, and Ellon. In Ellon education is impeded by too many schools.		
			(2.) Tillydeask side school.	... ...	1	...	...	...	71	68	66	4	...	1	...	...	...	School buildings are substantial, and were erected by the heritors. Dwelling-house of seven apartments.	...	4			
				(3.) Ellon Female School (*Ch. of Scot*)	...	1	...	...	19	17	18	...	...	1	...	...	...	Dwelling-house of four apartments attached to schoolroom.	...	60 yards.			
				(4.) Ellon F. C. School, *Boys.*	1	...	1 P.	T.	82	79	38	40	4	...	...	...	...	Dwelling-house of four apartments.	...	⅛		£32 10 0*	
				(5.) Ellon F. C. School, *Girls.*	...	1	...	...	29	27	12	16	1	...	...	...	...	Dwelling-house of three apartments.	...	⅛			
				(6.) Ellon Episcopal School.	Newly built, not yet opened.									...	...	...	...	Internal arrangements of school according to Government regulations, seated for sixty scholars. No dwelling-house.	...	...			
				(7.) Commonty School (*Subscription.*)	1	...	...	...	51	45	48	2	1	...	...	...	...	No dwelling-house for teacher.	...	1¾			
Fintray	...	1003	(1.) Parochial.	... ...	1	...	...	...	85	84	70	14	...	...	...	...	1	School rather small for attendance.	4	...	No additional school required.		
				(2.) School—supported by mortified funds (*Ch. of Scot.*)	1	...	...	...	31	30	16	14	...	...	...	...	1	... ...	...	5			
				(3.) School—supported by mortified funds (*Ch. of Scot.*)	...	1	...	...	29	29	16	12	...	...	...	1	...	... ...	...	1/17			
Forgue	...	2686	(1.) Parochial.	... ...	1	...	...	...	110	100	72	29	...	6	...	3	...	School buildings in good repair. School well lighted and ventilated, but now insufficient for the number of scholars in attendance. No class-room attached. Out-door conveniences sufficient. Dwelling-house of eight apartments.	7	...	The parochial and Wells of Ythan schools are inconveniently crowded.	£55 10 0	

				(2.) Conland Episcopal School.	...	1	...	...	54	37	30	19	...	5	...	...	...	School in good repair, well lighted, but deficient in ventilation. Dwelling-house of three small rooms, thatched, apparently very damp.	...	1							
				(3.) Drumdollo F. C. School.	1	...	...	...	71	61	18	51	...	...	...	2	...	Schoolroom thatched; wooden floor; deficient in ventilation; in a fair state of repair; out-door conveniences defective; no dwelling-house.	...	5	... ...		£25 1 8*		14		
			(4.) Wells of Ythan Side School.	... ...	1	...	...	...	115	96	76	36	...	3	...	...	...	Schoolroom well lighted and ventilated and in good repair; out-door conveniences sufficient; dwelling-house of five rooms.	...	5½							
				(5.) Garriochsford F. C. School.	1	...	...	...	31	30	10	21	...	...	...	...	...	Schoolroom ill lighted and badly ventilated; walls not lathed and very damp. No out-door conveniences. Dwelling-house of three rooms and attics above schoolroom. In need of several repairs.	...	4½							
Foveran	...	1891	(1.) Parochial.	... ...	1	...	...	...	148	131	125	16	5	2	...	...	...	Dwelling-house of six apartments.	4½							
				(2.) Newburgh School (*Ch. of Scot.*)	1	...	...	...	118	107	99	16	1	2	...	...	...	Dwelling-house of five rooms.	...	2	... ...		£8 6 8				
				(3.) Cultercullen School (*Ch. of Scot.*)	1	...	...	...	54	50	46	4	4	...	...	...	...	Dwelling-house of four rooms.	...	3½							
Fraserburgh . . . . (*including town.*)	...	4511	(1.) Parochial.	... ...	1	...	...	...	240	187	177	40	2	3	...	18	...	A good building.	...	...	The district called Phingask and Percyhorner, situated partly in the north-west of this parish, and partly in the south-east of the parish of Pitsligo, is without school accommodation; population about 350, extent about two miles square, and two miles distant from any school.	£88 10 0*				
				(2.) Episcopal School.	1	...	...	...	73	62	40	6	...	19	...	8	...	Very superior buildings. Dwelling-house attached.	...	$\frac{1}{10}$		£83 16 8					
				(3.) Episcopal School.	...	1	...	...	75	66	22	14	3	26	...	10	...	Very superior buildings. Dwelling-house attached.	...	$\frac{1}{10}$							
				(4.) F. C. School.	1	...	...	...	80	68	14	60	1	2	...	3	...	Excellent and commodious building. Dwelling-house attached.	...	$\frac{1}{4}$		£64 0 0					
				(5.) F. C. School.	...	1	...	...	20	13	...	17	3	...	...	...	...	School held in vestry of Free Church.	...	$\frac{1}{4}$							
				(6.) Saltoun Place School (*Priv. Adv.*)	...	1	...	...	41	32	18	7	...	9	...	7	...	Excellent new dwelling-house.	...	$\frac{1}{12}$							
				(7.) Strachan's Industrial School (*Ch. of Scot.*)	...	1	...	...	165	138	134	25	...	5	...	1	...	Large and commodious new building.	...	$\frac{1}{3}$	... ...		£52 0 0				
				(8.) Back Street School (*Priv. Adv.*)	...	1	...	...	36	25	16	8	6	...	...	6	...	School held in a room of a dwelling-house.	...	$\frac{1}{3}$							
				(9.) Broadsea General Assembly School.	1	...	..	...	102	69	95	1	...	...	...	6	...	Very plain building.	...	$\frac{1}{2}$	... ...		£15 0 0				
				(10.) Mid Street School (*Priv. Adv.*)	...	1	. .	...	10	6	8	2	...	...	...	...	...	School held in a room in a dwelling-house.	...	$\frac{1}{6}$							
				(11.) Commerce Street Sch. (*Priv. Adv.*)	...	1	...	...	13	13	5	1	...	...	...	7	...	Room in a good dwelling-house.	...	$\frac{1}{6}$							
			(12.) Techmuiry Side School.	... ...	1	...	...	...	58	52	51	2	...	...	...	5	...	Large and commodious new building. Dwelling-house attached.	...	5½	... ...		£18 15 0				
				(13.) Kinglasser School (*Priv. Adv.*)	...	1	...	...	10	8	2	6	...	2	...	...	...	Room in a small dwelling-house.	...	2½							
†**Fyvie**	.....	c.3264	(1.) Parochial.	... ...	1	...	...	...	78	68	65	10	...	3	...	...	...	Schoolroom built a few years ago, well lighted, ventilated, and furnished. Teacher's accommodation good.	7	...	No additional school required. The extreme points are accommodated by schools in adjoining parishes.					

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistant & Pupil Teachers M.	Number of Assistant & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*				(2.) Fyvie Female School (*Ch. of Scot.*)	...	1	...	...	82	73	71	9	...	2	...	...	...	Schoolroom and teacher's accommodation good.	...	$\frac{1}{6}$	... ...	£20 0 0	
				(3.) All Saints' Episcopal School, Woodhead.	...	1	...	...	37	27	13	2	...	22	...	...	...	Schoolroom well furnished and lighted, with three rooms for teacher's accommodation.	...	$1\frac{3}{4}$	... ...	£5 0 0	
				(4.) F. C. School, Woodhead.	1	...	...	...	74	66	38	34	...	2	...	...	...	Schoolroom substantially built, well lighted, and ventilated.	...	2			
				(5.) Fetterletter Elementary School (*Episc.*)	...	1	...	...	33	30	13	11	...	9	...	...	...	Schoolroom held in the kitchen of a labourer's cottage, fitted with movable forms.	...	$2\frac{1}{2}$			
				(6.) Cross of Jackston School (*Ch. of Scot.*)	1	...	...	...	44	39	27	12	...	5	...	...	...	Schoolroom not very convenient; the school is, however, of great value to the neighbourhood.	...	$4\frac{1}{2}$			
				(7.) Meiklefolla *Male* School (*Episc.*)	1	...	...	...	47	44	10	10	...	27	...	...	...	Building substantial; light, ventilation, and furnishing good.	...	$4\frac{1}{2}$	... ...	£11 9 2*	11
				(8.) Meiklefolla *Female* School (*Episc.*)	...	1	...	...	40	31	14	3	...	23	...	...	...	Schoolroom in same building as No. (7) *supra*.	...	$4\frac{1}{2}$	... ...	£4 0 0*	11
				(9.) Newseat Female School (*Supported by W. Leslie, Esq. of Warthill.*)	...	1	...	...	46	40	14	18	...	13	...	1	...	Schoolroom substantially built, well-arranged, and comfortable.	...	6	... ...	£18 15 0*	15
				(10.) Crichnalaid School (*Undenominational.*)	...	1	...	...	59	38	42	15	2	...	...	...	...	Schoolroom an old thatched house, pretty well-lighted, but poorly furnished and inconvenient.	...	$2\frac{1}{4}$			
				(11.) Tillyfar Elementary School (*Ch. of Scot.*)	...	1	...	...	10	10	8	1	...	1	...	...	...	Schoolroom a cottage kitchen.	...	$2\frac{1}{2}$			
Gartly	...	1029	(1.) Parochial.	... ...	1	...	...	...	62	60	24	36	...	...	...	...	2	School in good repair, but does not afford half the requisite accommodation for the winter attendance. Dwelling-house of two storeys in a fair state of repair.	8	...	The Drumbulg and Tallathrowie district, with a population of 249, has no school. This district is from one and a half to four miles distant from the nearest school.	£20 0 0	8
				(2.) F. C. School.	1	...	...	...	37	35	9	26	...	...	...	...	2	Buildings in a good state of repair. Dwelling-house of one storey with attics.	...	1	... ...	£27 1 8*	15
				(3.) Subscription School (*Ch. of Scot.*)	...	1	...	...	32	32	24	8	...	...	...	...	...	Buildings entirely new. Dwelling-house of one storey and attics.	....	$\frac{3}{4}$			
Glass	...	1049	(1.) Parochial.	... ...	1	...	...	...	70	69	43	27	...	...	...	...	...	Good but rather small.	5	...	The district where the subscription school is situated, containing a population of 211, is insufficiently accommodated, the school there being only open for about three months in the year, but the Heritors propose removing the parochial		

																							school a little nearer each district. A farmer, recently deceased, has left a sum of money sufficient to endow a female school in the parish.		
				(2.) Subscription School.	1	...	...	...	48	43	23	22	3	...	...	...	...	Neither good nor large enough.	...	3¼			
Glenbucket	...	552	(1.) Parochial.	... ...	1	...	...	...	23	22	23	...	...	...	...	...	...	Dwelling-house of two apartments above school.	5	...	No additional school required.		
				(2.) Dockington School (*Priv. Adv.*)	1	...	...	...	36	33	36	...	...	...	...	..	...	... ...	...	1			
				(3.) Easter Bucket School (*Priv. Adv.*)	1	...	...	..	1	...	1	...	...	...	...	...	...	An apartment in teacher's dwelling-house.	...	2			
				(4.) Netherton F. C. School.	1	...	...	...	31	28	24	7	...	...	...	...	...	An unoccupied house at Netherton.	...	2			
				(5.) F. C. School.	...	1	...	...	14	14	12	2	...	...	...	...	...	A room in the house beside the Free Church.	...	½			
Glenmuick, Tullich, and Glengairn	...	1668	(1.) Parochial.	... ...	1	...	...	...	88	75	64	21	...	...	3	...	...	Buildings in good condition; dwelling-house of six apartments.	12	...			
				(2.) Endowed School.	1	...	...	...	61	46	45	...	...	...	16	...	...	Buildings in fair condition, but of limited extent. Dwelling-house of four apartments.	...	6			
				(3.) Church of Scotland School.	...	1	...	...	68	58	48	20	...	...	...	...	...	Buildings new and in excellent condition. Dwelling-house of three apartments.	...	(Close. to Par-School.)			
				(4.) Church of Scotland School.	...	1	...	...	25	24	23	...	...	...	2	...	...	Buildings new and in excellent condition. Dwelling-house of three apartments.	...	7			
				(5.) Endowed School.	1	...	...	...	27	22	25	1	...	...	1	...	...	Buildings in excellent condition; house of five rooms.	...	2½			
				(6.) Priv. Adv. School.	...	1	...	...	14	8	14	...	...	...	...	...	...	Dwelling-house of one apartment —insufficient.	...	2			
Huntly (*including Town*)	...	4329	(1.) Parochial.	... ...	1	...	1	...	191	172	142	15	7	1	10	16	...	The parish school, F. C. school, infant, and female schools are all held in the Gordon schools, Huntly, a large building, capable of accommodating 600 scholars, erected by the late Duchess of Gordon. Accommodation good.	6	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	182	163	21	143	10	...	2	6	...	Taught in Gordon schools, *ut supra*.	...	...	... ...	£54 1 8	13
				(3.) Female School, Endowed (*Undenom.*)	...	1	...	...	60	49	31	16	3	3	2	5	...	Taught in Gordon schools, *ut supra*.	...	...	}	£133 16 8	13
				(4.) Infant School (*Undenom.*)	...	1	...	...	150	150	59	66	7	...	8	10	...	Taught in Gordon schools, *ut supra*.	...	...	}		
			(5.) Kinoir Side School.	... ...	1	...	...	...	52	49	36	13	...	...	...	3	...	School buildings commodious. Dwelling-house of six apartments, with out-door accommodation.	...	4½			
				(6.) Ladies' School (*Priv. Adv.*)	...	1	...	...	30	26	10	6	...	...	...	14	...	School held in a private house.	...	⅙			
				(7.) General Assembly's School, Longhill.	1	...	...	...	22	20	18	4	...	...	...	...	...	Schoolroom and dwelling-house sufficient.	...	4	... ...	£21 5 0*	17
				(8.) General Assembly's Female School, Huntly.	..	1	...	...	76	63	59	7	3	...	5	2	...	Taught in vestry of parish church; accommodation insufficient.	...	¼			
				(9.) Old Road Infant School (*Priv. Adv.*)	...	1	...	...	78	52	27	30	10	...	4	7	...	Schoolroom good.	...	¼			

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County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnt. & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
ABERDEEN—*Contd.*																							
Insch	...	1565	(1.) Parochial.	... ...	1	...	...	...	168	140	112	42	...	1	...	3	10	No privies, no play-ground; deficient ventilation.	8	...	... ...	£17 10 0	14
				(2.) F. C. School.	1	...	...	...	98	87	18	71	...	...	...	9	...	Ample play-ground and covered sheds, with privies for boys and girls; sufficient ventilation.	...	¼	... ...	£55 11 8‡	14
				(3.) Glen's School (*Ch. of Scot.*)	1	...	...	...	55	52	37	16	...	2	...	...	...	No play-ground; out-door accommodation deficient.	...	7	... ...	£25 0 0	
				(4.) Largie School (*F. C.*)	1	...	...	...	59	51	30	27	...	...	...	2	...	Airy, and well lighted and ventilated; well provided with play-ground, sheds, etc.	...	3	... ...	£12 10 0*	15
Inverury . . . . . (*including part of Burgh*).	...	2668	(1.) Parochial and Burgh School.	... ...	1	...	1	1	183	172	129	25	1	...	...	17	11	Two class-rooms besides school-room. School new and well fitted up.	4	...	No part of the parish is more than two miles distant from some school.	£32 13 4*	14
				(2.) St. Mary's Episcopal School.	1	...	...	...	54	41	7	4	...	29	...	1	13	Schoolroom and class-room good.	...	½	... ...	£34 7 6	11
				(3.) Inverury F. C. School.	1	...	...	1	167	146	12	129	...	...	...	5	21	Schoolroom and class-room somewhat small for the attendance.	...	⅛	... ...	£13 6 8	
				(4.) Infant School (*F. C.*)	...	1	...	...	66	46	...	...	...	...	...	...	66	Building new, and well adapted for an infant school.	...	⅛			
				(5.) Miss Gordon's Priv. Adv. School.	...	1	...	...	45	35	22	11	...	...	...	2	10	School held in a room in a dwelling-house; rather small.	...	¼			
				(6.) Miss Davidson's Priv. Adv. School.	...	1	...	...	55	46	22	20	...	1	3	...	9	School held in a room in a dwelling-house; rather small and ill-ventilated.	...	1			
				(7.) Miss Craig's Priv. Adv. School.	...	1	...	...	18	16	9	6	...	1	...	...	2	Room in a dwelling-house.	...	2½			
Keig	...	811	(1.) Parochial.	... ...	1	...	...	...	52	43	31	20	...	1	...	...	...	School built in 1863.	3	... (Close to Par. School.)	No additional school required.	£22 0 0*	16
				(2.) Female Subscription School.	...	1	...	...	43	37	19	23	...	1	...	...	...	Building equally divided between house and school.	...				
				(3.) Ch. of Scot. School—at present vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	Building equally divided between house and school.	...	2¾			
Keith-hall	...	933	(1.) Parochial.	... ...	1	...	...	...	80	72	53	14	...	...	...	5	8	... ...	2¼	...	No additional school required.		
				(2.) Kinmuck Priv. Adv. School.	...	1	...	...	25	25	14	8	...	...	...	3	...	... ...	...	1			
				(3.) Nether Crimond School (*Priv. Adv.*)	...	1	...	...	9	9	6	3	...	...	...	...	...	... ...	...	1			
Kemnay	...	832	(1.) Parochial.	... ...	1	...	...	...	80	70	63	12	1	3	1	...	...	New and commodious.	...	...	No additional school required.		
				(2.) Priv. Adv. School.	1	1	...	...	50	46	33	16	...	...	1	...	...	Rather confined.	...	⅛			
Kildrummy	...	590	(1.) Parochial.	.. ..	1	...	...	...	80	74	71	8	1	...	...	...	...	School seated for about 100 Scholars; dwelling-house of four apartments.	4	...	There are no families distant more than two miles from some school.		

Kincardine O'Neil .	...	2186	(1.) Parochial.	... ...	1	...	...	...	60	51	53	6	...	1	...	...	...	Dwelling-house of four rooms.	$6\frac{3}{4}$	...	The schools in this parish are all well placed for the accommodation of the parishioners, and no part of the parish can be said to be destitute.	£38	6	8*	14
			(2.) Side School.	... ...	1	...	...	...	64	60	49	11	...	3	1	...	...	Dwelling-house of five rooms.	...	$3\frac{1}{2}$					
			(3.) Side School.	... ...	1	...	...	...	66	62	50	14	2	...	...	...	...	Dwelling-house of five rooms.	. .	$3\frac{1}{2}$		£15	0	0	
				(4.) Female Endowed School (*Ch. of Scot.*)	...	1	...	...	40	34	38	...	...	2	...	...	...	Accommodation of three rooms for teacher in same building.	...	$3\frac{1}{2}$					
				(5.) F. C. School.	1	...	...	...	67	62	44	23	...	...	...	...	...	Wooden roofs; dwelling-house of three rooms.	...	1	... ...	£46	13	4*	16
				(6.) F. C. *Female* School.	...	1	...	...	26	21	22	4	...	...	...	...	...	School-house all wood and thatched. No house for teacher.	...	$3\frac{1}{2}$					
				(7) Female Subscription School.	...	1	...	...	48	43	36	10	...	2	...	...	...	Dwelling-house of three rooms in same building.	...	...					
				(8.) Subscription School.	...	1	...	...	33	26	11	22	...	...	...	...	...	Room in a dwelling-house. Steps are being taken to provide better accommodation by subscription.	...	$3\frac{1}{2}$					
King Edward . . .	...	2843	(1.) Parochial.	... ...	1	...	...	...	83	72	76	5	2	...	...	. .	...	Slated building, containing schoolroom and dwelling-house of seven apartments.	11	...	... ...	£24	0	0*	16
				(2.) Fishrie Subscription School.	1	...	...	...	40	40	37	3	...	...	...	...	...	Thatched building, containing schoolroom and dwelling-house of four apartments.	...	6					
				(3.) Lord Fife's Female School, Crudie.	...	1	..	...	38	28	36	2	...	...	...	...	...	Slated building, containing schoolroom and two rooms for teacher.	...	7					
				(4.) Lord Fife's School, Cluchforbie.	...	1	...	...	30	17	15	12	...	...	...	3	...	Slated building, containing schoolroom and two rooms for teacher.	...	8					
				(5) Mains of Byth School (*Priv. Adv.*)	...	1	...	...	40	37	35	5	...	...	...	...	...	Thatched building, containing schoolroom and room for teacher.	...	9					
				(6.) New Byth School (*Ch. of Scot.*)	1	..	...	...	64	61	52	6	6	...	...	...	...	Slated building, containing schoolroom and dwelling-house of five apartments.	...	9	... ...	£35	8	$4\frac{2}{3}$	13
				(7.) Female School, New Byth (*Priv. Adv.*)	...	1	...	...	23	20	19	4	...	...	...	...	...	... ...	...	9					
				(8.) Female School, New Byth (*Priv. Adv.*)	...	1	...	...	17	14	13	1	1	2	...	. .	...	... ...	...	9					
				(9.) Female School, New Byth (*Priv. Adv.*)	...	1	...	...	53	48	44	4	1	...	...	4	...	Common dwelling-house rooms used as schoolrooms.	...	9					
				(10.) Female School, New Byth (*Priv. Adv.*)	...	1	...	...	9	9	9	...	...	...	...	...	...	... ...	...	9					
Kinnellar	...	691	(1.) Parochial.	... ...	1	...	...	...	111	91	63	48	...	...	...	...	...	School-room too small; but a new one is to be erected next summer. Dwelling-house of four apartments, outhouses suitable.	3	...	No additional school required.	£28	13	4*	16
				(2.) F. C. Female School.	...	1	...	...	63	57	26	3 7	...	...	...	...	...	School-room rather small. Dwelling-house above school; buildings in good repair.	...	1					
Kinnethmont . . .	...	1187	(1.) Parochial.	... ...	1	...	...	...	66	60	35	24	...	...	...	7	...	Dwelling-house of six apartments.	$4\frac{1}{2}$	...	No additional school required.				
				(2.) Old Town School (*Ch. of Scot.*)	1	...	...	...	69	67	36	21	...	...	...	12	...	Dwelling-house of three apartments.	...	$2\frac{1}{2}$					
Kintore . . . . (*including Burgh and part of Burgh of Inverury*).	...	1895	(1.) Parochial.	... ...	1	...	...	...	82	72	78	4	...	. .	...	...	...	The parish school is seated for 140. There are separate entrances and playgrounds for the boys and girls. Recently built, and well ventilated and lighted.	4	...	No additional school required.				

* Grant not paid till 1865. ‡ Part (£32, 18s.) paid in 1865. § Part (£17, 18s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistant & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
ABERDEEN—*Contd.*				(2.) F. C. School.	1	...	...	...	66	57	10	53	...	...	...	3	...	Buildings erected in 1851, substantial and in good repair. Accommodation for 100 scholars. Dwelling-house with garden attached.	...	¼	...	£23 15 0*	14
				(3.) Port Elphinstone Subscription School.	1	...	...	...	91	83	37	39	...	...	...	15	...	School good and well situated, seated for about 140.	...	3	...	£27 15 0	
				(4.) Leylodge Subscription School.	1	...	...	...	72	68	53	19	...	...	...	...	...	Buildings in excellent condition, separate playgrounds and entrances for boys and girls, seated for 100. Dwelling-house attached.	...	3	...	£43 15 0‡	16
Leochel-Cushnie . .	...	1173	(1.) Parochial (Leochel).	... ...	1	...	...	...	45	41	37	5	3	...	...	...	...	Dwelling-house of six rooms new, schoolroom old but in good repair.	2	...	No additional school required. If properly placed, the two parish schools and a side school would meet the wants of both parishes.		
			(2.) Parochial (Cushnie).	... ...	1	...	...	...	60	55	48	12	...	...	...	...	...	Dwelling-house of five rooms.	4½				
				(3.) Endowed School, Leochel (*Ch. of Scot.*)	1	...	...	...	59	51	54	5	...	..	...	...	...	Dwelling-house of two rooms, in good repair.	...	1¾			
				(4.) Endowed School, Lynturk (*Unden.*)	1	...	...	...	33	26	20	4	9	...	...	...	...	Dwelling-house of three rooms, in good repair.	...	2			
				(5.) Cairncoallie Gen. Assem. School.	1	...	...	...	22	14	19	3	...	...	...	...	...	Dwelling-house of two rooms.	...	3½			
				(6.) Hallhead School (*Priv. Adv.*)	...	1	...	...	22	7	22	...	...	...	...	...	...	Building wretched in the extreme.	...	1¾			
Leslie	...	577	(1.) Parochial.	... ...	1	...	...	...	71	66	30	26	...	...	...	15	...	... ...	2	...	No additional school required.	£22 0 0*	16
Logie-Buchan . . .	...	762	(1.) Parochial.	... ...	1	...	...	...	45	41	41	4	...	...	...	...	...	Buildings slated and in good repair. Dwelling-house of four apartments.	5	...	The parish is divided by the River Ythan. The parochial school stands on the north side, and there is no school on the south side, where the school accommodation must be insufficient. Population of this district about 340, and extent 5 miles by 1½.		
				(2.) Dorbshill Female Subscription School.	...	1	...	...	69	61	59	3	...	7	...	...	...	Buildings slated and in good repair. Dwelling-house of three apartments.	...	3			
Logie-Coldstone . .	...	932	(1.) Parochial.	... ...	1	...	...	...	96	92	72	24	...	...	...	...	...	Buildings new and commodious. Dwelling-house of eight apartments.	5	...	School accommodation sufficient. The remote parts of the parish are accommodated at schools in other parishes.	£15 0 0	
				(2.) Infant School (*Priv. Adv.*)	...	1	...	...	20	7	20	...	...	...	...	...	...	School open only during winter months. The whole accommodation consists of a single room, ten feet square.	...	2½			
Longside	...	3008	(1.) Parochial.	... ...	1	...	...	...	95	84	72	8	...	10	...	5	...	Schoolroom too small, poorly furnished and ill-ventilated.	5	...	There is a district in the south-east of the parish with a popu-		

			(2.) Mintlaw Side School.	... ...	1	...	...	...																
			(3.) Rora Side School.	... ...	1	...	...	...	64	60	45	10	...	9	...	...	...	Schoolroom new and very good; well lighted and ventilated.	...	4	another school would prove a benefit. This district is four miles, at its remotest extremity, from the nearest parish school.			
				(4.) Female School (*Priv. Adv.*)	..	1	...	...	16	15	11	1	...	4	...	...	...	Accommodation good; two rooms in a dwelling-house.	...	...				
				(5.) Female School (*Priv. Adv.*)	...	1	...	...	51	38	42	2	2	3	...	2	...	Accommodation fair; a room in a dwelling house.	...	$\frac{1}{5}$				
				(6.) Female School (*Priv. Adv.*)	...	1	...	...	27	25	9	13	...	1	...	4	...	Accommodation good; a room in a dwelling-house.	...	$\frac{1}{4}$				
				(7.) Mintlaw Female Endowed School.	...	1	...	...	52	43	31	5	6	5	...	5	...	Two rooms in a dwelling-house.	...	$2\frac{3}{4}$				
				(8.) Rora Female Endowed School.	...	1	...	...	26	21	19	1	...	6	...	...	...	A good room.	...	$3\frac{3}{4}$				
				(9.) Rora Female School (*Priv. Adv.*)	...	1	...	...	31	21	23	4	...	1	...	3	...	The kitchen of a dwelling-house.	...	$1\frac{1}{2}$				
				(10.) Faichfield Female School (*Priv. Adv.*)	...	1	...	...	35	23	29	4	...	2	...	...	...	A room of a dwelling-house in fair condition.	...	3				
				(11.) Faichfield Boys' School (*Priv. Adv.*)	1	...	...	...	15	15	9	2	...	4	...	...	...	A room of a dwelling-house; good accommodation.	...	$3\frac{1}{2}$				
				(12.) Lenabo Female School (*Priv. Adv.*)	...	1	...	...	19	17	11	4	...	4	...	...	...	A room in a dwelling-house; poorly furnished.	...	2				
				(13.) Lenabo Female Subscription School.	...	1	...	...	26	25	7	11	5	...	...	3	...	A room in a dwelling-house; poorly furnished.	...	$3\frac{1}{2}$				
Lonmay	...	2142	(1.) Parochial.	... ...	1	...	...	...	56	48	53	...	...	3	...	...	...	School buildings and furniture good.	$7\frac{1}{2}$	...	The school accommodation for the district of Kininmouth, with a population of upwards of 1000, is inadequate.			
			(2.) Denhead Side School.	... ...	1	...	...	...	128	120	112	1	9	6	...	...	...	School far too small and uncomfortable; no dwelling-house.	...	6				
			(3.) St Comb's Side School.	... ...	1	...	...	...	106	90	51	27	..	...	...	28	...	School buildings and furniture good.	...	$2\frac{1}{2}$				
				(4.) Blairmormond School (*Ch. of Scot.*)	...	1	...	...	47	41	36	...	8	...	...	3	...	School buildings and furniture good.	...	$2\frac{1}{2}$				
				(5.) Logie School (*Episc.*)	...	1	...	...	61	56	52	1	...	8	...	...	...	School buildings and furniture good.	...	2	... ...	£25	13	4
				(6.) Park Subscription School.	...	1	...	...	28	25	20	3	...	2	...	3	...	School suitable; no dwelling-house.	...	$3\frac{1}{2}$				
				(7.) Balearn Subscription School.	...	1	...	...	25	25	23	...	2	...	...	...	...	School small and uncomfortable; one small room for teacher.	...	$4\frac{1}{2}$				
				(8.) Craigellie School (*Priv. Adv.*)	...	1	...	...	34	26	29	3	...	2	...	...	...	School held in the kitchen of a porter's lodge; small and uncomfortable.	...	$1\frac{3}{4}$				
				(9.) Female School (*Priv. Adv.*)	...	1	...	...	10	7	10	...	...	...	...	...	...	School held in kitchen of a small cottage; unsuitable and uncomfortable.	...	$1\frac{1}{4}$				
Lumphanan	...	1251	(1.) Parochial.	... ...	1	...	...	...	82	70	74	8	...	...	...	...	...	Substantial and in good repair. Dwelling-house separate, containing four rooms and attics.	4	...	No additional school required.			
				(2.) Camphill School (*Ch. of Scot.*)	...	...	...	...	School at present shut in consequence of the indisposition of the teacher; average attendance for last three years about 60.									School and dwelling-house under the same roof; stone and lime walls, thatched. Built partly by the proprietor and partly by the teacher, the latter of whom rents a croft, and gets the interest of a mortification of £150.	...	$3\frac{1}{2}$				

* Grant not paid till 1865. ‡ Part (£18, 5s.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side School.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.							
ABERDEEN—*Contd.*	...			(3.) Glenmillan F. C. School.	...	1	...	...	36	33	22	14	...	...	...	...	...	Buildings in good repair. Dwelling-house of three rooms.	...	2					
				(4.) Sunniebrae Subscription School.	...	1	...	...	16	14	11	3	...	2	...	...	...	Stone and lime walls; thatched. School and yard granted by proprietor rent free.	...	1½					
Methlic	...	2157	(1.) Parochial.	... ...	1	...	...	...	131	120	105	26	...	...	...	...	...	School large and commodious; two class-rooms.	7	...	A few families in the eastern part of the parish are accommodated by a neighbouring school in the parish of Savoch.				
			(2.) 2d Parochial School (Inverbree).	... ...	1	...	...	...	62	49	55	3	3	1	...	...	...	School commodious.	5	...					
				(3.) Cairnorrie Subscription School.	1	...	...	...	70	64	61	9	...	...	...	...	...	School commodious.	...	3¼					
				(4.) Throopmuir Undenominational School	1	...	...	...	59	50	49	4	5	1	...	...	...	Built of stone and thatched; earthen floor; windows small; walls and roof low; formerly a dwelling-house.	...	3½	Accommodation at Throopmuir insufficient.				
				(5.) Methlic Female School (*Ch. of Scot.*)	...	1	...	...	64	62	53	11	...	...	...	...	...	School commodious; a good house for teacher attached.	...	¼	... ...	£32	14	2‡	13
				(6.) Wardford Priv. Adv. School.	...	1	...	...	9	8	9	...	...	...	...	...	...	An apartment in teacher's dwelling-house.	...	1½					
Midmar	...	1091	(1.) Parochial.	... ...	1	...	...	...	80	68	68	5	5	2	...	...	...	Buildings new and quite sufficient.	3½	...	No additional school required.	£11	5	0	
				(2.) Female Subscription School.	...	1	...	...	37	29	28	4	4	1	...	...	...	Buildings new. Dwelling-house of three rooms attached.	...	1					
				(3.) Fillenhilt School (*Priv. Adv.*)	...	1	...	...	20	15	12	6	2	...	...	...	...	Building insufficient; thatched. Two apartments for teacher.	...	3					
				(4.) Kebbaty School (*Priv. Adv.*)	...	1	...	...	19	9	17	2	...	...	...	...	...	Building insufficient; thatched. Two apartments for teacher.	...	2½					
MILLBREX . . . . . (*Parts of Fyvie and Monquhitter.*)	...	c.1295	(1.) Lethenty Side School.	... ...	1	...	...	...	86	82	60	16	...	10	...	...	...	One schoolroom, small and inconvenient; windows fixed.	...	4½	No additional school required. Millbrex being a *quoad sacra* parish, the distances given are from the parish school of Fyvie, of which latter parish it is principally composed.				
			(2.) Muirs Side School.	... ...	1	...	...	...	85	80	66	14	...	5	...	...	...	One schoolroom, convenient.	...	5½					
			(3.) Millbrex Female Side School.	... ...	...	1	...	...	60	52	51	9	...	...	...	...	...	One schoolroom, convenient.	...	5½					
†**Monquhitter** . . .	...	c.2365	(1.) Parochial.	... ...	1	...	...	...	128	117	92	27	...	1	2	6	...	Buildings new and excellent.	5	...	The Registrar states that there is no point in the parish more than two or two and a half miles from a public school, either in the parish or on its borders. The parish minister states that the district of Greeness and Wagglehill, with a population of upwards of 250, is in want of an additional school.	£20	16	8	
				(2.) Episcopal School.	1	...	...	...	64	55	29	5	...	29	1	...	...	Buildings good.	...	¼					
				(3.) F. C. School.	...	1	...	...	66	59	28	36	...	2	...	...	...	Buildings old.	...	1½					
				(4.) Garmond School (*Undenominational*).	...	1	...	...	49	43	34	8	...	4	...	3	...	Buildings good.	...	1¼					
				(5.) Garmond Priv. Adv. School.	1	...	...	...	7	5	5	...	...	2	...	...	...	Building very inferior.	...	1¼					
				(6.) Greeness Priv. Adv. School.	...	1	...	...	20	17	15	3	...	...	...	2	...	School held in the kitchen of a dwelling-house.	...	2					

				(7.) Greeness* Priv. Adv. School.	...	1	...	...	17	15	7	10	...	...	...	...	...	School held in the kitchen of a dwelling-house.	...	1					
				(8.) Balthangie Subscription School.	1	...	...	...	33	29	16	8	8	1	...	...	...	... ...	...	2					
Monymusk	...	988	(1.) Parochial.	... ...	1	...	...	...	111	104	95	15	...	1	...	...	...	Dwelling-house of four apartments, including kitchen.	5	...	Schools amply sufficient for the parish.				
				(2.) Endowed School (*Ch. of Scot.*)	1	...	...	...	61	51	38	17	1	3	...	2	...	Dwelling-house above school, five apartments, including kitchen.	...	2½					
†**New Deer**	...	3736	(1.) Parochial.	... ...	1	...	...	...	67	62	43	21	3	...	...	...	...	School buildings good and sufficient.	4	...	There is no family in the parish more than two miles distant from both a male and female school.	£59	0	0	
			(2.) Whitehill 2d Parochial School.	... ...	1	...	...	...	75	70	64	4	7	...	...	...	...	School buildings good and sufficient.	...	3					
				(3.) Cairnbanno Madras Subscription School.	1	...	...	...	85	78	66	17	1	...	...	1	...	School buildings good and sufficient.	...	3	... ...	£11	5	0	
				(4.) Bonnykellie Priv. Adv. School.	1	...	...	...	40	38	8	12	16	4	...	...	...	School buildings good and sufficient.	...	3					
				(5.) Knaven Subscription School.	1	...	...	...	76	66	53	9	7	1	...	6	...	Accommodation indifferent.	...	3					
				(6.) New Deer Female Subscription School.	...	1	...	...	53	47	31	17	5	...	...	...	...	School buildings good and sufficient.	...	⅛					
				(7.) New Deer Priv. Adv. School.	...	1	...	...	51	40	42	9	...	...	...	...	...	Accommodation indifferent.	...	⅛					
				(8.) Whitehill Priv. Adv. School.	...	1	...	...	35	30	25	1	9	...	...	...	...	School buildings good and sufficient.	...	1					
				(9.) Auchoch Priv. Adv. School.	...	1	...	...	24	18	16	4	4	...	...	...	...	Buildings sufficient.	...	2					
				(10.) Grecyhill Priv. Adv. School.	...	1	...	...	16	14	7	2	7	...	...	...	...	Buildings sufficient.	...	1					
				(11.) Affleck Female Subscription School.	...	1	...	...	36	35	29	2	5	...	...	...	...	Buildings sufficient.	...	2½					
				(12.) Cairnbanno Priv. Adv. School.	...	1	...	...	25	24	21	2	...	2	...	...	...	Buildings sufficient.	...	3					
				(13.) Clockhill Subscription School.	...	1	...	...	28	26	24	4	...	...	...	...	...	Buildings sufficient.	...	1½					
				(14.) Corrigight Priv. Adv School.	...	1	...	...	35	33	24	5	6	...	...	...	...	Accommodation indifferent.	...	3					
Newhills	...	3463	(1.) Parochial.	... ...	1	...	...	...	113	103	89	22	...	...	...	2	...	Dwelling-house of six apartments.	3½	...					
				(2.) Newhills F. C. School.	1	...	...	...	112	100	39	70	1	...	...	2	...	Dwelling-house of six apartments.	...	1½	... ...	£66	10	0	
				(3.) Kingswells F. C. School.	1	...	...	...	41	37	14	19	2	...	2	4	...	Dwelling-house, with accommodation required by government.	...	3	... ...	£22	10	0*	15
				(4.) Auchmull Sessional School (*Ch. of Scot.*)	...	1	...	...	48	32	24	22	...	...	...	2	...	No dwelling-house.	...	1½					
				(5.) Auchmull Priv. Adv. School.	...	1	...	...	30	19	15	15	...	...	...	...	...	School held in teacher's dwelling-house.	...	1½					
				(6.) Mastrick Subscription School.	...	1	...	...	34	28	15	12	1	...	4	2	...	Room and closet in one end of the building occupied by teacher, the other as the school-room.	...	3					
				(7.) Craibstone Undenominational School.	...	1	...	...	12	10	9	3	...	...	...	...	...	One apartment being both school-room and teacher's dwelling-house.	...	⅛					

* Grant not paid till 1865.

‡ Part (£2, 14s. 2d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District.	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*																							
New Machar . . . (*and part of Udny*).	...	1556	(1.) Parochial.	... ...	1	...	...	...	113	96	82	31	...	...	...	...	...	Buildings recently erected.	5				
				(2.) F. C. School.	...	1	...	..	30	23	18	12	...	...	...	...	...	Buildings slated.	...	$\frac{1}{4}$			
				(3.) Episc. School.	1	...	...	...	73	60	60	11	...	2	...	...	...	Buildings slated.	...	$3\frac{1}{2}$			
				(4.) Priv. Adv. School.	...	1	...	...	26	21	10	16	...	...	...	...	...	Thatched cottage used by teacher as dwelling-house and school-room.	...	$4\frac{1}{2}$			
				(5.) Priv. Adv. School.	1	...	...	...	30	23	17	12	...	1	...	...	...	Thatched house.	...	2			
NEW PITSLIGO . . . (*parts of Aberdour, New Deer, Strichen, and Tyrie.*)	...	2609	(1.) Parochial.	... ...	1	...	...	...	116	96	83	14	5	...	...	9	5	Two class-rooms.	4	...	In the west of the parish there are several families nearly four miles from any schools, except the private adventure school (No. 9), where the accommodation is insufficient. Were a school erected there, it would also accommodate the parishioners of Aberdour that are in like circumstances.	£66 15 0	13
				(2.) Subscription School (*partly supported by Soc. for Prop. Christ. Know.*)	...	1	...	...	133	118	109	5	3	...	...	16	...	Two class-rooms.	...	(Close to Par. School.)			
				(3.) Episcopal School.	1	...	...	...	122	95	43	17	3	49	...	3	7	Two class-rooms.	...	$\frac{1}{8}$		£121 11 8	
				(4.) Episcopal School.	...	1	...	...	54	40	22	6	...	19	...	7	...	Two class-rooms.	...	$\frac{1}{2}$			
				(5.) Priv. Adv. School.	...	1	...	...	35	30	18	10	...	1	...	6	...	... ...	...	(Near to Par. School.)			
				(6.) Priv. Adv. School.	...	1	...	...	31	27	23	4	1	1	...	2	...	... ...	...	$\frac{1}{8}$			
				(7.) Priv. Adv. School.	...	1	...	...	21	20	16	2	1	1	...	1	...	... ...	...	$\frac{3}{4}$			
				(8.) Subscription School.	1	...	...	...	19	16	15	...	1	...	...	3	...	... ...	...	3			
				(9.) Priv. Adv. School.	...	1	...	...	27	24	16	8	...	1	...	2	...	... ...	...	$3\frac{3}{4}$			
†**Old Deer**	...	4392	(1.) Parochial.	... ...	1	...	...	...	105	92	75	7	5	11	...	7	...	Schoolroom new and commodious, capable of containing 150 pupils.	7	...	Parish well supplied with schools.		
				(2.) F. C. Boys' School.	1	...	...	...	72	51	25	33	6	3	...	5	...	Accommodation good.	..	1	... ...	£40 5 0	14*
				(3.) F. C. Girls' School.	...	1	...	...	48	45	11	30	6	...	...	1	...	Accommodation good, under the same roof with No. 2.	...	1			
				(4.) Stuartfield Female Episcopal School.	...	1	...	...	26	16	14	...	...	10	2	...	...	Accommodation good.	...	$1\frac{1}{8}$			
				(5.) Stuartfield Priv. Adv. School.	...	1	...	...	29	19	19	...	...	...	...	10	...	School held in vestry of Congregational church.	...	$1\frac{1}{8}$			
			(6.) Clochan Side School.	... ...	1	...	...	...	88	78	64	6	10	3	...	5	...	In a dilapidated state.	...	$3\frac{1}{2}$	... ...		
			(7.) Shannas Side School.	... ...	1	...	...	...	61	54	16	24	16	5	...	...	...	Old, low, and ill ventilated.	...	$3\frac{3}{4}$			
				(8.) Ardallie Female Subscription School (*partly supported by the Soc. for Prop. Christ. Know.*)	...	1	...	...	46	42	34	9	2	1	...	...	...	Good, new, and slated.	...	6			
				(9.) Clola Female School (*Priv. Adv.*)	...	1	...	...	24	11	11	10	2	1	...	...	...	School held in the kitchen of a dwelling-house.	...	3			
				(10.) Durie Female School (*Priv. Adv.*)	...	1	...	...	5	5	3	1	1	...	...	...	...	Only apartment in house, nine feet square.	...	$3\frac{1}{2}$			
				(11.) Bank Subscription School.	1	...	...	...	70	48	50	14	6	...	...	...	...	Good new house.	...	$3\frac{1}{4}$			
				(12.) Bulwark Female Subscription School.	...	1	...	...	53	48	32	7	11	3	...	...	...	Good new house.	...	$3\frac{1}{2}$	... ...	£7 10 0	

				(13.) Deer Girls' School (*Endowed.*)	...	1	...	...	48	46	41	...	4	1	...	2	...	Good new house.	...	to Par. School.)					
				(14.) Fetterangus Priv. Adv. School.	...	1	...	...	26	26	19	...	1	3	...	3	...	Private parlour.	...	2½					
				(15.) Mitchell's School, Fetterangus (*Endowed.*)	...	1	...	...	53	43	44	5	3	...	...	1	...	Good slated house.	...	2¼					
Old Meldrum . . .	...	2343	(1.) Parochial.	... ...	1	...	...	...	119	104	93	11	5	10	...	...	...	School recently built, large, commodious, and well ventilated.	5	...					
				(2.) F. C. Boys' School.	1	...	..	...	56	47	7	43	6	...	...	...	...	Accommodation sufficient, well ventilated, and in good repair.	...	¼	... ...	£21 10 0			
				(3.) F. C. Girls' School.	...	1	...	..	42	39	6	33	2	1	...	...	...	School small and of insufficient accommodation.	...	¼					
				(4.) Female School (*Ch. of Scot.*)	...	1	...	...	61	49	40	14	4	3	...	...	...	Schoolroom very low and occasionally of insufficient size. Badly ventilated.	...	⅛					
				(5.) Female School (*Priv. Adv.*)	...	1	...	...	23	22	8	14	1	...	...	...	...	Small room, badly ventilated; also used as a dwelling-house.	...	⅛					
				(6.) Priv. Adv. School.	...	1	...	...	22	22	10	11	...	1	...	...	...	Small room of insufficient size and badly ventilated. Mistress occupies same room as a dwelling-house.	...	⅛					
				(7.) Female School (*Priv. Adv.*)	...	1	...	...	29	23	7	12	6	4	...	...	...	Schoolroom of insufficient size, but well ventilated and in good repair.	...	...					
				(8.) Priv. Adv. School.	...	1	...	...	31	26	21	7	3	...	...	...	...	A small room in a dwelling-house.	...	½					
				(9.) Female School (*Priv. Adv.*)	...	1	...	...	4	4	3	...	1	...	...	...	...	A small room in a dwelling-house.	...	3					
				(10.) Priv. Adv. School.	1	...	...	...	50	46	30	14	2	...	...	...	4	School small but in good repair. Accommodation insufficient.	...	4					
Oyne	...	1127	(1.) Parochial.	... ...	1	...	...	...	91	79	44	47	...	...	...	...	...	Schoolroom large, with convenient play-ground and offices attached. Dwelling-house of six apartments besides kitchen and garden.	5½	...	Accommodation sufficient, the most distant part of the parish being within two miles of a school in the neighbouring parish of Monymusk, which the children attend, and where there is sufficient accommodation for them. The school in question was endowed by the late Lord Cullen for the accommodation of that part of this parish, and the contiguous portions of Chapel of Garioch and Monymusk. All the other parts of Oyne are situated within two miles of the parish school. The Free Church minister is of opinion that there is much need of a *female* school in the village.	£43 10 10‡		17	
Peterculter	...	1410	(1.) Parochial.	... ...	1	...	...	...	72	66	53	19	...	...	...	...	...	Schoolroom with two small apartments.	4¼	...	No additional school required.				
				(2.) Priv. Adv. School.	...	1	...	...	27	24	16	10	1	...	...	...	...	... ...	...	⅛					
				(3.) Countess Wells School (*Ch. of Scot.*)	...	1	...	...	16	14	3	13	...	...	...	...	...	... ...	...	3¼					
				(4.) Eddieston School (*Ch. of Scot.*)	...	1	...	...	35	27	20	15	...	...	...	...	...	... ...	...	3¾					
				(5.) Subscription School (*Vacant*).	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	1					

* Grant not paid till 1865. ‡ Part (£28, 10s. 10d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*																							
Peterhead . . . . (*including Burgh.*)	.....	9796	(1.) Parochial.	... ...	1	...	...	...	69	63	45	6	4	12	1	1	...	One room.	4	...			
			(2.) Parochial (*Jun. Dept.*)	... ...	1	...	...	...	65	62	37	13	5	4	2	4	...	One room.	...	...			
			(3.) Parochial (*Fem. Dept.*)	... ...	...	1	...	...	48	43	42	1	1	4	...	...	...	One room.	...	...	... ...	£49 10 0	11
				(4.) F. C. School.	1	...	...	...	51	48	16	27	4	2	...	2	...	One room.	...	$\frac{1}{8}$	... ...	£23 0 0	
				(5.) F. C. School (*Fem. Dept.*)	...	1	...	...	157	132	49	60	8	8	...	7	25	Two rooms.	...	$\frac{1}{8}$	... ...	£89 15 0	
				(6.) Episcopal School.	1	...	...	...	65	56	18	21	...	26	...	...	...	One room.	...	$\frac{1}{4}$	... ...	£18 6 8	11
				(7.) Episcopal School (*Fem. Dept.*)	...	1	...	...	106	96	63	16	4	11	...	12	...	One room.	...	$\frac{1}{4}$			
				(8.) Boddam Undenominational School.	1	...	...	...	88	81	79	3	...	...	...	6	...	One room.	...	4			
				(9.) Burnhaven General Assembly School.	1	...	...	...	98	92	53	22	...	4	...	19	...	One room.	...	2	... ...	£37 10 0	
				(10.) Blackhill General Assembly School.	1	1	...	...	56	54	49	...	...	3	...	4	...	One room.	...	$3\frac{1}{2}$			
				(11.) Torterston General Assembly School.	1	...	...	...	47	45	44	1	2	...	...	...	...	One room.	...	4			
				(12.) Buchanhaven Undenominational School.	1	...	...	...	38	27	27	1	...	3	...	7	...	One room.	...	$1\frac{1}{2}$			
				(13.) Academy (*Undenom.*)	1	...	...	...	63	61	15	16	5	25	...	2	...	One room.	...	100 yds			
				(14.) Academy (*Undenom.*)	1	...	...	...	121	114	56	23	8	2	...	21	11	Three rooms.	...	100 yds.			
				(15.) Union Industrial School (*Undenom.*)	1	...	...	...	79	74	26	9	2	5	...	4	33	One room.	...	$\frac{1}{8}$			
				(16.) Union Industrial School (*Undenom.*)	...	1	...	...	64	60	42	8	1	3	...	5	5	One room.	...	$\frac{1}{8}$			
				(17.) Miss Simpson's School (*Priv. Adv.*)	...	1	...	...	80	71	45	10	3	10	...	8	4	One room.	...	$\frac{1}{4}$			
				(18.) Miss Thompson's School (*Priv. Adv.*)	...	1	...	...	22	22	6	3	...	10	...	3	...	Private dwelling-house.	...	$\frac{1}{8}$			
				(19.) Miss Henry's School (*Priv. Adv.*)	...	1	...	...	23	21	18	2	3	...	...	...	...	One room.	...	$\frac{1}{8}$			
				(20.) Miss Leask's School (*Priv. Adv.*)	...	1	...	...	34	30	22	4	4	4	...	...	...	One room.	...	$\frac{1}{4}$			
Pitsligo	...	1890	(1.) Parochial.	... ...	1	...	...	...	77	73	58	8	10	...	...	1	...	Two rooms—ill-lighted; ventilation very bad.	$3\frac{1}{2}$	...	The Registrar considers the *female* school accommodation for Rosehearty is insufficient; population partly fishing and partly agricultural, amounting to about 900. With one exception (Pittulie), the female schools are wretched places. The F. C. minister is of opinion that there is much need of a *boys'* school in Rosehearty.		
				(2.) Peat Hill Female School (*Ch. of Scot.*)	...	1	...	..	53	51	50	...	...	3	...	...	...	One room—light and ventilation bad.	...	$\frac{1}{4}$			
				(3.) Pittulie Female School (*Ch. of Scot.*)	...	1	...	...	59	28	37	6	4	...	...	12	...	One room—well lighted; ventilation deficient.	...	2			
				(4.) Rosehearty Fem. School (*Undenom.*)	...	1	...	...	68	60	42	19	7	...	...	...	...	One room—not well lighted; ventilation bad.	...	$\frac{1}{2}$			
				(5.) Miss Ritchie's Female School (*Priv. Adv.*)	...	1	...	...	42	34	9	19	14	...	...	...	...	A room in a dwelling-house—not well lighted; ventilation bad.	...	$\frac{1}{2}$			
				(6.) Miss Byres' Female School (*Priv. Adv.*)	...	1	...	...	33	2	17	9	...	...	...	7	...	A room in a dwelling-house—not well lighted; ventilation bad.	...	2			

Premnay . .	...	916	(1.) Parochial.	... ...	1	...	...	...	39	32	31	2	...	...	...	...	...	of four apartments, kitchen, and attics, all in pretty good repair.								
				(2.) Counterford Free Ch. School.	1	...	...	...	60	45	37	15	...	...	...	8	...	Schoolroom, and dwelling-house of two apartments, kitchen, and attics, all in pretty good repair.	...	1½						
				(3.) Mile of Barns School (*P. iv. Adv.*)	1	...	...	...	26	20	15	10	...	...	...	1	...	Schoolroom in very indifferent repair.	...	½						
Rathen	..	2554	(1.) Parochial	... ...	1	...	...	...	87	80	78	6	...	3	...	..	...	Schoolroom not very comfortable.	4	...	No additional school required.					
			(2.) Parochial (Inverallochy).	... ...	1	...	...	...	159	111	61	31	...	...	...	67	...	Schoolroom well ventilated and lighted, but far too small. Not seated for more than 100 comfortably.	4	...						
				(3.) Inverallochy Priv. Adv. School.	...	1	...	...	42	24	13	9	...	...	...	20	...	One room—earthen floor.	...	4						
				(4.) Cairnbulg Priv. Adv. School.	...	1	...	...	29	22	22	7	...	...	...	..	...	One room.	...	2½						
				(5.) Berry Mill Priv. Adv. School.	...	1	...	...	24	23	21	3	...	...	...	...	...	One room—comfortable and sufficient.	...	1¾						
				(6.) Rathen Priv. Adv. School.	...	1	...	...	10	9	9	1	...	...	...	...	...	One room—comfortable and sufficient.	...	½						
Rayne	...	1514	(1.) Parochial.	... ...	1	...	...	...	64	54	44	13	...	7	...	...	...	Schoolroom and excellent dwelling-house of seven apartments.	4	...	No additional school required.					
				(2.) Old Rayne Fem. School (*Ch. of Scot.*)	...	1	...	...	65	56	21	41	...	...	...	2	1	Schoolroom, with dwelling-house of one apartment attached.	...	2	... ...	£41	6	8*	14
				(3.) Meiklewartle School (*Ch. of Scot.*)	1	...	...	...	89	78	61	22	...	3	...	...	3	Schoolroom, with dwelling-house of one apartment attached.	...	1½						
Rhynie	...	1061	(1.) Parochial.	... ...	1	...	...	...	108	101	90	8	..	2	...	8	...	... ...	7	...	No additional school required.	£25	10	0‡	17
				(2.) Female School (*Ch. of Scot.*)	...	1	...	...	49	36	48	...	...	...	...	1	...	School held in vestry of Parish Church.	...	(Close to par. School)						
				(3.) Lesmoir General Assembly School.	1	...	...	...	50	50	35	7	...	...	...	8	...	Schoolroom; dwelling-house of four apartments; playground enclosed.	...	2⅜	... ...	£28	6	8‡	17
				(4.) Duff's School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	30	29	18	11	...	...	...	1	...	Schoolroom; dwelling-house of three apartments, garden and croft.	...	3¼						
				(5.) Female School (*Independent.*)	...	1	...	...	45	37	11	4	..	6	..	24	...	School held in vestry of Independent Chapel.	...	⅓	... ...	£76	1	8§	16
SAVOCH . . . . . (*parts of Ellon, New Deer, Old Deer, and Tarves.*)	...	2061	(1.) Parochial.	... ...	1	...	...	...	58	54	41	3	9	2	...	...	...	School buildings answering Government requirements. No dwelling-house.	5	...						
				(2.) Savoch Female School (*Ch. of Scot.*)	...	1	...	...	38	37	30	...	6	2	...	...	...	School buildings answering Government requirements; there is a sufficient dwelling-house attached.	...	1						
				(3.) Quilquox School (*Priv. Adv.*)	1	...	...	...	75	69	40	23	12	...	...	...	...	Old thatched house with low walls, small close windows, and no means of ventilation but by the door and chimney.	...	3	School accommodation in Quilquox district very insufficient. Population about 400.					
				(4.) Greenbrae School (*Priv. Adv.*)	...	1	...	...	40	36	24	3	13	...	...	...	...	The only room of a small thatched hut.	...	3	School accommodation in this district insufficient. Population about 300.					

* Part (£16, 6s. 8d.) paid in 1865.

‡ Grant not paid till 1865.

§ Part (£22, 1s. 8d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Assistnt & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
ABERDEEN—*Contd.*				(5.) Coldwell's School (*Priv. Adv.*)	...	1	...	...	13	12	13	...	...	...	...	...	...	A room in a dwelling-house.	...	3			
				(6.) Mill of Elrick School (*Priv. Adv.*)	...	1	...	...	3	3	3	...	...	...	...	...	...	One room, end of dwelling-house.	...	1½			
Skene	...	1831	(1.) Parochial.	... ...	1	...	...	...	105	93	77	24	...	1	...	3	...	School buildings new, large, and commodious; two class-rooms, and a good dwelling-house apart from the school.	3½	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	82	76	27	48	...	4	1	2	...	School buildings good, large, and commodious; two class-rooms, with ample dwelling-house accommodation.	...	1¼	... ...	£28 13 4*	16
				(3.) Subscription School.	1	...	...	...	54	50	23	23	...	...	...	8	...	School buildings recently repaired, and now "pretty commodious;" one class-room, with small but comfortable accommodation for teacher.	...	2¾			
				(4.) Lyne of Skene School (*F. C.*)	...	1	...	...	45	40	23	22	...	...	...	...	...	School buildings very good; two class-rooms with good dwelling-house apart.	...	2			
				(5.) Garlogie Factory School.	1	...	...	...	34	24	18	16	...	...	...	...	...	School buildings very fair; one class-room, with two small rooms for the teacher.	...	2			
Slains	...	1266	(1.) Parochial.	... ...	1	...	...	...	83	77	58	12	2	11	...	...	...	One room.	3	...			
				(2.) F. C. School.	1	...	...	...	87	71	56	30	...	1	...	...	...	One room well fitted up.	...	1¾			
				(3.) Priv. Adv. School.	...	1	...	...	21	15	13	6	...	2	...	...	...	A kitchen used for a schoolroom; thatched, eleven feet square.	...	2			
Strathdon	...	1459	(1.) Parochial.	... ...	1	...	...	...	65	60	62	1	...	...	2	...	...	School buildings excellent.	12	...	No additional school required.		
			(2.) Forbeston Fem. Paroch. School.	... ...	...	1	...	...	27	25	25	...	..	...	2	...	...	School buildings excellent.	...	1			
				(3.) Corgarff School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	37	34	32	2	...	...	3	...	...	Both school and dwelling-house very good.	...	6½			
				(4.) Tilliduke School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	68	61	65	3	...	...	...	...	...	Buildings new and very good.	...	3½			
				(5.) Ardlair School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	41	37	41	...	...	...	...	...	...	Excellent dwelling-house and schoolroom.	...	8½			
				(6.) Nochtyside School (*Ch. of Scot.*)	1	...	...	...	20	14	20	..	...	...	...	...	...	Indifferent building; built by subscription.	...	2			
				(7.) Balmeden School (*Priv. Adv.*)	...	1	...	...	10	8	7	2	...	...	1	...	...	School taught in a room of a dwelling-house.	...	3			
				(8.) Auchenuch School (*Priv. Adv.*)	...	1	...	...	18	16	15	3	...	...	...	...	...	School taught in a room of a dwelling-house.	..	3			

†Strichen	...	2409	(1.) Parochial.	... ...	1	...	...	...	133	120	111	18	1	2	1	...	...	School buildings in excellent condition and very commodious.	3½	...	The school accommodation of the village of New Leeds is insufficient, but a *side school* in the neighbouring parish of Lonmay, about three-fourths of a mile distant, supplies the educational wants of the district.	£27	0	0					
			(2.) Female Parochial.	... ...	...	1	...	...	70	55	70	...	...	...	...	...	...	Buildings large and commodious.	...	⅙									
				(3.) Endowed School.	...	1	...	...	50	42	42	2	6	...	...	...	...	Buildings sufficiently commodious.	...	¼									
				(4.) Episcopal School.	...	1	...	...	53	48	23	3	5	21	1	...	...	Buildings large and commodious.	...	¼									
				(5.) F. C. School.	...	1	...	...	36	27	8	28	...	...	...	...	...	School held in vestry of Free Church.	...	100 yds.									
				(6.) Priv. Adv. School.	...	1	...	...	34	30	29	5	...	...	...	...	...	A room in a dwelling-house.	...	⅕									
				(7.) Priv. Adv. School.	...	1	...	...	12	9	9	2	...	1	...	...	...	A room in a dwelling-house.	...	2									
Tarland	...	1246	(1.) Parochial.	... ...	1	...	...	...	91	83	64	25	...	1	1	...	...	Very good and commodious.	18	...	... ...	£25	10	0*	17				
				(2.) Female Subscription School.	...	1	...	...	36	32	28	7	...	1	...	...	...	Recently erected, and very good.	...	(Close to Par. School.)									
				(3.) Migvie Gen. Assembly School.	1	...	...	...	61	53	59	2	...	...	...	...	...	Buildings good, but too small for the present attendance.	...	3									
				(4.) Priv. Adv. School.	...	1	..	...	19	19	14	5	...	...	...	...	...	School a common dwelling-house.	...	1½									
†Tarves	...	2377	(1.) Parochial.	... ...	1	...	...	...	80	72	65	1	4	2	...	...	8	A commodious schoolroom.	6	...	No additional school required.								
			(2.) Parochial, Barthol Chapel.	... ...	1	...	...	..	61	57	50	4	3	...	...	...	4	A very good schoolroom.	...	5									
				(3.) Tarves Female School (*Ch. of Scot.*)	...	1	...	...	55	49	40	6	3	...	...	...	6	Buildings good.	...	...	... ...	£32	10	0	13				
				(4.) Craigdam U. P. School (*Endowed*)	1	...	...	...	74	68	34	14	20	...	...	...	6	One room.	...	1½									
				(5.) Hunkerhill Subscription School.	1	...	...	...	34	28	17	5	6	...	...	...	6	The schoolroom is a miserable smoky hut.	...	3½									
				(6.) Waterside School (*Priv. Adv.*)	...	1	...	...	20	17	9	4	4	...	...	...	3	School building small, and scarcely fit for the purpose for which it used.	...	5									
Tough	...	874	(1.) Parochial.	... ...	1	...	...	...	88	85	53	30	2	1	...	2	...	One room with dwelling-house of four apartments and kitchen attached. Schoolroom much too small.	4	...	Were the parish school of larger dimensions, the parish would be fairly accommodated by its own or contiguous schools.								
				(2.) Priv. Adv. School.	...	1	...	...	21	17	18	3	...	...	...	...	...	Schoolroom and dwelling-house of four apartments.	...	¾	The parish minister is of opinion that there is much need of an efficient *female* school.								
Towie	...	839	(1.) Parochial.	... ...	1	...	...	...	64	61	62	2	...	...	...	...	...	Schoolroom and dwelling-house of four apartments.	3½	...									
				(2.) Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	47	45	43	...	4	...	. .	...	...	School presently held in temporary premises. New school buildings, consisting of schoolroom and dwelling-house of five apartments, are nearly ready for occupation.	...	1									
				(3.) F. C. School.	...	1	...	..	55	36	22	14	...	...	...	...	19	Schoolroom, and dwelling-house of four apartments, detached.	...	2¼									
Tullynessle and Forbes	...	957	(1.) Parochial.	... ...	1	...	...	...	59	53	57	2	...	...	...	...	...	Dwelling-house of eight apartments.	3½	...	There is no want of school accommodation, no house in the parish being more than three miles distant from the Parochial School.	£22	0	0*	16				
				(2.) Female Subscription School.	...	1	...	...	29	27	29	...	...	. .	...	...	...	School and dwelling-house of six apartments good.	...	⅙		£13	6	8*	16				
				(3.) Priv. Adv. School.	...	1	...	...	36	34	16	20	...	...	...	...	...	Schoolroom part of a dwelling-house.	...	2									

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*). Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ABERDEEN—*Contd.*																						
Turriff	...	3693	(1.) Parochial.	... ...	1	...	...	...	107	96	60	38	2	6	1	...	...	Buildings substantial, well lighted and ventilated. Two class-rooms.	5½	...	... ...	£17 17 6*	13
				(2.) Miss Wilson's Seminary (*Priv. Adv.*)	...	1	...	...	40	35	31	6	...	3	...	...	...	One room, well lighted but badly ventilated.	...	¼			
				(3.) Chalmers' School (*Endowed*).	...	1	...	...	106	92	59	36	2	9	...	...	...	Two class-rooms, commodious and substantial, well lighted and ventilated.	...	½	... ...	£52 8 4‡	13
				(4.) Sessional School (*Ch. of Scot.*)	1	...	...	...	185	168	129	41	4	9	2	...	...	Two class-rooms, substantial, but ill ventilated.	...	⅓			
				(5.) Fintray School (*Ch. of Scot.*)	1	...	...	...	86	81	71	4	7	...	...	...	4	Built in accordance with Privy Council plans.	...	4			
				(6.) Lescragie School (*Ch. of Scot.*)	1	...	...	...	66	61	54	12	...	...	...	...	...	One room, well lighted but badly ventilated.	...	4			
				(7.) Woodhead School (*Priv. Adv.*)	...	1	...	...	16	13	14	2	...	...	...	...	...	One room, well lighted but badly ventilated.	...	3½			
				(8.) Ardmiddle School (*Priv. Adv.*)	...	1	...	...	30	21	24	6	...	...	...	...	...	One room, ill lighted and ventilated.	...	3			
				(9.) Mill of Muiresk School (*Priv. Adv.*)	...	1	...	...	10	4	6	4	...	...	...	...	...	One room, well lighted and ventilated.	...	2			
				(10.) Mrs. Skene's School (*Priv. Adv.*)	...	1	...	...	31	28	23	6	...	...	2	...	...	One room, ill ventilated.	...	½			
				(11.) Miss Smith's School (*Priv. Adv.*)	...	1	...	...	25	22	18	4	...	3	...	...	...	Two rooms, badly lighted and ventilated.	...	⅓			
†**Tyrie**	...	833	(1.) Parochial.	... ...	1	...	..	...	110	65	94	6	4	4	...	2	...	School buildings commodious.	4	...	No additional school required.		
†**Udny**	...	1623	(1.) Parochial.	... ...	1	...	...	...	52	45	42	2	...	1	...	...	7	... ...	5	...	No want of accommodation. There are three other schools on the borders of the parish besides those within it.		
				(2.) Subscription School.	1	...	...	...	30	25	20	10	...	...	...	...	...	... ...	...	4			
				(3.) Priv. Adv. School.	..	1	...	...	10	7	8	2	...	...	...	...	...	... ...	...	2			
				(4.) F. C. School.	1	...	...	...	66	52	19	32	...	1	...	...	14	... ...	...	1¼		£39 3 4§	13
				(5.) Priv. Adv. School.	...	1	...	...	10	8	8	2	...	...	...	...	...	... ...	...	3			
				(6.) Female School (*Ch. of Scot.*)	...	1	...	...	48	42	29	13	...	...	...	...	6	... ...	...	Close to Par. Sch.	... ...	£13 15 0*	15
ARGYLL.																						
Ardchattan	...	1381	(1.) Parochial.	... ...	1	...	...	...	25	20	18	7	...	...	...	...	...	One class-room, with dwelling-house above of two apartments, etc. The parish minister states that the accommodation is rather stinted.	26	...	There is no populous district in the parish without a school, but there are some farmers, foresters, and shepherds in the mountainous part and in the glens far from any school.		
				(2.) Barcaldine Gen. Assembly School.	1	...	...	...	63	62	19	38	3	...	...	3	...	One schoolroom, with dwelling-house of three apartments adjoining.	...	7½		£34 7 6	11
				(3.) Ledaig Gen. Assembly School.	1	...	...	...	76	56	56	20	...	...	...	...	...	One schoolroom, with dwelling-house of three apartments adjoining.	...	6	... ...	£30 16 8	

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				(4.) Glenelive School (*partly Endowed and partly Subscription*).	1	...	...	...	15	11	6	9	...	...	...	...	...	ing-house. The teacher gets board and lodgings with parents of scholars.	...	18			
Ardnamurchan—																							
(1.) AHARACLE . . .	...	1544	(1.) Parliamentary.	... ...	1	...	...	...	54	43	44	7	...	...	3	...	...	Stone and lime walls, slated roof.	...	20	The Island of Shona, three miles by two miles in extent, with a population of about 100, has no school.	£22 18 4	11
				(2.) Glenborrowdale Gen. Assembly School.	1	...	...	...	42	39	7	35	...	...	...	...	...	Stone and lime walls, slated roof.	...	11 and 9 miles from No. 1.			
				(3.) Gortenfern School (*supported by Ladies' Ass., Ch. of Scot., and Heritor*).	1	...	...	...	28	Vacation.	18	7	...	...	3	...	...	Drystone walls; roof turf and rushes.	...	14 and 4 miles from No. 1.			
				(4.) Kinlochmoidart School (*Soc. Prop. Christ. Know.*)	1	...	...	...	20	12	13	2	...	...	5	...	...	Walls stone and lime, slated roof.	...	26 and 6 miles from No. 1.			
				(5.) Mingerry Rom. Cath. School (*wholly supported by landed proprietor*).	...	1	...	...	39	22	...	...	.	...	39	...	...	Walls stone and lime, slated roof.	...	22 and 2 miles from No. 1.			
				(6.) Glennig Subscription School.	Taught by a master—at present vacant.											...	..	Walls stone and lime, slated roof.	...	32 and 12 miles from No. 1.	Upwards of forty children are ready for school, but owing to the poverty of the people the school was closed a considerable time ago.		
(2.) ARISAIG	...	1343	.....	(1.) Arisaig Society School (*Soc. Prop. Christ. Know.*)	1	...	...	...	72	56	10	6	..	...	56	...	...	School buildings good, dwelling-house above school.	...	50	The south and east coasts of Loch Morar, Glenfinnan, and Glenaladale, peopled by a few scattered shepherds, have no school accommodation, and are from four to fourteen miles distant from any school.		
				(2.) Polnish Society School (*Soc. Prop. Christ. Know.*)	1	...	...	...	22	19	4	3	...	...	15	...	...	School buildings new and excellent, one storey, half being occupied by the school and the other as a dwelling-house.	...	43 and 7 miles from No. 1.			
				(3.) Moroch Girls and Infant School (*Rom. Cath.*)	...	1	...	...	36	23	...	...	...	...	36	...	...	One-storeyed house; one half occupied by the teacher, and the other used as a schoolroom; accommodation indifferent.	...	50 and ½ mile from No. 1.			
(3.) SUNART or STRONTIAN	...	759	(1.) Parliamentary.	... ...	1	...	...	...	71	66	20	51	...	...	...	...	...	Accommodation ample and good.	...	15 from northern boundry of par.	The district of Glenhurich and Polloch, with a population of between forty and fifty, lying in a secluded valley about six miles long, has no school accommodation.		
				(2.) Female School (*Ladies' Ass. Ch. of Scot.*)	...	1	...	...	16	16	4	12	...	...	...	...	...	School taught in premises provided by the proprietor, Sir T. M. Riddell, Bart. Accommodation is also provided for the teacher.	...	¼ from No. 1.			
				(3.) F. C. School,	1	...	...	..	45	36	1	44	...	..	...	...	...	The school is conducted in the Free Church. No dwelling-house.	...	1½ from No. 1.			

* Grant not paid till 1865.

‡ Part (£18, 8s. 4d.) paid in 1865.

§ Part (£16, 13s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ARGYLL—*Contd.*																							
(4.) WESTERN ARDNAMURCHAN.	...	1054	(1.) Parochial.	... ...	1	...	...	...	76	59	56	20	...	...	...	...	...	Accommodation sufficient.	9	...	No district without schools.		
				(2.) Kilmory Gen. Assembly School.	1	...	...	...	39	27	28	11	...	...	...	...	...	The schoolhouse is at present in a state of disrepair, and the school is taught in the preaching-house.	...	6			
				(3.) Achosnich School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	62	57	53	9	...	...	...	...	...	Accommodation insufficient, but there is an immediate prospect in this case, as well as No. 2 above, of the deficiencies being remedied.	...	6			
BALLACHULISH AND CORRAN OF ARDGOUR (*part of Kilmalie*)	...	919	(1.) Parliamentary.	... ...	1	...	...	...	26	23	17	7	...	2	...	...	...	Accommodation sufficient. The schoolroom is floored with flags, which renders it cold and damp.	22	...	No additional school required.		
				(2.) Ch. of Scot. School.	...	1	...	...	24	20	6	12	...	6	...	...	...	Schoolhouse comparatively new, and in good repair.	...	$\frac{1}{4}$			
				(3.) Ch. of Scot. School.	1	...	...	...	29	23	25	4	...	...	...	...	...	Schoolroom in good repair.	...	3	... ...	£13 15 0	11
				(4.) Ch. of Scot. School.	...	1	...	...	30	27	27	3	...	...	...	...	...	New schoolhouse, with sufficient accommodation.	...	4			
				(5.) Episcopal School.	1	...	...	...	26	20	13	9	...	4	...	...	...	Schoolroom in good repair; sufficient accommodation.	...	1			
Campbeltown . . . (*including Burgh.*)	.....	8149	(1.) Burgh and Parochial.	... ...	1	...	...	...	67	45	37	7	4	4	15	...	...	Dwelling-house of eleven apartments above school.	8	...	The rural district north-west of the town has no school of any kind; the population is about 300, and the extent about four miles square.		
				(2.) Drumlemble F.C. School.	1	...	..	...	102	90	11	83	5	...	3	...	...	One schoolroom.	...	4		£35 10 0	
				(3.) Lochend F. C. School.	1	...	...	...	139	94	5	132	2	...	...	...	...	Dwelling-house of five apartments above school.	...	$\frac{1}{2}$			
				(4.) Grammar School (*F. C.*)	2	...	2 P.	T	162	148	24	116	19	...	3	...	...	Two slated houses.	...	$\frac{1}{3}$	The Rev. Mr. Munro, Free Church minister, states that it would be an immense advantage if there was one thoroughly taught school where there are now two or more denominational schools contiguous; and, in like manner, if there was one academy for the burgh, with five or six masters, it would be a benefit to the inhabitants, and a great saving of money.	£79 10 0	
				(5.) United Female Industrial School (*F. C.*)	...	1	...	...	127	103	15	75	20	4	13	...	...	Upper flat of the above (No. 4.)	...	$\frac{1}{3}$		£50 0 0	
				(6.) Argyll Street Infant School (*Priv. Adv.*)	...	1	...	...	17	12	5	6	6	...	...	...	...	One apartment in middle flat of a three-storey house.	..	$\frac{1}{13}$			
				(7.) Dalaruan U. P. School	1	...	...	...	160	138	10	7	140	3	...	...	...	One-storey slated house.	...	$\frac{1}{2}$			
				(8.) Askomel Wak School (*Priv. Adv.*)	...	1	...	...	24	20	6	3	9	4	2	...	...	One apartment in the upper flat of a two-storey house.	...	1			
				(9.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	30	19	6	8	16	...	...	...	...	Dwelling-house of four apartments. Schoolroom above.	...	5			
				(10.) Miss Campbell's Endowed School (*Ch. of Scot.*)	1	...	...	...	162	97	126	22	10	1	3	...	...	Dwelling-house of six apartments. Schoolroom below.	...	$\frac{1}{2}$		£120 1 8	11
				(11.) Miss Campbell's Endowed School (*Ch. of Scot.*)	...	1	...	...	117	50	105	7	3	...	2	...	...	Dwelling-house of four apartments. Schoolroom below.	...	$\frac{1}{2}$			
				(12.) Argyll Street Female Industrial School (*Ch. of Scot.*)	...	1	...	..	155	128	69	41	17	5	20	3	...	Dwelling-house of four apartments. Schoolroom below.	...	(Close to Par. School.)	... ...	£56 8 4	11
				(13.) Kirk Street School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	67	44	26	22	7	...	12	...	...	Ground flat of a two-storey house.	...	$\frac{1}{10}$	... ...	£18 6 8	
				(14.) Panns School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	21	12	8	13	...	...	...	...	...	Ground flat of a two-storey house.	...	6			

				Assembly School.													adjoining.								
				(16.) Oatfield Gen. Assembly School.	1	...	...	...	55	42	25	9	18	...	3	...	...	Dwelling-house of three apartments. Schoolroom below.	...	4	...	...	...	...	£18 6 8	11
				(17.) Ragged or Industrial School (*Undenom.*)	1	...	...	...	29	26	16	8	2	...	3	...	...	Upper flat of a two-storey house.	...	$\frac{1}{10}$						
Craignish	.....	618	(1.) Parochial.	... ...	1	...	...	..	58	53	58	...	...	...	...	...	...	Buildings excellent.	7	...	No additional school required.				£7 10 0	
				(2.) Barbreck School (*Ch. of Scot.*)	...	1	...	...	30	21	30	...	...	...	...	...	...	Buildings fair.	...	3	... ...				£13 0 0	
CUMLODDEN . . . . (*parts of Glassary and Inveraray.*)	.....	1033	.....	(1.) Gen. Assembly School.	1	...	...	...	95	85	57	38	...	...	...	...	...	Schoolhouse thatched with ferns.	4	...	This is a *quoad sacra* parish, and has only one school — an Assembly one. The parish is about six and a half miles long, and there is a school on each side in neighbouring parishes.					
Dunoon and Kilmun (*including Towns of Dunoon and Kirn.*)	.....	5461	(1.) Parochial.	... ...	1	...	...	...	157	127	107	26	6	2	14	2	...	One class-room in good order. Dwelling-house of eight apartments.	14	...	The parish is well supplied with schools.				£52 9 8	10
			(2.) Female Parochial.	... ...	...	1	...	...	65	54	39	12	13	1	...	...	...	One class-room. Dwelling-house of three apartments, in good order.	...	$\frac{1}{4}$	... ...					
				(3.) Sandbank Gen. Assembly School.	1	...	...	...	61	50	30	18	13	...	...	...	...	One class-room. Dwelling-house of five apartments, all recently erected.	...	3	... ...				£8 6 8	
				(4.) Innellan Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	28	23	14	14	...	...	...	...	...	One class-room. No dwelling-house.	...	5						
				(5.) Innellan Priv. Adv. School.	...	1	...	...	24	20	16	4	2	2	...	...	...	A small room.	...	4						
			(3.) Toward Side School.	... ...	1	...	...	...	25	19	19	6	...	...	...	...	...	One class-room. Dwelling-house of two apartments in fair condition.	...	8						
				(7.) Dunoon F. C. School.	1	...	...	...	56	49	4	33	9	...	1	...	9	One class-room. Dwelling-house of eight apartments in good condition.	...	$\frac{1}{4}$	... ...				£35 10 0	
				(8.) Dunoon Female School.	...	1	...	...	80	53	30	42	6	...	2	...	...	Two class-rooms, recently erected.	...	$\frac{1}{3}$	... ...				£30 15 0	
				(9.) Dunoon Priv. Adv. School.	...	1	...	...	21	19	5	8	8	...	...	...	...	Two class-rooms.	...	$\frac{1}{4}$						
				(10.) Kirn Sessional School (*Ch. of Scot.*)	1	...	...	...	63	52	36	11	15	...	...	1	...	One class-room recently built. Dwelling-house of five apartments.	...	$1\frac{1}{4}$	... ...				£33 6 8	
				(11.) Dunoon Priv. Adv. School.	1	...	...	...	25	23	4	10	11	...	...	...	...	One class-room in a private dwelling-house.	...	$\frac{1}{4}$						
				(12.) Dunoon Priv. Adv. School.	...	1	...	...	16	13	1	15	...	...	...	...	...	Two class-rooms.	...	$\frac{1}{4}$						
				(13.) Strone School (*Ch. of Scot.*)	...	1	...	...	34	28	23	10	...	1	...	...	...	One class-room — no dwelling-house.	...	8	... ...				£11 13 4	10
			(4.) Kilmun Parochial.	... ...	1	...	...	...	30	21	28	2	...	...	...	...	...	One class-room. Dwelling-house of two apartments in good condition.	...	7	... ...				£12 10 0	10
				(15.) Kilmun F. C. School.	1	...	...	...	35	30	2	33	...	...	...	...	...	One class-room. Dwelling-house of two apartments in good condition.	..	7						
				(16.) Ardentinny Gen. Assem. School.	1	...	...	...	38	31	37	1	...	...	...	...	...	One class room. Dwelling-house of three apartments in good order.	...	12	... ...				£13 15 0	11

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			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
ARGYLL—*Contd.*				(17.) Powdermills School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	41	35	23	18	...	...	...	...	...	One class-room in fair condition. Dwelling-house of four apartments in moderate condition.	...	6			
				(18.) Kirn Boarding-School (*Priv. Adv.*)	...	1	...	...	14	14	3	7	1	...	...	3	...	Three class-rooms.	...	1			
†**Glassary**	...	1769	(1.) Parochial.	... ...	1	...	...	...	63	54	47	7	...	...	...	...	9	A good slated house; well lighted.	17	...			
			(2.) Lochgair Side School.	... ...	1	...	...	...	38	33	25	12	...	...	...	1	...	Dry-stone wall, thatched roof, and very ill lighted. Accommodation very bad.	...	12			
			(3.) Minard Side School.	... ...	1	...	...	...	45	35	36	8	...	...	...	1	...	Dry-stone wall, thatched roof, and very ill lighted. Accommodation very bad.	...	15			
Glenorchy and Inishail	...	1307	(1.) Glenorchy Parochial.	... ...	1	...	...	...	85	81	31	54	...	...	...	...	...	Buildings very superior.	25	..	A school is required at Blackmount or Bridge of Orchy, where a school has been kept till this year by subscription; population about 80; 16 miles from Parish School, and about 16 miles square. A Side Parochial School at Auchnacarron, established in 1804, was discontinued in 1863, consequently there is now no school there; population about 70; extent, 4 miles by 3.		
			(2.) Inishail Parochial.	... ...	1	...	...	...	29	27	20	9	...	...	...	...	...	For want of better accommodation, the session-house of the Established Church is in the meantime used as a schoolroom, but it is inadequate, and the furniture is bad.	13	...			
				(3.) Glenorchy Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	16	14	8	8	...	...	...	...	...	Schoolroom good—attached to the Parochial School of Glenorchy.	...	...			
				(4.) Bonaw F. C. School.	1	..	...	...	62	58	10	52	...	...	...	...	...	A commodious, slated schoolhouse; recently repaired.	...	14			
†**Inveraray** . . . . . (*including Burgh*).	...	1650	(1.) Burgh and Parochial.	... ...	2	1	...	...	116	105	89	14	6	...	5	2	...	Schoolroom and dwelling-house (of ten rooms) under the same roof.	9	...	The district of Glenshirra, with a population of 50, seven miles distant from the nearest school, had formerly a school supported by the farmers and others, but it has been given up for some years.	£51 15 10	11
				(2.) Bridge of Douglas School (*Ch. of Scot.*)	1	1	...	...	25	23	13	12	...	...	...	...	...	Buildings new and excellent. Dwelling-house of six rooms.	...	4			
				(3.) Glenaray School (*supported by Soc. for Prop. Christ. Know. and the Duke of Argyle*).	1	1	...	...	45	41	32	13	...	...	...	...	...	Two class-rooms. Dwelling-house detached.	...	4			
				(4.) Inveraray F. C. School.	1	1	...	...	83	62	29	39	13	...	2	...	...	One schoolroom. A separate dwelling-house is provided for the master.	...	½	... ...	£26 16 8	
				(5.) Creggan's School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	13	10	6	7	...	...	...	...	...	Schoolroom and dwelling-house under same roof.	...	...			
Inverchaolain . . .	...	424	(1.) Parochial.	... ...	1	...	...	...	30	30	23	7	...	...	...	...	...	The school and dwelling-house are in good repair and quite sufficient.	8	...	There are two isolated houses inconveniently distant from any school.		
				(2.) F. C. School.	1	...	...	...	11	14	...	11	...	...	...	...	...	A good house.	...	8	Formerly there was a side school at Loch Strivenhead,		

																							but the district is now not nearly so populous, and the children attend the F. C. School of Kilmodan on the borders of the parish.			
Kilbrandon and Kilchattan (*Kilbrandon and Kilchattan and part of Jura*).	...	2503	(1.) Parochial.	... ...	1	...	...	...	34	26	14	17	...	...	1	2	...	A slated house. School furniture old and deficient.	6½	...	No additional school required.				
				(2.) Ellonabaich F. C. School.	1	...	...	...	64	25	13	48	...	...	...	3	...	A slated house; damp, and deficient in light and ventilation.	...	2					
				(3.) Easdale F. C. School.	1	...	...	...	40	38	8	32	...	...	...	...	...	A slated house, wooden floor.	...	3, incl. ½ mile of sea.					
				(4.) Dalamaig Subscription School.	1	...	...	...	24	22	7	17	...	...	...	...	...	One end of a slated house.	...	4					
			(5.) Kilchattan Parochial.	... ...	1	...	...	...	50	34	8	35	...	...	...	7	...	A slated house, without a wooden floor, said to be damp.	...	3					
				(6.) Belnalmay Subscription School.	1	...	...	...	14	7	10	4	...	...	...	...	...	A slated house, deficient in many requisites.	...	6, incl. 3½ miles of sea.					
†**Kilcalmonell, etc.,** (1.) KILCALMONELL.	...	742	(1.) Parochial.	... ...	1	...	...	...	65	61	58	7	...	...	...	...	...	School-house built in 1858, is sufficient. No dwelling-house, but a yearly payment of £6 is made to the teacher instead.	6½	...	No additional school required.	£29	11	8	10
				(2.) Whitehouse School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	47	37	40	7	...	...	...	...	...	School-house slate roofed, is at present in need of some repairs. There is a good dwelling-house with a croft attached for the teacher.	...	5					
(2.) KILBERRY . . .	...	583	(1.) Parochial.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	...	The Parish School of Kilberry has not been in operation since 1842, on account of litigation with the heritors about school accommodation. The teacher had to live out of the parish as he was refused the necessary accommodation, and died in January 1864. A new teacher has recently been appointed by the Commissioners of Supply, but the school accommodation is still unprovided. Since 1806 the heritors considered themselves exempted from the obligation of providing school-house, dwelling-house and garden, as the salary of six hundred merks was given in the united parish of Kilcalmonell and Kilberry. There are one or two shepherds' houses, from which the children can scarcely attend, but that is all.				
				(2.) Dunmore School (*Soc. for Prop. Christ. Know.*)	1	1	...	...	31	26	27	4	...	...	...	...	...	School-house recently built by Mr. Campbell of Dunmore. Dwelling-house of two rooms.	...	6*					
				(3.) F. C. School.	1	...	...	...	15	12	7	8	...	...	...	...	...	School held in Free Church.	...	1*					
																		* From proposed site of Parochial School.							
Kilchrenan, etc., (1.) KILCHRENAN .	...	385	(1.) Parochial.	... ...	1	...	...	...	6	6	...	...	...	...	...	...	6	No parish school-house at present, but the heritors have resolved to build one. The teacher has	...	...					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.								
ARGYLL—*Contd.*																		six scholars at his own house, including three of his own children.							
			(2.) Side School (*Vacant*).	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	A most commodious house for the district.	...	1½					
				(3.) F. C. School.	1	...	...	...	28	27	20	8	...	...	...	...	...	School held in the Free Church.	...	½					
				(4.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	16	14	11	5	...	...	...	...	...	A room in the teacher's house.	...	6					
(2.) DALAVICH . . .	...	230	(1.) Parochial.	... ...	1	...	...	...	6*	6	6	...	...	...	...	...	...	Parish school has no statutory accommodations. The schoolmaster pays rent for his dwelling-house, which is one of the common black houses of the country, and in it the school is kept.	7	...	* Scarlet fever had been recently in teacher's house, which is the reason of the attendance being so small.				
			(2.) Ardchouel Side School.	... ...	1	...	...	...	27	26	13	12	...	...	...	...	2	Dwelling-house and schoolroom under one roof, thatched with fern; dwelling-house consists of a room and kitchen.	...	1 of water.					
Kilfinan	...	1891	(1.) Parochial.	... ...	1	...	...	...	79	40	67	10	...	...	2	...	...	One-storey house.	12	...	The district of Ardmarnack, and Meldalloch, with a population of 117, has no school accommodation; the nearest point is 2½ miles from the parish school and the farthest 5½ miles.	£32	1	8	11
			(2.) Otter Side School.	... ...	1	...	...	...	18	12	13	5	...	...	...	...	...	One-storey house.	...	4					
			(3.) Tighnabruaich School.	.. ..	1	...	...	...	106	93	66	40	...	...	...	...	...	Two-storey house.	...	8½					
				(4.) Kilbride School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	46	26	28	18	...	...	...	...	...	Two-storey house.	...	7					
				(5.) Ardlamont School (*Ladies' Assoc. Ch. of Scot.*)	...	1	...	...	23	13	14	9	...	...	...	...	...	One-storey house, of two apartments.	...	11					
			(6.) Portwaide Side School.	... ...	1	...	...	...	26	17	18	8	...	...	...	...	...	Thatched roof and earthen floor. The parish minister and kirk-session, however, are about to build more suitable premises.	...	8					
Killean & Kilchenzie	...	1890	(1.) Parochial.	... ...	1	...	...	...	45	33	45	...	..	...	...	...	...	Very commodious schoolroom and class-room, with conveniences. No dwelling-house.	5½	...	The parish is well supplied with schools. The teachers of schools Nos. (1.) and (7.) have no dwelling-houses, but they respectively receive £10 and £5 yearly in lieu thereof.	£19	3	4	10
			(2.) Parochial, Kilchenzie.	... ...	1	...	...	...	42	37	24	6	12	...	...	...	...	Two-storey house, with schoolroom above and dwelling-house below. No conveniences for children.	8	...					
				(3.) Killean F. C. School.	1	...	...	...	36	34	...	36	...	...	...	...	...	Two storey-house, with schoolroom and class-room below and dwelling-house above. Conveniences for children.	...	½	... ...	£18	0	0	

				(4.) Rhunahourine Gen. Assembly School.	1	...	...	...	84	73	55	29	..	...	...	...	...	Two-storey house, with large and commodious schoolroom and class-room above, and comfortable dwelling-house below; conveniences for children.	...	4½	... ,, ,, ...	£7	10	0		
				(5.) Barr School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	54	48	42	12	...	...	...	...	...	Two-storey house; schoolroom below, with ample accommodation; good dwelling-house above; no conveniences.	...	3						
				(6.) Tayintruan School (*Priv. Adv.*)	1	...	...	...	30	21	20	10	...	...	...	...	...	A thatched cottage, with fair accommodation; teacher lives in a separate cottage; no conveniences.	...	2½						
				(7.) Bealluchantine Gen. Assembly School.	1	...	...	...	51	46	46	2	3	...	...	...	...	One-storey house, with a commodious schoolroom and class-room, and conveniences; no dwelling-house.	...	...	... ...	£15	0	0		
Kilmallie	...	3353	(1.) Parochial.	... ...	1	...	...	...	121	105	68	20	...	10	23	...	...	Buildings two storeys and attics; dwelling-house of seven apartments all in good order, with offices.	31	...	There is no district of the parish where an additional school would be attended by any considerable number of children, but there are two outlying districts, inhabited by shepherds, some miles from each other, in which an itinerating teacher would be useful.	£31	5	0		
				(2.) Fort William F. C. School.	1	..	...	...	120	95	10	92	...	1	17	...	...	Schoolroom, class-room, cloak-room, and offices all in good order.	...	1½		£42	9	2		
				(3.) Infant and Industrial School (*Ladies' Assoc., Ch. of Scot.*)	...	1	...	...	73	62	36	26	...	...	11	...	...	Accommodation insufficient.	...	¼						
				(4.) Blarmacfoldech School (*Ladies' Assoc., Ch. of Scot.*)	1	...	...	...	30	25	13	8	...	4	5	...	...	Stone and lime, slated; dwelling-house of three apartments above, in good order.	...	3						
				(5.) Achnacarry School (*Ladies' Assoc., Ch. of Scot.*)	1	...	...	...	12	12	5	7	...	...	...	...	...	Stone and lime, slated; dwelling-house of three apartments above, in good order.	...	12						
				(6.) Mursheilich F. C. School.	1	...	...	...	45	36	2	43	...	...	...	...	...	Stone and lime, slated; dwelling-house of two rooms, in good order.	...	5						
				(7.) Corpach Gen. Assembly School.	1	...	...	...	63	55	13	50	...	...	...	...	...	Stone and lime, slated; dwelling-house of four rooms, all in excellent order.	...	3½						
				(8.) Corriebeg School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	20	15	3	17	...	...	...	...	...	Stone and lime, slated; dwelling-house of three rooms, all in good order.	...	10½						
				(9.) Garvan School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	27	26	4	23	...	...	...	...	...	Stone and lime, thatched; dwelling house of two rooms in good order.	...	11, incl. 2 of sea.						
				(10.) Blaich School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	31	23	7	24	...	...	...	...	...	Stone and lime, slated; teacher's house separate, consists of five rooms, all in good order.	...	6, incl. 2 of sea.						
				(11.) Tristaig School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	30	24	6	23	...	....	1	...	...	Stone and lime, slated; dwelling-house of one room.	...	2 of sea.						
Kilmartin	...	949	(1.) Parochial (*at present vacant*).	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Dwelling-house of four apartments, above schoolroom.	9	...						
				(2.) Poltalloch School (*Episc.*)	...	1	...	...	167	106	91	71	5	...	...	...	...	A good substantial house, built by Mr. Malcolm of Poltalloch.	...	1	... ...	£52	0	0	11	
				(3.) Ford School (*Priv. Adv., and partly supported by Mr. Malcolm of Poltalloch.*)	1	...	...	...	27	27	21	6	...	...	...	...	...	Schoolhouse under repair—school presently taught in church.	...	4						

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*).		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Nearest Parochial School from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.								
ARGYLL—*Contd.*																									
Kilmodan	...	433	(1.) Parochial.	... ...	1	...	...	...	21	17	20	1	...	...	...	...	...	A house of two flats, the dwelling-house above and schoolroom below.	8	...	In the northern extremity of the parish there are fourteen families, the nearest three miles, and the farthest eight miles from the parish school. There was an Assembly School in this district till recently, but at present there are too few children to secure its continuance.	£17	17	6	13
				(2.) F. C. School.	1	...	...	...	40	23	17	23	...	...	...	...	...	A house of two flats, the dwelling-house above and schoolroom below.	...	2					
Kilmore and Kilbride (*including Oban*).	...	2962	(1.) Parochial.	... ...	1	...	...		...	...	...	...	...	...	...	...	...	Large hall and dwelling-house of five rooms.	7	...	The town of Oban, with a population of 2000, is very inadequately supplied with schools. The northern district of Kilmore, with a population of 153, distant from the parish school from $3\frac{1}{2}$ to 7 miles, has no school.	£32	10	0	
			(2.) Parochial (*Kererra*).	... ...	1	...	...		...	...	...	...	...	...	...	...	...	Small thatched houses in a very insufficient state.	...	5		£37	10	0	
				(3.) F. C. School.	1	..	...		...	...	...	...	...	...	...	...	...	Large hall rented for the purpose.	...	$3\frac{1}{2}$		£22	10	0	
				(4.) F. C. Industrial School.	...	1	...		...	...	...	...	...	...	...	...	...	Large hall and class-room. Dwelling-house of four rooms.	...	$3\frac{1}{2}$					
				(5.) F. C. Infant School.	..	1	...		432	350	249	121	35	4	2	21	...	... ...	...	...					
				(6.) Poorhouse School.	1	...	...		...	...	...	...	...	...	...	...	...	Commodious and well furnished.	...	$3\frac{1}{2}$					
				(7.) Institution for Young Ladies (*Priv. Adv.*)	...	1	...		...	...	...	...	...	...	...	...	...	A private house.	...	$3\frac{1}{2}$					
				(8.) Institution for Young Ladies (*Priv. Adv.*)	...	1	...		...	...	...	...	...	...	...	...	...	A private house.	...	$3\frac{1}{2}$					
Kilninver, etc.																									
(1.) KILNINVER	...	314	(1.) Parochial.	... ...	1	...	...	...	10	9	9	1	...	...	...	...	...	A slated house.	5	...	All the children in the parish are within four miles of the parochial school, and mostly all from six to twelve years attend.				
(2.) KILMELFORD	...	486	(1.) Parochial.	... ...	1	...	...	...	35	29	24	9	...	...	...	2	...	A slated house—plastered—wooden floor.	4	...	No additional school required.				
				(2.) F. C. School.	1	...	...	...	64	48	24	32	...	4	4	...	...	A slated house—plastered—wooden floor.	...	1	... ...	£15	0	0	
Lismore, etc.,—																									
(1.) LISMORE	...	1023	(1.) Parochial.	... ...	1	...	...	...	75	60	40	11	24	...	...	...	...	Stone and lime—slated.	9	...	No additional school required.	£10	0	0	
			(2.) Side School.	... ...	1	...	..	...	30	20	15	...	15	...	...	...	...	Stone and lime—slated.	...	4					
			(3.) Side School.	... ...	1	...	...	...	15	10	15	...	...	...	...	...	...	Stone and lime—slated.	..	12, partly water.					
				(4.) Girls' School (*Undenom.*)	...	1	...	...	36	32	15	6	15	...	...	...	...	Stone and lime—slated.	...	3					
				(5.) Infant School (*Undenom.*)	...	1	...	...	22	15	22	...	...	...	...	...	...	Stone and lime—slated.	...	1					

(2.) ALPIN . . .	...	825	(1.) Parochial.	... ...	1	...	...	...	62	56	52	5	...	2	...	3	11	house of four apartments.						
				(2.) F. C. School.	1	..	...	...	47	39	9	38	...	...	...	...	...	One schoolroom, and dwelling-house of five apartments, etc.	...	3	... ...	£16	10	0	
				(3.) Episcopal School.	1	...	...	...	20	18	9	...	...	11	...	...	...	Schoolroom. No dwelling-house.	...	6½					
				(4.) Congregational Union School.	1	...	...	...	16	14	10	3	...	...	...	3	...	Schoolroom. No dwelling-house.	...	1					
(3.) GLENCOE AND BALLACHULISH	...	1324	(1.) Side School.	... ...	1	...	...	...	56	42	41	...	...	1	...	...	14	School is in the meantime held in the church, the school-house being under repair.	...	17	No additional school required.				
				(2.) Episcopal School.	1	...	...	...	125	90	10	11	2	63	4	...	35	School well furnished.	...	⅛ from No. 1.	.. ..	£47	4	2	11
				(3.) F. C. School.	1	1	...	...	105	86	4	40	...	51	10	...	...	Schoolroom and class-room.	...	1 from No. 1.	... ...	£40	0	0	
				(4.) Priv. Adv. School.	...	1	...	...	15	15	...	...	...	14	1	...	...	... ...	...	2 from No. 1.					
				(5.) Evening School.	1	...	...	...	29	27	16	2	...	4	5	...	2	... ...	...	1/17 from No. 1.					
				(6.) Evening School.	1	...	...	...	14	14	3	3	...	6	2	...	...	... ...	...	1 from No. 1.					
				(7.) Evening School.	1	...	...	...	13	13	3	1	...	9	...	...	...	... ...	...	2 from No. 1.					
(4.) DUROR	...	423	(1.) Parliamentary.	... ...	1	...	...	...	38	35	32	1	...	5	...	...	...	Buildings suitable and in good repair.	4½	...	No additional school required.				
				(2.) Episcopal School.	1	...	...	...	18	15	...	...	1	15	...	2	...	School held in vestry of church.	...	¼					
LOCHGILPHEAD . . (*parts of Glassary and South Knapdale*).	...	3312	(1.) Parliamentary.	... ...	1	...	...	...	77	61	65	7	4	...	1	...	...	Dwelling-house above school.	4	...	All the schools are slated, lathed, and plastered—with wooden floors, and well lighted.	£61	17	6	11
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	73	60	43	20	...	2	...	3	...	Dwelling-house above school (same building as No. 1).	...	...					
				(3.) F. C. School.	1	...	...	...	181	149	20	152	...	...	...	9	...	Schoolroom and class-room.	...	Near No. 1.	... ...	£48	5	0	
				(4.) Infant School (*Undenomin.—supported by Miss Graham Campbell*).	...	1	...	...	60	47	13	39	...	...	1	7	...	Schoolroom and class-room.	...	Near No. 1.					
				(5.) Castleton School (*Undenomin. — supported by Mr. Graham Campbell*).	..	1	...	...	54	45	8	41	...	...	...	5	...	One schoolroom.	...	3					
				(6.) Ardrishaig F. C. School.	1	...	...	...	80	67	31	39	...	1	...	9	...	One schoolroom.	...	2	... ...	£39	0	0	
				(7.) Ardrishaig Episcopal School.	...	1	...	...	128	86	90	35	...	2	...	1	...	Two class-rooms; dwelling-house attached.	...	2	... ...	£35	11	8	11
Lochgoilhead and Kilmorich. (1.) LOCHGOILHEAD	...	418	(1.) Parochial.	.. ..	1	...	...	...	14	9	6	3	...	...	...	...	5	One schoolroom.	4	...	During the winter, for some years back, there has been a subscription school in Glencroe, about five or six miles distant; but it is not in operation this winter, the teacher who was usually engaged having died. The population of this district is composed of some four or five shepherds' families.				
				(2.) Subscription School.	1	...	...	...	49	45	49	...	...	...	...	...	...	Schoolroom indifferent.	...	1/17					
(2.) KILMORICH . .	...	284	(1.) Parochial.	. ...	1	...	...	...	47	37	42	5	...	...	...	...	...	Schoolroom and dwelling-house under same roof.	7	...	There are two or three glens and remote corners of the parish where a family or two of shep-				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnt. & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.								
ARGYLL—*Contd.*																									
																					herds or fishermen live, at so great a distance from the parish school that they cannot attend it.					
Morvern	...	1226	(1.) Parochial.	... ...	1	...	...	...	54	15	51	1	...	...	...	...	2	Slated house, recently erected. No dwelling-house.	...	...	There was a third parochial school in the interior district of the parish; but it was suppressed on the passing of the Burgh and Parochial Schools Act, on account of the diminished population. There are at present six families in this district.					
			(2.) Side School.	... ...	1	...	...	...	18	14	15	3	...	...	...	...	...	At present school is held in a room, formerly part of the farm office-houses of Achronich.	...	14	There other two districts where the children are unprovided with the means of education, while there is not a sufficient number to warrant the establishment of a school; and it is feared that such cases as the above are, in the present state of the Highland population, of very general occurrence.	£21	10	0		
				(3.) Lochaline Gen. Assembly School.	1	...	...	...	67	57	55	12	...	...	...	...	...	Two-storey slated house. Dwelling-house of three apartments above school, suitable in all respects.	...	...						
Muckairn	...	729	(1.) Parochial.	... ...	1	...	...	...	75	72	45	30	...	...	...	...	...	Two-storey house, slated. Dwelling-house above schoolroom, which is comfortable and well lighted.	7	...	No additional school required.					
			(2.) Achaleven Side School.	... .	1	...	...	...	50	46	33	17	...	...	...	...	...	Schoolroom slated, earthen floor; dwelling-house detached.	...	6						
North Knapdale . .	...	1327	(1.) Parochial.	... ...	1	...	...	...	28	24	28	...	...	..	...	...	...	Thatched building of three apartments, one of which is used as the schoolroom.	18	...						
			(2.) Bellanoch Side School.	... ...	1	1	...	...	67	58	14	51	...	2	...	...	...	Schoolroom, class-room, and dwelling-house of three apartments, with suitable offices.	...	6½	... ...	£19	14	2	11	
			(3.) Tayvallich Side School.	... ...	1	...	...	...	30	28	16	14	...	...	...	...	...	Schoolroom and dwelling-house of three apartments.	...	10						
				(4.) Carsaig F. C. School.	1	...	...	...	55	51	...	55	...	...	...	...	...	No dwelling-house. School held in a part of the Free Church, separated by a canvas screen from the rest of the church.	...	10						
				(5.) Ulva Subscription School.	1	...	...	...	42	38	...	42	...	...	...	...	...	No dwelling-house. Schoolroom thatched—no ceiling.	...	16	The accommodation for this district is insufficient. The population is about 190; extent, 4 by 1½ miles.					

(1.) SADDELL . . .	...	739	(1.) Parochial.	... ...	1	...	...	...	34	31	26	8	...	...	...	...	...	A slated house; cold and uncomfortable in winter.	8¾	...	Were the parish school removed to a site two miles further north, no additional accommodation would be required.				
				(2.) Carradale Female School (*Ch. of Scot.*)	...	1	...	...	29	24	26	3	...	...	...	...	...	A slated house, apparently well-furnished and comfortable. Dwelling-house of two apartments.	..	5					
				(3.) Carradale Gen. Assem. School.	1	...	...	...	55	52	35	10	1	..	...	9	...	A slated house, apparently well-furnished and comfortable. Dwelling-house of two apartments.	...	6					
(2) SKIPNESS . . .	...	533	(1.) Parochial.	... ...	1	...	...	...	32	27	30	2	...	...	...	...	...	A thatched building.	9	...	No additional school required.				
				(2.) Gen. Assem. School.	1	...	...	..	30	26	26	2	...	...	2	...	...	A thatched building.	...	2					
Southend	...	1214	(1.) Parochial.	... ...	1	...	...	...	106	90	48	...	40	6	12	...	...	Dwelling-house of four rooms below schoolroom, with offices, etc.	...	...	No additional school required.	£32	4	2	11
				(2.) Glenbreckrie School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	54	47	38	...	7	...	9	...	...	Schoolroom and dwelling-house of three apartments, with offices, etc.	...	4¼					
				(3.) Island of Sanda School (*Priv Adv.*)	1	...	...	...	22	20	13	...	...	...	5	4	...	One apartment slated, being both schoolroom and dwelling-house for teacher.	...	5½ (incl. 4 of sea.)					
†**South Knapdale** . . .	...	654	(1.) Parochial.	... ...	1	...	...	...	20	5	8	12	...	...	...	...	...	A slated building. Dwelling-house of two apartments.	8	...	No additional schools are required; but the accommodation for those in operation is not sufficient.				
			(2.) Ardnaw Side School.	... ...	1	...	...	...	27	26	4	23	...	...	...	...	...	A thatched building. Dwelling-house of two apartments.	...	7					
				(3.) Ormsary Gen. Assem. School.	...	1	...	...	26	24	14	12	...	...	...	...	...	A thatched house; earthen floor; low roof. The teacher does not occupy the dwelling-house, which consists of two apartments.	...	5					
				(4.) Inverneil School (*Ladies' Assoc., Ch. of Scot.*)	...	1	...	...	15	12	8	7	...	...	...	...	...	School held in session-house. No dwelling-house.	...	5					
Stralachlan, etc.—																									
(1.) STRALACHLAN .	...	309	(1.) Parochial.	... ...	1	...	...	...	21	20	12	9	...	...	...	...	...	Schoolroom excellent.	9	...	No additional school required.				
(2.) STRACHUR . . .	...	563	(1.) Parochial.	... ...	1	...	...	...	43	41	8	35	...	...	...	...	...	Two-storey building. Dwelling-house of three apartments, above schoolroom.	6	...	No additional school required.				
			(2.) Poll Side School.	... ...	1	...	...	...	25	15	5	20	...	...	...	...	...	Buildings good and new. Dwelling-house of eight apartments.	...	6	... ...	£22	18	4	11
				(3.) Strachur F. C. School.	1	...	...	...	43	40	11	32	...	...	...	...	...	One room—temporary.	...	1					
TARBERT . . . . . (*parts of Kilcalmonell and Kilberry, of Saddell and Skipness, and of South Knapdale.*)	...	1661	(1.) Parochial.	... .	1	...	...	...	54	48	28	25	...	...	...	1	...	Stone and lime building, slated; wooden floor.	...	...	No additional school required.				
				(2.) Gen. Assem. School.	1	...	...	...	103	80	71	32	...	...	...	...	...	Stone and lime building, slated; brick floor.	...	1⅛					
				(3.) Tarbert F. C. School. (*Not yet opened.*)	...	...	...	...	...	...	...	...	...	...	...	...	...	Large and commodious schoolhouse, nearly finished.	...	1¼					
				(4.) Infant School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	44	34	26	18	...	...	...	...	...	One schoolroom, comfortably furnished.	...	1⅛					
Insular.																									
BOWMORE (OR KILLARROW. (*part of Killarrow and Kilmeny.*)	...	2701	(1.) Parochial.	... ...	1	...	...	...	120	93	111	6	...	...	...	3	...	Buildings substantial; dwelling-house above schoolroom.	13	...	The district of Lyribols, with a population of about 250, has no school. It is from six to seven miles in circumference, and	£32	0	0	
				(2.) Bowmore School (*Ch. of Scot.*)	...	1	...	...	32	22	28	...	...	...	4	...	...	Buildings substantial; dwelling-house above schoolroom.	...	⅛		£13	0	0	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ARGYLL, Ins.—*Contd.*				(3.) Barr School (*Priv. Adv.*)	1	...	...	...	9	9	6	3	...	...	...	...	...	Thatched stone and lime building; comfortable.	...	8	distant from three to five miles from any school.		
				(4.) Bowmore F. C. School.	1	...	...	...	103	74	24	34	...	...	...	...	45	Building new and substantial. Dwelling-house detached.	...	$\frac{1}{8}$	... ...	£20 0 0	
				(5.) Skerrols F. C. School.	1	...	...	...	103	86	45	40	...	...	...	...	18	Building new and substantial. Dwelling-house detached.	...	5	... ...	£60 0 0	
				(6.) Mulindry F. C. School.	1	...	...	...	71	52	37	24	...	...	...	...	10	Building new and substantial. Dwelling-house detached.	...	5	... ...	£13 15 0	11
				(7.) Bridgend School (*Undenom.*)	...	1	...	...	32	29	23	9	...	...	...	...	...	Building new and substantial. Dwelling-house detached.	...	3	... ...	£15 0 0	
Gigha	...	467	(1.) Parochial.	... ...	1	...	...	...	70	39	63	7	...	...	...	...	...	Two-storey building. Dwelling-house above schoolroom.	4	...	No additional school required.		
IONA . . . . . (*part of Kilfinichen and Kilvickeon.*)	...	743	(1.) Parliamentary.	... ...	1	...	...	...	43	38	16	27	...	...	...	...	...	Buildings good.	5	...	No additional school required.		
				(2.) Criech School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	112	72	78	33	...	...	...	1	...	Schoolroom good. No dwelling-house, but £5 yearly allowed to teacher in lieu thereof by the Duke of Argyll.	...	2 (partly sea.)			
†Jura, etc.— (1.) JURA	...	858	(1.) Parochial, Small Isles.	... ...	1	...	...	...	45	39	42	3	...	...	...	...	...	Slated building. Dwelling-house of three apartments above schoolroom.	26	...	The district of Ardlussay, with a population of 72, and extending three miles along the east side of the Island, has no regular school nor any school accommodation. The people occasionally engage a teacher.		
			(2.) Parochial, Lagg. (*This school is taught at present by a teacher engaged by the people, the former schoolmaster having died, and no successor as yet appointed.*)	... ...	1	...	...	...	20	20	10	10	...	...	...	...	...	Slated building. Dwelling-house of three apartments above schoolroom.	18	...			
				(3.) New Brosdale School (*Soc. for Prop. Chris. Know.*)	1	...	...	...	27	22	20	7	..	...	...	...	...	A thatched house. Dwelling-house also thatched.	...	$3\frac{1}{2}$	The district of Kennachrach, with a population of 44, and comprising a distance of one and a half miles in the north end of the Island, has no school.		
				(4.) Knockrome School (*Soc. for Prop. Chris. Know.*)	1	...	...	...	46	36	33	13	...	...	...	...	...	A thatched house. Dwelling-house also thatched.	...	$3\frac{1}{4}$			
				(5.) Ardlussay School (*Subscription.*)	1	...	...	...	10	7	...	10	...	...	...	...	...	No schoolhouse. The teacher is engaged by the people, and teaches in their houses.	...	10			
(2.) COLONSAY	...	598	(1.) Parochial.	... ...	1	...	...	..	44	38	43	...	...	...	..	1	...	Accommodation good and sufficient. Dwelling-house of four apartments.	4	...	There is no school in the Island of Oronsay, in which, however, there are only two families. The rest of the parish is sufficiently accommodated.		
				(2.) Kilchattan School (*Ch. of Scot.*)	1	...	...	...	37	30	31	...	...	..	...	6	...	Accommodation good and sufficient. Dwelling-house of three apartments.	...	2			
†Kilchoman	...	2377	(1.) Parochial.	... ...	1	...	...	..	75	58	47	28	...	...	...	...	...	Buildings excellent.	12	...	In the district of Tormisdale, distant about four or five miles	£19 14 2	11
				(2.) Gen. Assembly School.	1	...	...	...	41	39	37	4	...	...	...	...	...	Building insufficient.	...	4			

				(3.) Port-Charlotte School (*Ladies' Assoc. Ch. of Scot.*)	1	...	...	...	86	80	49	34	...	...	...	3	...	Buildings excellent.	...	9	tween thirty and forty children who have no school accommo-			
				(4.) Port Charlotte Industrial School (*F. C.*)	...	1	...	..	49	38	27	19	...	...	...	3	...	Buildings excellent.	...	9	of any kind. They would attend a school chiefly in winter,	£17	10	0
				(5.) Gortan F. C. School.	1	...	...	...	60	43	9	47	...	...	...	4	...	Building insufficient.	...	6	but a few might also attend throughout the year.			
†Kildalton	...	2187	(1.) Parochial.	... ...	1	...	..	..	72	58	72	...	...	...	...	...	...	Stone and lime building, slated.	15	...	At Kintrore, six miles from the			
				(2.) Lagavoulin Gen. Assembly School.	1	...	...	...	86	74	77	5	...	...	...	4	...	Stone and lime building, slated. Accommodation quite insufficient for the locality.	...	3	nearest school, there are about thirty children.			
				(3.) Lots Gen. Assembly School.	1	...	...	...	60	47	33	23	...	...	...	4	...	Handsome stone and lime building.	...	4	... ...	£7	10	0
				(4.) Port Ellen F. C. School.	1	...	...	...	113	80	73	39	...	...	...	1	...	School held in the Free Church.	...	¼				
				(5.) Port Ellen F. C. Infant School.	...	1	...	..	68	52	40	23	...	...	2	3	...	Stone and lime building, slated.	...	¼	... ...	£11	0	0
				(6.) Kintra School (*Gaelic School Society*).	1	..	...	...	31	20	21	10	...	...	...	...	...	A thatched building.	...	4				
Kilfinichen and Kilvickeon. (*parts of Kilfinichen and Kilvickeon and of Torosay.*)	...	1792	(1.) Parochial.	... ...	1	...	...	...	40	30	24	12	...	...	...	4	...	Two-storey building, slated.	25	...	The district of Gribun, six miles			
			(2.) Ardmeanach Side School.	... ...	1	...	...	...	38	35	7	31	...	...	...	...	...	Two-storey building, slated.	...	12	by four, with a population of 80, has no school. The nearest school is six miles distant.			
				(3.) Bunessan Female School (*supported by the Duchess of Argyll*).	...	1	...	...	42	29	35	6	...	...	...	1	...	Two-storey building, slated.	...	Close to No. 1.				
				(4.) Ardchiavaig School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	64	52	48	3	...	...	...	13	...	Dry stone building, straw thatched.	...	3				
				(5.) Ardtun F. C. School.	1	...	...	...	62	56	45	7	...	..	...	10	...	Dry stone building, straw thatched.	...	2				
				(6.) Torrans Female School (*Ch. of Scot., supported by the heritors and others*).	...	1	...	...	35	23	31	4	...	...	...	...	...	A thatched building.	...	8				
				(7.) Kinloch Gen. Assembly School.	1	...	...	...	38	35	7	31	...	...	...	...	...	Two-storey building, slated.	...	12				
Kilmeny . . . . , (*part of Killarrow and Kilmeny.*)	...	1268	(1.) Parliamentary.	... ...	1	...	...	..	30	20	16	12	...	...	2	...	...	Comfortable schoolroom.	...	...	No additional school required.			
			(2.) Parliamentary, *Female.*	... ...	...	1	...	...	40	34	24	11	...	5	...	...	...	Comfortable schoolroom.	...	¼				
				(3.) F. C. School.	1	...	...	...	43	40	31	12	...	...	...	...	...	Comfortable schoolroom.	...	2¾				
†Kilninian & Kilmore	...	1641	(1.) Parochial.	... ...	1	...	...	..	51	19	35	16	...	...	...	...	...	A two-storey slated house, earthen floor.	18	...	A district between the west side of the island of Ulva and the			
				(2.) Dervaig Gen. Assembly School.	...	1	...	...	58	27	44	14	...	...	...	...	...	A slated house, according to Government plan.	...	1/17	whole island of Gometra, where there was formerly a school, is	£14	0	0
				(3.) Sorne School (*supported by the proprietor.*)	1	...	...	..	32	21	9	21	...	...	...	...	2	A slated house; two class-rooms.	...	4	now without any. It is now thinly populated by six families.			
				(4.) Torleisk Gen. Assembly School.	1	...	...	...	43	14	29	14	...	...	...	...	...	A slated house, wooden floor. Dwelling-house detached.	...	7	Extent, three and a half by three miles; distance from			
			(5.) Parliamentary.	... ...	1	...	...	...	22	22	18	4	...	...	...	...	...	A slated house.	...	14	parish school fifteen miles.			
				(6.) Little Colonsay Subscription School.	1	...	...	...	14	12	...	14	...	...	...	...	...	School held in a dwelling-house.	...	15				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.							
ARGYLL, Ins.—*Contd.*			(7.) Rendle Side School.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	A new school on the Government plan, nearly finished.	...	7¼					
				(8.) Frackadale School (*Soc. for Prop. Chris. Know.*)	...	...	...	...	...	...	...	...	...	...	...	...	...	A new school, not yet opened.	...	3½					
KINLOCHSPELVIE . . (*part of Torosay.*)	...	428	(1.) Parliamentary (*at present vacant*).	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	New substantial building. Dwelling-house slated.	8	...	No additional school required.				
				(2.) Crogan School (*Ladies' Assoc. Ch. of Scot.*)	1	...	...	...	50	45	50	...	...	...	...	...	...	Thatched house kept up by the parents of the children; by no means comfortable.	...	5					
OA . . . . . (*part of Kildalton.*)	...	769	(1.) Parliamentary.	... ...	1	...	...	...	38	38	36	2	...	...	...	...	...	Stone and lime building, plastered and floored. Dwelling-house above schoolroom.	4	...	No additional school required.				
				(2.) Oa School (*Gaelic School Society*).	1	...	...	...	32	24	18	14	...	...	...	...	...	Thatched building; earthen floor.	...	2					
PORTNAHAVEN . . . (*part of Kilchoman.*)	...	1059	(1.) Parliamentary.	... ...	1	...	...	...	79	64	62	2	...	...	...	...	15	The school buildings are old and in bad condition; safer and more commodious buildings are indispensably necessary.	5	...	Judging from the results of last census, the population would require more school accommodation. A new Parliamentary school, with accommodation for 200 pupils, would fully meet the wants of the district.	£13	15	0	11
				(2.) F. C. School.	1	and P.T.		...	93	90	16	74	...	...	...	...	3	School buildings excellent. Dwelling-house of six apartments, and play-ground, all enclosed.	...	½		£32	1	8	11
				(3.) Torring School (*Priv. Adv.*)	1	...	...	...	31	30	8	22	...	...	...	...	1	Schoolroom good. Dwelling-house of two rooms attached; not in good repair.	...	5					
SALEN . . . . . (*parts of Kilninian and Kilmore, and of Torosay.*)	...	604	(1.) Parliamentary.	... .	1	...	...	..	62	56	52	10	...	...	...	...	...	Dwelling-house of three apartments above schoolroom, which is floored with cement and well lighted.	12	...	The Free Church minister mentions that the district of Ardura, with a population of 71, and four miles from the parish school, has no school accommodation.				
			(2.) Fishnish Side School.	... ...	1	...	...	...	19	15	19	...	...	...	. .	...	...	Schoolroom thatched with straw; earthen floor; walls unplastered, and ill lighted.	...	6					
			(3.) Glencannel Side School.	... ...	1	...	...	...	8	8	8	...	...	...	...	...	...	Schoolroom good.							
				(4.) Salen Industrial School (*Subscription*).	...	1	...	...	51	35	43	8	...	...	...	..	...	Schoolroom and dwelling-house of four apartments.	...	Close to No. 1.	... ...	£13	0	0	
TOBERMORY . . . . (*part of Kilninian and Kilmore.*)	...	1566	(1.) Parliamentary.	... ...	1	...	...	...	120	79	65	45	...	...	2	8	...	... ...	3	...	No additional school required.				
				(2.) Female Industrial School (*Ch. of Scot.*)	...	1	...	...	83	63	64	13	...	...	...	6	...	The accommodation is excellent in all the schools, with the exception of the Gaelic School, No. (4).	...	½					
				(3.) F. C. School.	1	...	...	...	80	67	...	77	...	...	...	2	1		...	½	... ...	£21	10	0	
				(4.) Gaelic School (*Ladies'*	1	...	...	...	32	4	...	4	...	...	...	...	28	... ...	...	½					

Torosay	...	557	(1.) Parochial.	... ...	1	...	...	...	55	33	44	5	...	...	...	...	6	house of three apartments above schoolroom.	3	...	
Tyree, etc.—																					
(1.) TYREE	...	3217	(1.) Parochial	... ...	1	...	...	...	116	97	91	2	...	...	...	23	...	Accommodation excellent. Buildings new.	9½	...	
			(2.) Hillipol Parochial.	... ...	1	...	...	...	70	45	65	...	...	...	...	5	...	Schoolroom very indifferent; thatched roof; earthen floor; dwelling-house good.	...	...	This school is rather far from the children's abodes. Few or no children dwell near the school.
				(3.) Cornaigbeg Subscription School.	1	...	...	...	45	32	43	...	...	...	...	2	...	School building excellent, containing five apartments.	...	4	
				(4.) Balepkuill School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	55	35	48	...	...	...	...	7	...	Accommodation good; thatched roof; earthen floor.	...	2¼	
				(5.) Balemartin School (*Ladies' Assoc., F. C.*)	1	...	...	...	79	58	66	13	...	...	...	...	...	Building good; thatched roof; wooden floor.	...	1½	
				(6.) Crois School (*Ladies' Assoc. F. C.*)	1	...	...	...	22	17	16	...	...	...	...	6	...	School buildings indifferent; thatched roof; deal floor; walls in disrepair.	...	4	
				(7.) Caolis School (*Ladies' Assoc., F. C.*)	1	...	...	...	29	15	20	4	...	...	...	5	...	Schoolroom very indifferent; thatched roof; wooden floor.	...	2	
				(8.) Balevulin Gen. Assem. School (*Vacant.*)	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom very indifferent.	...	4½	
				(9.) Heanish School (*Ladies' Assoc., F. C.—Vacant.*)	...	...	...	...	...	...	...	...	...	...	...	...	...	An excellent new building, nearly finished.	...	2½	
(2.) COLL	...	781	.....	(1.) Gen. Assem. School.	1	...	...	...	48	40	18	30	...	...	...	...	...	Dwelling-house of four rooms.	15	...	There are two districts where schools are much needed, but where there is neither school nor school accommodation. The population of the one being 150 and the other 200, and distant four and eight miles respectively from the Assembly School. The people are so poor that they can do little or nothing for themselves to remedy this state of things, and their children are consequently growing up in ignorance.
				(2.) Caolis Priv. Adv. School.	1	...	...	...	13	12	2	11	...	...	...	...	...	The accommodation is temporary and unsuitable.	...	7	
AYR—																					
Ardrossan	7145																				
(1.) OLD ARDROSSAN (*including part of Saltcoats.*)	...	3530	(1.) Parochial, *in Two Divisions.*	(1st Div.)	1	...	...	...	103	84	41	9	10	...	10	5	28	The parochial school buildings have long been complained of as too small and ill-situated. The mistress's division is taught in a separate private building, in consequence of the deficiency of parochial accommodation above stated.	...	...	The farmers in the upland part of the parish have often complained of the want of school accommodation, some of them being three miles distant from any school.
				(2d Div.)	...	1	...	...	119	105	50	20	11	...	2	9	27				
				(2.) Priv. Adv. School.	...	1	...	...	101	79	32	12	16	...	...	14	27	School large and commodious.	...	1/12	
				(3.) Priv. Adv. School.	...	1	...	...	14	3	2	1	...	...	...	...	11	School held in a room of a dwelling-house.	...	½	
(2.) NEW ARDROSSAN (*including Ardrossan.*)	...	3246	.....	(1.) Sessional or Public School (*partly Subscription, and partly Endowed*).	1	...	1	1	150	129	90	36	11	...	2	8	3	Two apartments. The building is too small for the number of scholars in usual attendance. Play-ground about quarter of an acre.	...	2 (from Par. Sch. of Old Ardrossan.)	The Free Church minister remarks that "the schools are easily accessible, but the whole school accommodation is insufficient, and there

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
AYR—*Contd.*				(2.) Female School of Industry (*Ch. of Scot.*)	...	1	...	2	128	97	52	38	23	...	5	2	9	Schoolroom and two class-rooms. Dwelling-house of three apartments.	...	2	is not one schoolroom in Ardrossan what it ought to be, with a view to the health or comfort of the pupils or teachers. A proper public school is very much wanted; and, indeed, it may be said that, taken as a whole, this place is miserably deficient in respect of its present means of education."	£48 10 0	
				(3.) Miss Graham's Priv. Adv. School.	...	1	...	2	151	130	66	26	20	...	9	22	8	One schoolroom.	...	2			
				(4.) Mr. Gemmill's Priv. Adv. School.	1	...	...	...	85	68	42	15	20	...	3	4	1	One schoolroom; no play-ground; altogether a very insufficient schoolroom, and ill ventilated.	...	2			
				(5.) Miss Cruickshanks' Priv. Adv. School.	...	1	...	1	33	33	18	6	7	...	2	...	...	Accommodation good; two schoolrooms.	...	2			
				(6.) Miss Wallace's Priv. Adv. School.	...	1	...	...	29	26	12	6	5	...	6	...	...	Accommodation good; two schoolrooms.	...	2			
Auchinleck	24,295	4,213	(1.) Parochial.	... ...	1	1	2 P. T.		122	108	84	16	14	...	...	8	...	Substantial stone building.	14	...	This parish is well supplied with schools, although there is at the east end a district, extending to about five miles, where there is only an occasional teacher, the population of which is under twenty persons.	£179 10 0	16
				(2.)* Lugar Iron Company's School.	2	1	4 P. T.		333	240	167	40	25	...	70	31	...	Substantial stone buildings.	...	3			
				(3.)* Dernconner Iron Company's School.	1	1	2 P. T.		187	134	83	21	...	...	60	20	3	Substantial brick building.	...	3		£80 5 0	17
				(4.)* Gaswater Iron Company's School.	1	...	...	...	83	76	59	10	4	...	9	1	...	A room in a row of miners' houses.	...	6			
				* *These Schools belong to the Messrs. Baird.*																			
				(5.) Auchinleck Female School—*partly supported by Lady Boswell (Ch. of Scot.)*	...	1	...	...	47	38	32	1	6	...	2	6	...	Second storey of a stone building.	...	½	... ...	£3 6 8	
				(6.) Priv. Adv. School.	1	...	...	...	32	24	18	4	3	...	2	5	...	A room on the ground flat of a stone building.	...	½			
Ayr . . . . . (*and parts of Newton-upon-Ayr and of St. Quivox.*)	7,139	19,659	.....	(1.) Ayr Academy (*Incorporated by Royal Charter—Undenom.*)	5	...	2	...	315	304	151	82	58	12	...	...	12	Large and commodious, stone and slated; good playground; rector, masters, and assistants have each separate class-rooms.	5	...	The minister of the *first* charge adds the following note, in the terms of which the minister of the *second* charge concurs:—		
				(2.) Fish Cross F. C. School.	1	...	...	...	220	122	84	51	26	5	..	16	38	Old, stone and slated.	...	¼	"I have to add, that while in this parish there is ample provision for the education of the highest and lowest classes of the population, there is no provision for the education of the middle class, such, I mean, as are usually reached by a parish school."	£7 10 0	
				(3.) Industry School (*Subscription*).	...	1	...	...	36	32	30	3	3	...	...	...	...	Good, stone and slated.	...	⅓			
				(4.) Mrs. Bruce's Priv. Adv. School.	...	1	...	...	28	28	20	...	8	...	...	...	...	Old and inconvenient, stone and slated.	...	⅓			
				(5.) Ragged School (*Subscription*).	1	...	...	...	97	97	...	...	...	...	...	...	97	New, stone and slated.	...	¼		£154 6 6 (from Government on account of Juvenile offenders.)	
				(6.) Episcopal School.	1	...	...	...	143	85	18	5	1	117	...	2	...	New, stone and slated.	...	¼	Referring to the district of Wallacetown (pop. 5545) the Registrar says, the school accommodation is wretchedly bad and insufficient; district very poor. The schools Nos. 24 and	£55 2 6	9
			(7.) Alloway Side School.	... ...	1	...	...	...	107	99	87	6	6	...	...	...	8	New, stone and slated.	...	2½		£48 13 4	
				(8.) Old Toll School (*Subscription*).	1	...	...	...	25	25	11	3	7	2	...	2	...	Old and thatched.	...	2			

				(9.) Smith's Institution, partly endowed (*Ch. of Scot.*)	1	1	...	...	281	206	200	70	6	...	...	5	...	New, stone and slated.	...	½	27, he adds, must be nurseries of disease; No. 19 (Weaver Street School, Newton-on-Ayr) being not much better. However, care is taken to mitigate the evil by ventilation and dividing the scholars, so that only about half of the number is in the school at one time.						
				(10.) Infant School (*Subscription*).	...	1	...	...	60	45	...	...	...	...	...	...	60	New, stone and slated.	...	⅙						
				(11.) Miss M'Cheyne's Priv. Adv. School.	...	1	...	...	34	28	...	...	...	...	...	...	34	New, stone and slated, large and airy.	...	¼						
				(12.) Miss M'Intosh's Priv. Adv. School.	...	1	...	...	37	33	20	11	2	4	...	...	...	New, stone and slated, large and airy.	...	¼						
				(13.) Miss Baird's Priv. Adv. School.	...	1	...	...	27	27	...	...	...	...	...	...	27	New, stone and slated, large and airy.	...	⅓						
				(14.) Miss Walker's Priv. Adv. School.	...	1	...	...	10	10	...	...	...	9	...	...	1	New, stone and slated, large and airy.	...	¼						
				(15.) Miss Aitken's Priv. Adv. School.	...	1	...	...	38	36	26	8	4	...	..	...	...	New, stone and slated, large and airy.	...	⅙						
				(16.) Mrs. Dobbie's Priv. Adv. School.	...	1	...	...	22	12	16	...	6	...	...	...	...	Good, stone and slated; comfortable.	...	1/7						
				(17.) Miss Baxter's Priv. Adv. School.	...	1	...	...	6	6	4	...	1	...	...	1	...	New, stone and slated; comfortable.	...	¼						
(*Newton-on-Ayr, within the Parliamentary Burgh of Ayr.*)	...	.....	(18.) Parochial	... ...	1	1	...	...	270	228	168	46	42	3	4	7	...	New building, stone and slated.	1	...	... ...			£127	18	4	20
				(19.) Weaver Street F. C. School.	1	1	...	...	201	180	97	73	22	4	5	...	...	Old, thatched; quite unsuitable. Two rooms.	...	¼						
				(20.) Newton F. C. School.	1	...	...	...	172	117	60	59	39	2	...	12	...	New, stone and slated.	...	⅙	... ...			£47	10	0	
				(21.) Miss Kerr's Priv. Adv. School.	...	1	...	...	43	39	17	15	...	4	...	3	4	A room and kitchen, small and inconvenient.	...	⅙						
				(22.) Miss Mercer's Priv. Adv. School.	...	1	...	...	38	26	15	13	8	...	...	...	2	A room in a dwelling-house.	...	¼						
				(23.) Miss Muir's Priv. Adv. School.	...	1	...	...	7	5	4	2	...	...	...	1	...	A small room in a dwelling-house.	...	⅓						
(*St. Quivox, within the Parliamentary Burgh of Ayr.*)	...	...	.....	(24.) Cross Street School, Wallacetown (*Ch. of Scot.*)	1	...	...	...	200	160	102	49	32	...	1	16	...	Accommodation very bad. Building old and thatched; small windows.	...	2½						
				(25.) Roman Catholic School, Wallacetown.	1	...	...	...	123	95	...	...	...	...	123	...	...	Very good. New, stone and slated.	...	2½						
				(26.) Miss Lyle's School, Wallacetown (*Priv. Adv.*)	...	1	...	...	35	16	...	...	...	...	...	...	35	Very good. New, stone and slated.	...	2½						
				(27.) James Street School, Wallacetown (*Priv. Adv.*)	1	...	...	...	75	65	29	17	7	5	4	6	7	Very bad. Old, thatched; small windows.	...	2½						
				(28.) Mrs. M'Kean's School, Wallacetown (*Priv. Adv.*)	...	1	...	...	20	17	10	7	...	...	...	...	3	Good; stone and slated.	...	2½						
				(29.) Limond's Wynd School, Wallacetown (*Priv. Adv.*)	...	1	...	...	67	57	31	36	...	...	...	...	...	Very indifferent. Wood and slated.	...	2½						
				(30.) Limond'sWynd School, Wallacetown (*Priv. Adv.*)	1	...	...	...	60	38	7	7	5	10	1	8	22	Very indifferent. Wood and slated.	...	2½						
Ballantrae	33,876	1483	(1.) Parochial.	... ...	1	1	2 P.	T.	151	134	131	17	3	...	...	...	...	Dwelling-house new, consisting of four apartments and attics, &c. Large schoolroom with wooden floor.	7½	...	There is not a population of 40 more than three miles from a school.			£62	0	0	
				(2.) Auchenflower School (*Subscription*).	1	...	...	...	37	22	25	12	...	...	...	...	...	Schoolroom slated; wooden floor, and in good repair. No dwelling-house.	...	3						
				(3.) Glenapp School (*Endowed from Mrs. Caddell's Bequest—Ch. of Scot.*)	1	1	...	...	17	15	16	...	..	...	...	1	...	An excellent dwelling-house of five apartments, and garden attached. Schoolroom slated; wooden floor, in good repair.	...	7	... ...			£12	10	0	
Barr	55,190	910	(1.) Parochial.	... ...	1	1	1 P.	T.	84	80	67	17	...	...	...	...	...	School buildings large and commodious. Two class-rooms. Schoolmaster has £12 per an-	16	...	No additional school required.			£36	10	0	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
AYR—*Contd.*																		num in lieu of a dwelling-house and garden.				
				(2.) Barr F. C. School.	1	...	...	...	27	21	3	24	...	...	...	...	...	School buildings very good, consisting of school and dwelling-house.	...	$\frac{1}{12}$	... ...	£15 0 0	
				(3.) Rowan Tree Subscription School.	1	...	...	...	22	19	12	10	...	...	...	...	..	Schoolroom and dwelling-house of two apartments—the latter new.	...	9			
Beith (*including Town*) .	10,688 (part of)	5775	(1.) Parochial.	... ...	1	...	...	...	130	98	111	1	2	...	1	5	10	Building very good. One classroom.	$4\frac{1}{2}$	...	Greenhills—about $3\frac{1}{2}$ miles south-east from Beith, and about $\frac{3}{4}$ of a mile beyond Barrmill—is the only part which requires accommodation. A school at Greenhills would render unnecessary the Hessilhead and Barrmill schools. The schools are too much in a cluster.	£22 15 0	
				(2.) Patrick Seminary (*Ch. of Scot.*)	1	...	...	...	83	74	47	10	15	...	3	...	8	Building very good. Two classrooms.	...	1		£29 10 0	
				(3.) Industrial School (*Ch. of Scot.*)	...	1	...	...	172	112	99	24	23	1	7	18	...	Building very good. One classroom.	...	Close to Par. Sch		£44 3 4	
				(4.) Hessilhead School (*Ch. of Scot.*)	1	...	...	...	30	25	23	...	2	...	...	...	5	Building inferior. One classroom; dwelling-house above.	...	$2\frac{1}{2}$			
				(5.) F. C. School. *N.B.*—There is also a *Night* School held in the F. C. School during the winter months—average attendance, 54.	1	...	...	...	92	67	32	34	17	...	...	9	...	Building very good. One classroom; dwelling-house above.	...	$\frac{1}{4}$		£61 3 4	
				(6.) U. P. School.	1	...	...	...	100	65	10	...	70	...	...	2	18	Building excellent. One classroom.	...	$\frac{1}{8}$			
				(7.) Crummock Street School (*Subscription*).	...	1	...	...	76	50	9	12	5	...	...	...	50	Building not good. One classroom.	...	$\frac{1}{4}$			
				(8.) Wilson Street Priv. Ad. School.	...	1	...	...	66	55	30	12	18	...	...	6	...	A *garret*—height, $7\frac{1}{2}$ feet at the centre of the floor, at the wall, about $3\frac{1}{2}$ feet; length, 26 feet by $17\frac{1}{3}$ feet.	...	$\frac{1}{5}$			
				(9.) Whang Street Priv. Adv. School.	...	1	...	...	40	28	23	3	11	...	...	3	...	Two rooms in a dwelling-house.	...	$\frac{1}{7}$			
				(10.) Crummock Street Priv. Adv. School.	...	1	...	...	36	28	12	1	21	...	...	2	...	Two rooms in a dwelling-house.	...	$\frac{1}{4}$			
				(11.) Barrmill School (*Undenominational*).	...	1	...	...	40	36	21	...	4	...	4	...	11	A room in a dwelling-house.	...	$2\frac{1}{4}$			
Colmonell	48,153	2588	(1.) Parochial.	... ...	1	...	...	...	80	75	37	35	...	...	2	6	...	Schoolroom, with playground attached. No dwelling-house; but a sum of £12 per annum is paid to the teacher in lieu thereof, and he has also a garden of the statutory size.	17	...	The south-east is the only district of the parish where there is no school, including, at the last census, about twenty-five families or 150 individuals; but the most of these, if not the whole, would be included in a radius of three or four miles, taken from the schools of Barrhill, and at Bargrennan	£40 10 0	
				(2.) F. C. School, Barrhill.	1	1	...	...	110	86	23	79	...	...	3	5	...	Two class-rooms. Dwelling-house above schoolroom.	...	9		£49 0 0	
				(3.) Arnsheen School, Barrhill (*Ch. of Scot.*)	1	...	...	..	76	60	72	3	...	...	1	...	...	Schoolroom, with playground attached. No dwelling-house.	...	9		£8 15 0	10

				of Scot.)														tached. No dwelling-house.			parish.			
				(5.) Lendalfoot School (*Ch. of Scot.*)	1	...	...	...	38	38	33	5	...	...	...	...	...	Schoolroom, with play-ground attached. Dwelling-house of five apartments.	...	4	... ...	£12	10	0	
				(6.) Colmonell Female School (*Ch. of Scot.*)	...	1	...	...	38	32	29	8	...	...	...	1	...	Schoolroom and dwelling-house, and garden attached.	...	½	... ...	£10	0	0	
Coylton	11,752	1604	(1.) Parochial.	... ...	1	1	2 P. T.		156	140	129	13	13	...	1	...	...	Good; one room.	5½	...	No additional school required.	£51	10	0	
				(2.) Priv. Adv. School.	1	...	...	...	26	21	26	...	...	...	...	...	...	Moderate; one room.	...	3¾					
				(3.) Priv. Adv. School.	...	1	...	...	30	28	27	...	...	...	3	...	...	Pretty good; one room.	...	¾					
Craigie	6579	730	(1.) Parochial.	... ...	1	...	...	...	35	26	29	6	...	...	...	...	...	Schoolroom and dwelling-house of four apartments, both in good repair.	5	...	Those children who reside at a distance from the parish school attend schools situated on the borders of the adjoining parishes.				
Dailly	18,078	2050	(1.) Parochial.	... ...	1	...	...	...	67	60	59	4	4	...	...	...	...	Two class-rooms.	5	...	No additional school required.	£33	9	2	11
				(2.) Female School (*Subscription*).	...	1	...	...	52	48	48	2	1	...	...	1	...	Schoolroom, with dwelling-house attached.	...	1/17					
				(3.) F. C. School.	1	1	...	...	82	70	35	45	...	...	...	2	...	One room.	...	1/6					
				(4.) Wallacetown Gen. Assem. School.	1	1	...	...	83	68	59	21	...	2	1	...	...	One room.	...	1½					
				(5.) Kilgrammie School (*Subscription—connected with Colliery*).	1	...	...	...	72	54	57	5	...	...	10	...	...	One room.	...	1½					
Dalmellington . . .	17,926	4194	(1.) Parochial.	... ...	1	...	...	...	70	60	...	...	...	...	...	...	70	Two rooms.	5¼	...	No additional school required.				
				(2.) Female Subscription School.	..	1	...	...	30	28	...	...	...	...	...	...	30	Two rooms.	...	1/3	There is a school in Patna, in the parish of Straiton, which is quite convenient for those in the lower end of this parish, which many of the children belonging to Dalmellington attend.				
				(3.) Iron Co.'s School (*Undenominational*).	1	1	...	...	272	215	...	..	...	...	...	...	272	Two rooms. A large and commodious building is being erected for these schools, which are both in connexion with the public works.	...	1		£18	15	0*	
				(4.) Iron Co.'s School (*Undenominational*).	...	1	...	...	116	100	...	...	...	...	...	...	116	One room.	...	3		£16	13	4*	16
				(5.) Iron Co.'s School (*Undenominational*).	1	...	...	...	279	221	...	...	...	...	...	...	279	One room.	...	3	... ...	£85	3	4	16
				(6.) Subscription School.	1	...	...	...	85	75	...	...	...	...	...	...	85	One room. This room is also used as a Morrisonian meeting-house, and to this body it belongs.	...	1/3					
Dalry . . . . . (*including Town.*)	19,361	11,156	(1.) Parochial.	... ...	1	...	...	...	377	309	231	57	64	...	19	...	6	Large and commodious, consist- of two large rooms and a class-room.	6	...	The supply of schools has been provided in circumstances of peculiar difficulty. In 1841, the population of the parish was 4791, it is now computed to be above 12,000. In order to provide schools for this great increase of population, the heritors erected a new parish school, and the minister and kirk-session erected and opened several	£106	0	0	
				(2.) Love's Lane Gen. Assem. School.	1	...	...	...	99	73	50	20	19	...	4	3	3	Rent paid, and fittings provided by kirk-session.	...	(In the village.)		£21	5	0	17
				(3.) Fem. Industrial School (*Ch. of Scot.*)	...	1	...	...	172	133	90	22	33	...	3	2	22	Erected by the kirk-session. Schoolroom and two class-rooms.	...	(In the village.)		£67	15	0	
				(4.) Blair Iron-Work School.	1	...	...	...	305	229	32	131	7	...	72	4	60	Fitted up by the Messrs. Baird for their workpeople. School-room and two class-rooms.	...	¼		£102	14	2	19

* Grant not paid till 1865.

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AYR—*Contd.*				(5.) Blair Mains School (*Ch. of Scot.*)	1	...	...	...	66	53	56	...	6	...	2	2	...	Erected by Captain Blair of Blair. Amply sufficient for the district, and well-furnished.	...	1½	schools in necessitous localities. With the exception of a district of hill country, containing seven or eight farms, the whole parish is adequately supplied with the means of education.	£34 0 0	
				(6.) Kersland Barony Gen. Assem. School.	1	...	...	...	304	147	180	22	19	1	41	24	17	Erected by the kirk-session. A gallery and small class-room.	...	2¾		£71 10 0	
				(7.) Burnside Gen. Assem. School.	1	...	...	...	163	106	15	11	2	...	106	1	28	Fitted up by the kirk-session for the mining village of Burnside or Borston. One room.	...	1¾		£18 7 6*	17
				(8.) Bardlandmill Priv. Adv. School.	...	1	...	...	41	37	25	6	2	...	2	...	6	One room.	...	1½			
				(9.) Riddens Works School (*Undenom.*)	1	...	...	...	126	98	21	63	1	8	8	...	25	Erected by Messrs. Merry and Cunningham for their workpeople. Two rooms.	...	1			
				(10.) F. C. School.	1	...	...	...	314	159	90	139	39	3	18	25	...	Four rooms.	...	(In the village.)	... ...	£120 16 8	
				(11.) Borston Priv. Adv. School.	1	...	...	...	140	102	...	...	...	...	139	...	1	One room.	...	1½			
Dalrymple	7959	1325	(1.) Parochial.	... ...	1	...	1	...	112	103	81	17	5	...	...	...	9	Premises old, almost dilapidated, and too small for the usual attendance. One room.	6	...	The Kerse Mining Company have a school, but no teacher at present.		
Dreghorn	5661	3283	(1.) Parochial.	... ...	1	1	...	...	130	110	90	4	24	...	...	12	...	Three rooms.	7	...	No additional school required.		
				(2.) F. C. School, Pereston.	1	1	...	...	112	100	42	49	4	...	...	8	9	A house with two apartments, used as class-rooms.	...	1	... ...	£15 0 0	
			(3.) Crossroads *Side* School.	... ...	1	...	...	...	51	44	26	5	20	...	...	...	...	One room.	...	3¾			
				(4.) Warwickhill Colliery *Day* School (*Undenom.*)	1	...	...	...	88	66	72	15	8	1	4	15	2	One room.	...	1			
				(4.) Warwickhill Colliery *Night* School (*Undenom.*)	...	...	...	...	29	24													
				(5.) West Thornton Priv. Adv. *Day* School.	1	...	...	...	50	46	41	6	...	...	...	3	...	The schoolroom at West Thornton is of the most miserable description.	...	1½			
				(5.) West Thornton Priv. Adv. *Night* School.	...	...	...	...	25	18	...	...	...	...	...	...	25	... ...	...	...			
†**Dundonald** . . . . (*including Troon town.*)	13,404	4694	(1.) Parochial.	... ...	1	...	...	...	60	50	52	8	...	...	...	...	...	One room—comfortable and commodious.	5	...	... ...	£20 0 0	
				(2.) Priv. Adv. School, Dundonald.	...	1	...	...	22	20	12	9	...	...	...	1	...	A room in a dwelling-house.	...	...			
				(3.) F. C. School, Old Rome.	1	...	...	...	88	64	38	34	8	...	2	6	...	One room—comfortable and commodious.	...	2¼			
				(4.) Drybridge Subscription School.	...	1	...	...	40	26	15	18	6	...	...	1	...	One room—comfortable and commodious.	...	1½	... ...	£32 10 0	
				(5.) Loans Priv. Adv. School.	1	...	...	...	53	44	40	7	3	...	...	3	...	A room in a dwelling-house—unsuitable.	...	2½			
				(6.) Loans Priv. Adv. School.	...	1	...	...	19	16	14	3	2	...	...	...	...	A room in a dwelling-house—unsuitable.	...	2½			

				(7.) Troon School (*Ch. of Scot.*)	1	...	...	...	74	58	53	...	17	...	4	...	...	Two class-rooms—large, commodious, and comfortable.	...	4					
				(8.) F. C. School, Troon.	1	...	...	...	119	87	18	63	33	...	5	...	...	One room—commodious and comfortable.	...	4	... ...	£59	10	0	
				(9.) Ayr Street Priv. Adv. School, Troon.	...	1	...	...	64	56	24	16	24	...	...	...	...	Two rooms in a dwelling-house.	...	4					
				(10.) Priv. Adv. School, Templehill, Troon.	...	1	...	...	32	26	17	5	8	...	2	...	...	A room in a dwelling-house.	...	4					
				(11.) Priv. Adv. School, Templehill, Troon.	...	1	...	...	41	38	24	2	6	1	8	...	...	A room in a dwelling-house.	...	4					
				(12.) Darleybeg School, Troon (*Ch. of Scot.*)	1	...	...	...	71	43	42	11	15	...	3	...	...	One room—comfortable and commodious.	...	4					
Dunlop	6,080 (part of)	1038	(1.) Parochial.	... ...	1	...	...	...	71	61	70	1	...	...	...	...	...	Schoolroom well lighted, wooden floor. Dwelling-house of three apartments above schoolroom.	5	...					
				(2.) F. C. School.	1	1	...	...	45	42	...	24	4	...	...	...	17	Schoolroom well lighted, slated roof and wooden floor.	...	$\frac{1}{6}$	... ...	£11	13	4	
				(3.) Kingston Subscription School.	1	...	...	...	29	22	26	3	...	...	...	...	...	A room in a dwelling-house, thatched; insufficiently lighted; walls of stone; wooden floor.	...	4					
Fenwick	18,161	1532	(1.) Parochial.	... ...	1	...	...	...	44	34	19	2	10	...	...	...	13	One room, well lighted.	6	...	... ...	£16	10	0	
				(2.) Low Village Subscription School.	1	...	...	...	84	83	15	8	53	3	...	5	...	One room, well lighted.	...	$\frac{1}{2}$					
				(3.) Waterside Subscription School.	1	...	...	...	42	40	...	4	22	...	...	14	2	One room, well lighted.	...	2	... ...	£15	0	0	
				(4.) Kingswell Old Toll Subscription School.	1	...	...	...	31	31	8	7	16	...	...	...	...	One room, well lighted.	...	4					
Galston . . . . . *(including Town.)*	15,304	5254	(1.) Parochial.	... ...	1	1	...	...	130	115	107	8	10	...	...	5	...	Substantial stone building, new and commodious. Two class-rooms.	9	...	The Free Church minister remarks:—"There is no school in Greenholm, but it is close to Newmilns, in the parish of Loudoun. The population of Galston, however, has considerably increased, and there is need for an additional school in the town."	£53	0	0	
				(2.) Barr Subscription School.	1	...	...	...	208	138	96	19	62	...	5	26	...	Substantial stone building, new and suitable. Aided by a Grant from the Ferguson Bequest.	...	$\frac{1}{17}$		£12	10	0	
				(3.) Blair's Endowed School.	1	1	...	...	102	95	74	5	11	...	2	10	...	Substantial stone building.	...	$\frac{1}{3}$					
				(4.) Woodhead Subscription School.	1	...	...	...	74	53	50	13	9	...	2	...	...	Substantial stone building.	...	$2\frac{1}{2}$					
				(5.) Holme's Colliery Subscription School.	1	...	...	...	50	42	41	...	4	...	5	...	...	Substantial stone building.	...	$2\frac{1}{2}$					
				(6.) Allanton Subscription School.	1	...	...	...	30	15	26	4	...	...	...	...	...	Substantial stone building.	...	6					
Girvan . . . . . *(including Town.)*	14,954	7053	(1.) Parochial.	... ...	1	1	4 P.	T.	181	172	117	14	44	...	1	5	...	Two class-rooms and play-ground.	5	...	The parish is well supplied with schools, and the school accommodation is good.	£88	0	0	
				(2.) F. C. School.	1	1	...	...	107	85	22	58	16	1	1	9	...	Three rooms; small play-ground.	...	$\frac{1}{4}$		£52	13	4	
				(3.) Priv. Adv. School.	1	...	...	...	26	22	16	9	1	...	...	...	...	Schoolroom and play-ground.	...	5					
				(4)* Mansfield Boarding School (*Priv. Adv.*) * Information refused.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	$\frac{1}{4}$					
				(5.) Priv. Adv. School.	1	...	...	...	34	28	26	...	...	...	8	...	...	One schoolroom.	...	$\frac{1}{6}$					
				(6.) Infant School (*Priv. Adv.*)	...	1	...	2	96	78	66	14	11	...	...	5	...	Schoolroom and small play-ground.	...	$\frac{1}{4}$					
				(7.) St. John's Episcopal School.	1	1	1 P.	T.	233	143	40	25	30	60	20	...	58	Large and well ventilated schoolroom, and small play-ground.	...	$\frac{3}{4}$	... ...	£31	2	6	9
				(8.) Henrietta Street Subscription School.	...	1	2 P.	T.	130	94	90	10	12	3	3	12	...	Schoolroom and small play-ground.	...	(Close to Par. Scho ol.)	... ...	£41	14	2	11

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
AYR—*Contd.*				(9.) Priv. Adv. School.	...	1	...	..	6	6	6	...	...	...	...	...	...	Small schoolroom.	...	$\frac{1}{4}$			
				(10.) Subscription School.	1	1	3 P.	T.	115	105	80	14	6	...	10	5	...	Two rooms; large play-ground.	...	$\frac{1}{6}$	.. ..	£67 0 0	
				(11.) Industrial School (*Priv. Adv.*)	...	1	...	...	58	43	37	3	4	1	2	...	11	One schoolroom; no play-ground.	...	$\frac{1}{4}$			
Irvine . . . . . (*and part of Dundonald.*)	4191	8607	No Return.																				
Kilbirnie . . . . . (*including Town.*)	10,641	5265	(1.) Parochial.	... ...	1	1	2 P.	T.	199	159	141	13	1	...	...	44	...	Three rooms. The parish minister states that the master's house and two class-rooms were built about a year and a half ago at a cost of £520, and consequently are excellent.	$2\frac{3}{4}$	...	Parish amply provided with schools.	£45 10 0	
				(2.) Fem. Industrial School (*Ch. of Scot.*)	...	1	...	...	67	63	32	12	...	...	8	15	...	One room. The parish minister says the Female Industrial School has been taught for nearly seven years in an old weaver's shop, which is in a very bad situation, and in consequence of its inadequacy the Privy Council have refused to give the teacher the money due to her certificate; but a new house has been contracted for, for which the Committee of Council have voted £115. The site is a gift from the Earl of Glasgow.	...	$\frac{1}{8}$			
				(3.) Priv. Adv. School.	1	...	...	...	100	80	41	8	...	...	13	14	24	One room. The parish minister remarks that this school is taught in a small room with only three windows, and is altogether a very bad place for the health of children.	...	$\frac{1}{6}$			
				(4.) F. C. School.	1	1	2 P.	T.	117	86	60	33	2	...	11	5	6	Two rooms.	...	$\frac{1}{8}$	... ...	£73 6 8	
				(5.) R. C. School.	...	1	...	...	80	35	...	...	...	...	80	...	...	One room.	...	$\frac{3}{4}$			
				(6.) Glengarnock Iron-Works School (*Undenom.*)	1	1	4 P.	T.	300	220	186	40	9	...	60	5	...	Four rooms. The whole buildings are nearly new and in excellent order.	...	$1\frac{1}{4}$	... ...	£112 0 0	
Kilmarnock . . . . (*including part of Burgh.*)	9552	23,556	No Return.																				
Kilmaurs	5939	3526	(1.) Parochial.	... ...	1	...	...	...	120	103	59	32	14	...	3	12	...	Two rooms.	4	...	No additional school required.	£53 0 0	
				(2.) Kilmaurs Female School (*Subscription.*)	...	1	...	..	72	48	22	16	34	...	...	...	...	One room.	...	$\frac{1}{2}$	... ...	£15 0 0	
				(3.) Crosshouse Subscription School.	1	...	...	...	116	102	49	33	27	3	4	...	...	One room.	...	2	... ...	£42 10 0	

Kilwinning (*including Town.*)	11,008	7717	(1.) Parochial	... ...	1	...	...	...	300	234	163	73	21	1	5	22	15	Buildings substantial and commodious. Four schoolrooms and one class-room.	5	...	No additional school required.	£111	10	0	
				(2.) Eglinton Iron-Works School (*Ch. of Scot.*)	1	1	...	...	242	180	89	65	17	...	35	11	25	Building substantial and commodious, and built according to Government plans. Two schoolrooms, with a class-room connected with each.	...	½	... ...	£160	12	6	19
				(3.) Fergushill Colliery School (*Ch. of Scot.*)	1	...	...	...	144	95	56	24	1	...	6	4	53	Building substantial and commodious.	...	2½					
				(4.) Bullerholes School (*Subscription.*)	1	...	...	...	25	20	13	2	4	...	...	...	6	Building very old.	..	4					
				(5.) Auchentiber School (*Subscription.*)	1	...	...	...	40	34	25	8	1	...	...	...	6	Building good and suitable.	...	5					
				(6.) Corsehill School (*Undenom.*)	1	...	...	...	40	36	18	...	9	...	...	...	13	Building not very good; formerly a weaver's shop.	...	½					
				(7.) Stevenson's Subscription School.	1	1	...	...	184	134	56	26	4	...	14	13	71	Building good; two schoolrooms.	...	⅛					
				(8.) Commercial Academy (*Priv. Adv.*)	1	...	...	...	173	133	71	31	15	...	...	16	40	Building good; erected by subscription.	...	1/17					
				(9.) Miss Cavenie's Priv. Adv. School.	...	1	...	...	24	24	14	3	2	...	...	5	...	A room in a dwelling-house.	...	½					
Kirkmichael	16,114	2823	(1.) Parochial.	... ...	1	...	...	...	113	88	110	...	...	...	3	...	...	One room.	4½	...	No additional school required.				
				(2.) Subscription School.	...	1	...	...	32	26	32	..	...	...	...	...	...	Two class-rooms.	...	⅛					
				(3.) Crosshill Gen. Assembly School.	1	...	3 P.	T.	118	82	98	14	4	...	2	...	...	Two class-rooms.	...	2	... ...	£55	5	0	
				(4.) Crosshill Fem. Indus. School (*Ch. of Scot.*)	...	1	1 P.	T.	104	75	77	20	1	...	6	...	...	One room.	...	2	... ...	£31	13	4	
Kirkoswald	15,444	2060	(1.) Parochial.	... ...	1	1	2 P.	T.	118	79	93	16	2	4	3	...	...	Parish school nearly new and in good repair; schoolroom adjacent to, but detached from, the parish school, in bad repair.	5	...	There are very few families in any part of the parish further than two miles from an efficient school.	£42	1	8	10
				(2.) Dipple School (*Ch. of Scot.*)	1	...	...	...	69	48	55	7	...	5	2	...	...	Dipple School would require repair and slate roof.	...	4½	The F. C. minister has "long thought that a school was				
				(3.) Hillside School (*Ch. of Scot.*)	1	1	...	...	69	50	64	5	...	...	...	...	...	One room in good order and repair.	...	4½	needed in the district of Maidenhead, fully two miles from the parish school, and he has provided temporary school accommodation. There has been a school taught efficiently there at intervals during the last two years and a half, by a young man at present attending College. He has had upwards of fifty on the roll, the greater number of whom were not previously educated, some being too young to travel the distance, others neglected until the school was planted in their midst. It is at present closed, and consequently the Commissioners have no report from it. "The population of the district will be about 300, and at present seventy children, or thereabouts, could be found within	£15	0	0	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts. & Pupil Teachers M.	Assistnts. & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
AYR—*Contd.*																					the radius of a mile from the centre of this district, the greater number being two miles from school. "The Ferguson Trust acknowledged the necessity for this school by giving an annual grant, and Lord Ailsa, on being waited upon by a deputation of the parents, promised to erect a school."		
Largs (*including Town.*)	22,381	3620	(1.) Parochial.	... ...	1	...	...	...	133	110	74	4	22	6	2	2	23	Substantial, stone and lime, roof slated. One schoolroom, which is too small, additions much needed. Dwelling-house good, consisting of six apartments and attics.	6	...	The school accommodation for the *quoad sacra* parish of Skelmorlie is very insufficient. The parish is about five and a half miles long, and varies in breadth from two to three miles. The	£52 10 0	
				(2.) Largs Female Industrial School (*Subscription*).	...	1	...	...	101	84	58	8	9	...	9	...	17	Substantial building, consisting of schoolroom and dwelling-house.	...	1 7	only school (see No. 8) is situated at one end of the parish, and is very small, the instruction being of the most elementary kind.	£47 0 0	
				(3.) Brisbane Academy (*F. C.*)	2	...	...	...	163	153	73	45	27	4	14	...	...	Accommodation excellent; there are three very large and commodious rooms, and two excellent dwelling-houses for the teachers.	...	(Close to Par. School.)		£62 0 0	
				(4.) F. C. Female Industrial School.	...	1	...	...	109	99	48	29	25	2	3	2	...	Accommodation good; a large airy hall. Mistress has a dwelling-house.	...	(Close to Par. School.)	... ...	£18 0 0	
				(5.) *Quoad Sacra* Parish School of Fairlie (*Endowed*).	1	...	...	...	35	30	30	...	...	...	...	...	5	Commodious schoolroom; dwelling-house of five apartments.	...	3			
				(6.) F. C. School, Fairlie.	1	...	...	...	27	26	5	22	...	...	...	...	...	Accommodation good; no dwelling-house.	...	3			
				(7.) Meigle School (*Ch. of Scot.*)	1	...	...	...	40	27	17	1	2	...	7	...	13	Accommodation good; dwelling-house for teacher.	...	4			
				(8.) Skelmorlie Subscription School.	1	...	...	..	40	33	...	...	...	...	...	...	40	One schoolroom; two w.-c. *N.B.*—The (Estab. Church) minister of Largs adds that "there is a playground attached to all the schools, and necessary offices to those at Largs."	...	...			
Loudoun (*including Newmilns Town.*)	15,543	4840	(1.) Parochial.	.. ..	1	...	1	...	106	86	71	7	8	...	...	...	20	House of two flats built of stone and lime; slated roof, wooden floor. Schoolroom below, dwelling-house of five apartments	6	...	No additional school required.		

				(2.) F. C. School, Newmilns.	1	1	4 P.	T.	207	175	88	50	30	...	3	4	32	Schoolroom and class-room built by Government aid. Dwelling-house apart, containing five apartments.	...	½	... ...	£117 0 0		
				(3.) F. C. School, Darvel.	1	...	...	...	64	56	10	20	12	...	...	14	8	Schoolroom and dwelling-house above.	...	1¾				
				(4.) Hastings School, Darvel (*Undenom.*)	1	1	1	...	110	91	49	2	20	...	...	20	19	House of two flats, containing two class-rooms, and dwelling-house of three apartments.	...	1¾	... ...	£16 10 0		
				(5.) Mair's Free School Darvel (*Charity School—Undenom.*)	1	...	...	...	54	52	22	2	15	...	...	13	2	Schoolroom built of stone and lime; slated roof, and wooden floor. Outhouses and playground enclosed, also covered playground. Dwelling-house of three apartments separate from school.	...	1¾				
			(6.) Alton Side School.	... ...	1	1	...	...	60	54	37	8	9	...	...	...	6	Schoolroom and dwelling-house of two apartments, built of stone and lime; *thatched* roof.	...	3				
Mauchline	8971	2303	(1.) Parochial.	... ...	1	...	...	...	107	95	96	8	2	...	1	...	...	One schoolroom. No dwelling-house; but the master is allowed £15 annually for house rent.	4½	...	No additional school required.			
				(2.) New Educational Institution (*Undenom.*)	2	1	...	...	189	165	97	42	47	...	...	3	...	Buildings consist of a dwelling-house and garden for the principal teacher, three school-rooms and playgrounds; one for the boys, and one for the girls.	...	⅙	... ...	£22 0 0	16	
				(3.) Cross Hands Rural School (*Undenom.*)	1	...	...	...	39	35	21	7	10	...	1	...	...	Schoolroom, with dwelling-house underneath.	...	2½				
Maybole . . . . . (*including Town.*)	22,720	6713	(1.) Parochial.	... ...	1	...	1	...	125	104	87	33	5	...	...	...	...	One room.	9	... (Close to Par. School.)	Were the existing schools properly endowed, and provided with ample accommodation, no additional schools would be required.			
				(2.) Industrial and Subscription School for Girls.	...	1	...	...	124	81	55	17	9	...	...	...	43	One room, not well fitted for a schoolroom, and only held on lease; the rent being £7 per annum.	...					
				(3.) F. C. Female Industrial School.	...	1	...	...	90	85	9	70	6	...	...	...	5	One room.	...	⅙	... ...	£13 15 0	11	
				(4.) Episcopal Industrial School.	1	...	...	...	180	90	6	20	4	30	30	...	90	One room, used for worship on Sabbath.	...	⅙	... ...	£10 0 0		
			(5.) Side School.	... ...	1	...	...	...	48	40	33	5	2	..	...	...	8	One room.	...	4				
				(6.) West Church School (*Ch. of Scot.*)	1	...	...	...	208	153	90	40	23	...	...	...	55	One room, surrounded with playground. It is rented by Sir James Fergusson, Bart., at a yearly rent of £12 sterling.	...	⅙	... ...	£56 15 0	9	
				(7.) Gen. Assembly School.	1	1	...	...	70	67	64	6	...	...	...	...	...	One room, which is too small by one half to accommodate the population (700) of this district, which is about 6 miles long by 2½ broad.	...	7				
Monkton and Prestwick	3971	1937	(1.) Parochial.	... ...	1	...	...	...	60	50	48	9	...	...	1	2	...	In good condition, and sufficiently commodious.	...	3	No additional school required.			
				(2.) F. C. School.	1	...	...	...	49	39	22	27	...	...	...	...	...	In good condition, and sufficiently commodious.	...	(Close to Par School.)				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
AYR – *Contd.*				(3.) Prestwick Burgh School (*Undenom.; Heritors give an annual donation of* £20.)	1	...	...	...	80	70	71	6	3	...	...	...	...	... ...	...	1	... ...	£15 0 0*	
				(4.) Priv. Adv. School.	1	...	...	...	30	23	16	10	...	1	3	...	...	... ...	...	1¾			
				(5.) New Prestwick Priv. Adv. School.	1	...	...	...	45	36	30	10	1	...	...	4	...	... ...	...	3			
Muirkirk . . . . . (*including Town.*)	30,429	3270	(1.) Parochial.	... ...	1	...	1	...	160	139	112	44	4	...	...	...	...	An excellent schoolroom.	5	...	No additional school required.		
				(2.) Eglinton Iron Company's School (*Undenom.*)	2	1	2 P.T.		327	223	126	76	46	...	46	17	16	Schoolroom and three smaller class-rooms, all in first-rate order.	...	½	... ...	£105 18 4	18
				(3.) Eglinton Iron Company's School (*Undenom.*)	1	...	...	...	41	23	37	2	...	...	2	...	...	One room.	...	3½			
				(4.) Eglinton Iron Company's School (*Undenom.*)	1	...	...	...	33	23	13	4	1	...	3	...	12	One room.	...	3			
New Cumnock . .	48,357	2891	(1.) Parochial.	... ...	1	...	...	...	106	92	61	28	...	...	3	...	14	Schoolroom, and dwelling-house of seven apartments.	6	...	No additional school required.		
				(2.) F. C. School.	1	...	...	1	166	146	18	115	2	...	1	10	20	Two class-rooms, and dwelling-house of six apartments; all in good repair.	...	⅙	... ...	£69 0 0	
				(3.) Dalbagles Priv. Adv. School.	1	...	...	...	68	58	20	24	13	...	...	1	10	The schoolroom and dwelling-house were built by one of the heritors for the use of the district, and are of a very superior order, and much larger than required.	...	3			
				(4.) Priv. Adv. School, New Cumnock.	...	1	...	...	43	36	20	8	5	...	...	3	7	One room; neither well ventilated nor lighted.	...	½			
Ochiltree	18,421	1676	(1.) Parochial. (*Day School*).	... ...	1	...	...	...	105	100	98	3	4	...	...	...	...	Schoolroom well lighted, suitably furnished, and affords sufficient accommodation.	7	...	With the exception of three families in the south-eastern district (hill pasture-land), the inhabitants are within reach of schools, either in this or the adjoining parishes of Cumnock, Stair, and Coylton.		
			(*Evening School*).	... ...	...	...	...	...	25	21	16	8	1	...	...	...	...	... ...					
				(2.) Girls' School (*Ch. of Scot.*)	...	1	...	...	27	26	23	3	1	...	...	...	...	One schoolroom, with ample accommodation.	...	½			
				(3.) F. C. School.	1	...	...	...	64	56	23	37	4	...	...	...	...	Schoolroom, and dwelling-house in the centre of the village. The whole premises here are in admirable condition.	...	¼		£38 3 4	
				(4.) Ch. of Scot. School, Sinclairstown.	1	...	...	...	47	42	46	1	...	...	...	...	...	Schoolroom and dwelling-house.	...	4½			
Old Cumnock . . . (*including Town.*)	14,209	3721	(1.) Parochial.	... ...	1	...	...	...	177	131	100	8	43	...	9	13	4	Schoolroom good; one apartment.	6¾	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	111	88	13	58	34	...	1	4	1	Two schoolrooms; both good.	...	½	... ...	£45 3 4	
				(3.) Priv. Adv. School (*Ladies'*).	...	1	...	...	27	26	12	3	8	...	...	4	...	A room in a dwelling-house.	...	⅛			

				(4.) Priv. Adv. School (*Girls*).	...	1	...	...	30	24	17	1	12	...	...	...	...	Two rooms in a dwelling-house.	...	$\frac{1}{7}$						
				(5.) Priv. Adv. School.	1	...	..	...	97	71	31	19	32	...	7	5	3	Schoolroom good; one apartment.	...	$\frac{1}{6}$						
				(6.) Ch. of Scotland (*Aided by grant from the Curators of the Marquis of Bute*).	1	...	...	...	31	23	8	14	2	...	2	...	5	Schoolroom good; one apartment.	...	3						
				(7.) Ch. of Scotland (*Aided by grant from the Curators of the Marquis of Bute*).	1	...	...	...	48	42	22	9	15	...	...	1	1	Schoolroom indifferent, and not well lighted.	...	3						
Riccarton . . . . . (*including part of Kilmarnock.*)	7,598	5,629	(1.) Parochial.	... ...	1	...	...	...	138	77	69	3	...	1	1	...	64	Building new and good. Accommodation sufficient for 250.	...	...	No additional school required.					
				(2.) Hurlford School (*Ch. of Scot.*)	3	1	...	...	551	459	222	159	8	...	63	7	92	New and spacious. Accommodation for above 500.	...	2	... ...	£293	3	4‡	16	
				(3.) Caprington Juvenile School (*Ch. of Scot.*)	...	1	...	...	80	64	57	6	1	...	...	...	16	Good accommodation for about 100.	...	1	... ...	£12	0	0		
				(4.) Caprington Advanced School (*Ch. of Scot.*)	...	1	...	...	52	50	45	3	2	...	...	...	2	New and commodious. Accommodation for about 120.	...	1						
				(5.) Priv. Adv. School, Riccarton.	1	...	...	...	130	100	83	9	8	...	...	...	30	Accommodation for about 120. Buildings bad.	...	$\frac{1}{4}$						
St. Quivox and Newton-upon-Ayr.	5,626	1,870	(1.) Parochial.	.. ..	1	...	..	...	99	61	44	12	2	2	3	1	35	Two schoolrooms, built in 1809 and 1846 respectively.	$2\frac{1}{4}$	...	There is no school in the *Newton* portion of this district with a population of 317; but the inhabitants are accommodated by that at New Prestwick, in the adjoining parishes of Monkton and Prestwick.					
				(2.) Whitlett's School (*Ch. of Scot.*)	1	1	..	..	64	49	31	15	...	...	3	...	15	This school was re-built about the year 1859.	...	1		£17	10	0	16	
				(3.) R. C. School.	1	...	...	...	120	90	...	...	...	...	120	...	...	Schoolroom new; furniture fair; ventilation good.	...	3						
Sorn . . . . . (*including Catrine.*)	19,314	4,042	(1.) Parochial.	... ...	1	...	...	...	163	156	140	6	20	...	2	1	...	Two rooms.	5	...	No additional school required.	£73	10	0		
				(2.) Auchencloich School (*Subscription*).	1	...	...	...	50	45	35	3	12	...	...	...	...	One room.	...	4						
				(3.) Catrine Cotton Works School (*Undenom.*)	1	...	...	...	64	33	18	33	5	...	3	5	..	One room.	...	2						
				(4.) F. C. School, Catrine.	1	...	...	...	99	68	22	65	3	...	2	7	...	Three rooms.	...	2	... ...	£34	5	10	11	
				(5.) Public Undenominational School.	1	...	...	...	206	170	96	49	43	...	...	18	...	Four rooms.	...	2	... ...	£85	5	0	11	
Stair	5,449	743	(1.) Parochial.	... ...	1	...	...	...	53	49	46	7	...	...	...	...	...	A plain rectangular building—with ceiling and wooden floor in need of repair.	5	...	No additional school required.	£21	1	8		
				(2.) School Endowed by Heritors during pleasure (*Ch. of Scot.*)	1	...	...	...	40	35	13	15	12	...	...	...	...	A plain rectangular building—with ceiling and wooden floor in good order.	...	3						
Stevenston . . . . (*including Town and part of Saltcoats.*)	4,268	5,452	(1.) Parochial.	... ...	1	...	...	...	193	135	91	24	...	6	14	...	58	Excellent.	$4\frac{1}{2}$	...	No additional school required.	£20	8	4		
				(2.) Female School of Industry (*Ch. of Scot.*)	...	1	...	...	59	46	40	1	...	...	1	4	13	One schoolroom; furniture fair.		$\frac{1}{4}$						
				(3.) Ardeer Iron and Colliery Company's School (*Undenom.*)	1	...	...	...	357	239	95	62	21	4	26	11	138	Four rooms; furniture excellent. The building new and very handsome.	...	$\frac{1}{2}$	... ...	£155	11	8	16	
				(4.) Kyleshill Sessional School (*Ch. of Scot.*)	1	...	...	..	51	51	21	7	3	...	...	2	18	One schoolroom. An excellent dwelling-house, in good repair.	...	1						
				(5.) Kyleshill Female Subscription School.	...	1	...	...	48	39	7	23	6	...	...	...	12	One room, too small, and the furniture scanty and poor.	...	1						
				(6.) F. C. School, Saltcoats.	1	...	...	...	164	126	25	74	24	...	...	3	38	Three rooms; furniture good. An excellent new dwelling-house.	...	1	... ...	£54	0	0		

* Grant not paid till 1865.

‡ Part (£113, 13s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers M.	Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.							
AYR—*Contd.*																								
				(7.) Priv. Adv. Female School, Saltcoats.	...	1	...	...	64	44	15	15	...	...	...	...	34	A room in a dwelling-house; accommodation very insufficient.	...	1				
				(8.) R. C. School, Saltcoats.	1	...	...	...	102	45	...	...	...	...	102	...	...	Schoolroom very fair, upper flat of a store; stone walls, slated, and well ventilated.	...	1				
Stewarton . . . . . (*including Town.*)	13,667	4,449	(1.) Parochial.	... .	1	...	...	...	55	53	35	5	6	...	4	4	1	Schoolroom, with dwelling-house above, consisting of three rooms and attics; the whole very deficient and uncomfortable. No playground, not even separate necessaries for boys and girls.	5	...	There are two districts of the parish where the school accommodation is deficient, but without a sufficient population to support a school. There is a small schoolroom in one of them, but, from the few children in the locality, it has been shut up for a number of years.				
				(2.) Girls' School (*Priv. Adv.*)	...	1	...	...	50	33	18	3	6	...	1	22	...	Rented room.	...	¼				
				(3.) Stewarton Institution (*Undenom.*)	1	1	...	...	176	158	112	8	36	...	...	12	8	Originally used as a church, but now formed into dwelling-house for teacher and two classrooms.	...	¼	Both districts, however, are accommodated by schools, at a short distance across the borders, in the neighbouring parishes of Kilwinning and Dreghorn.	£83	19	2	15
				(4.) F. C. School.	1	1	...	...	84	65	32	34	11	...	...	...	7	Dwelling-house for master, consisting of four rooms and kitchen.	...	¼		£49	0	0	
				(5.) U. P. School.	1	1	...	...	84	65	18	4	45	...	...	2	15	One room.	...	⅛					
				(6.) Kingsford Subscription School.	1	...	...	...	43	38	20	4	19	...	...	...	...	Dwelling-house adjacent to schoolroom, and consists of four apartments. Schoolroom has a sewing-room attached.	...	2½	... ...	£20	0	0	
Straiton	52,249	1,544	(1.) 1st Parochial.	... ...	1	...	...	...	60	44	58	2	...	...	...	...	...	One room; ventilation good, floor wood, and in good order.	15	...	The accommodation at the 2d Parochial School is insufficient.				
			(2.) 2d Parochial School, Patna	... ...	1	...	...	...	134	83	118	7	8	...	1	...	...	One room, 22 ft. 9 in. in length, 15 ft. 3 in. in breadth, and 9 ft. 9 in. height; five windows, only two of which can be used for ventilation. On account of the crowded state of the school, ventilation very bad; walls damp and mouldy, floor of brick, furniture bad and insufficient.	...	7	The minister of Patna Chapel (Rev. Thomas E. Macfadyen) remarks:—"I have thought it proper to call the attention of the Commissioners to the wretched state of the school accommodation for this section of the parish. The Government Inspector (John Gordon, Esq.) reported the schoolroom as quite inadequate. The Government allowance for each scholar is 80 cubic feet. Patna school has only about 28 cubic feet for each child. For the sake of the health of the children, and for the efficiency of				
				(3.) Craigbrae Subscription School.	...	1	...	...	27	26	25	2	...	...	...	...	...	One room, three windows, well ventilated; floor wood, and in good repair. School furniture in good order.	...	⅛					
				(4.) Broadford Subscription School.	1	...	...	...	29	27	20	9	...	...	...	...	...	One room, one window, ventilation good; floor wood; furniture in good repair.	...	3					

																				their instruction, more than double the present room would be required."			
Symington	3,736	855	(1.) Parochial.	... ...	1	...	...	...	83	80	76	7	...	...	...	...	...	One room; situation confined.	2¼	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	62	49	15	38	5	...	4	...	...	One room.	...	⅛			
Tarbolton	12,141	2,669	(1.) Parochial.	... ...	1	1	...	...	155	*57	137	15	2	...	1	...	...	Two rooms; small offices; no dwelling-house.	4¼	...	No additional school required.	£80	13	4
				* Attendance small in consequence of the great prevalence of Measles an Scarlatina.																			
			(2.) Weston Side School.	... ...	1	...	...	...	120	†	...	...	...	...	...	...	...	One room.	...	3			
				† Schoolhouse closed, being under repair.																			
				(3.) Subscription School.	1	1	...	...	100	75	36	14	46	...	4	...	...	Schoolhouse and out-offices only; built when the parochial schoolhouse was too small.	...	⅛	... ...	£8	10	0
West Kilbride . . .	11,535	1,963	(1.) Parochial.	... ...	1	1	...	...	142	128	85	8	20	5	4	...	20	Spacious and good; class-room much needed, in consequence of large attendance.	3¾	...	No additional school required.	£49	0	0
				(2.) Female Industrial School (*Ch. of Scot.*)	...	1	...	...	28	21	16	1	4	...	...	...	7	Spacious and good.	...	⅛	... ...	£26	13	4
				(3.) F. C. School.	1	1	...	...	106	97	17	51	15	...	7	5	11	Spacious and good.	...	⅛	... ...	£35	0	0
BANFF—																							
Aberlour	...	1,665	(1.) Parochial.	... ...	1	...	...	...	67	52	50	11	...	...	6	...	...	School accommodation first-class.	8	...	There is no school in the district of Craigellachie in this parish, distant two miles and upwards from the parochial school, and containing a considerable population.			
				(2.) Edinvillie Subscription School.	1	...	...	...	68	64	64	4	...	...	...	...	...	School in a wretched condition as to room, accommodation, and state of building.	...	2½	The school of Edinvillie is of great use to the districts of Edinvillie, Ruthrie, Carron, and neighbourhood, but the accommodation is very bad. The population, chiefly of the labouring class, is about 750; the district is four miles long by three miles broad.			
				(3.) Charlestown Female Subscription School.	...	1	...	...	26	17	18	7	...	...	...	1	...	Schoolroom too small.	...	¼				
Alvah	...	1,467	(1.) Parochial.	... ...	1	...	...	...	41	39	29	9	...	1	...	2	...	School built about six years ago; dwelling-house commodious; both in a good state of repair.	6	...	The district of Denlugas, with a population of 200, cut off from the parish by the river Deveron, has hitherto been without a school; but a substantial school and dwelling-house are being erected, and will be opened in the ensuing spring. It is four miles distant from the parish school.			
				(2.) Linhead School (*Ch. of Scot.*)	...	1	...	...	71	69	53	18	...	...	...	...	...	School and dwelling-house erected about eleven years ago. Both are in a good state of repair.	...	3½		£12	10	0
				(3.) Hill of Ryland School (*Ch. of Scot.*) (*School closed in consequence of the illness of the teacher.*)	...	...	...	...	...	...	...	...	...	...	...	...	...	A room in a dwelling-house; thatched roof.	...	3				
Banff . . . . . (1.) BURGHAL PARTS OF BANFF AND GAMRIE.	...	6,791	.....	(1.) Burgh School (*Undenom.*)	2	...	1	...	151	134	71	42	5	12	2	19	...	School held in Wilson's Institution, with Madras schoolroom, English room, classical room, arithmetic room, museum, etc. Built at a cost of £4000.	...	2½	... ...	£82	0	0*

* Part (£17, 6s. 8d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BANFF—*Contd.*				(2.) Infant School (*Endowed*).	1	1	...	...	97	65	29	16	5	2	...	5	40	A schoolroom in Wilson's Institution. Dwelling-house for teacher.	..	2½		£18 0 0	8
				(3.) Episcopal Female School.	...	1	...	1	112	104	33	22	3	33	3	18	...	Schoolroom and dwelling-house, built in 1864 at a cost of £500.	...	2½	... ...		
				(4.) Mrs. Smith's Boarding and Day School (*Priv. Adv.*)	1	1	...	3	56	49	29	15	...	6	1	5	...	... ...	...	2½			
				(5.) Miss Pringle's Boarding and Day School (*Priv. Adv.*)	1	1	...	4	44	44	25	15	...	3	1	...	...	... ...	...	2½			
				(6.) Miss Agnes Smith's Boarding and Day School (*Priv. Adv.*)	...	1	...	2	49	41	24	14	...	1	1	9	...	... ...	...	2½			
				(7.) Miss Milne's Boarding and Day School (*Priv. Adv.*)	...	1	...	1	40	34	20	11	2	3	...	4	...	... ...	..	2½			
				(8.) Miss Watson's Day School (*Priv. Adv.*)	...	1	...	...	63	58	12	36	3	1	...	11	...	Two class-rooms, built about eighteen years ago, at a cost of about £350.	...	2½			
				(9.) Mitchell's School (*Endowed*).	...	1	...	1	31	30	15	13	...	...	1	2	...	Schoolroom, with house for teacher above.	...	2½			
				(10.) Pirie's Boys' School (*Free—Endowed*).	1	...	...	...	56	50	36	16	1	2	...	...	...	Schoolroom, with house for teacher above.	...	2½			
				(11.) Miss Thom's School (*Priv. Adv.*)	...	1	...	...	26	26	11	7	...	...	...	8	...	One schoolroom.	...	2½			
				(12.) Ragged School (*Subscription*)	...	1	...	...	50	44	22	23	5	...	...	...	...	One schoolroom.	...	2½			
				(13.) Helen M'Intosh's School (*Priv. Adv.*)	...	1	...	...	24	20	13	8	3	...	...	...	...	One schoolroom.	...	2½			
				(14.) Jane Horn's School (*Priv. Adv.*)	...	1	...	...	28	25	18	5	5	...	...	...	...	One schoolroom.	...	2½			
				(15.) Ann Noble's School (*Priv. Adv.*)	...	1	...	...	28	18	2	25	...	1	...	...	...	One schoolroom.	...	2½			
(*The last eight Schools, viz., from No. 16 to 23 inclusive, though within the Parliamentary Burgh and Registration District of Banff, are situated in Macduff, a part of the Parish of Gamrie.*)	...	...	(16.) 2d Parochial.	... ...	1	...	1 P.	T.	70	62	62	1	2	...	1	4	...	Two class-rooms.	...	3	... ...	£37 10 0	
			(17.) 2d Parochial (*Female and Infant*).	... ...	...	1	...	1	72	47	65	6	...	...	1	...	...	Two class-rooms, built in 1863, at a cost of about £600.	...	3	... ...	£14 0 0	
				(18.) F. C. Boys' School.	1	...	1 3 P.	... T.	292	252	131	133	...	11	1	16	...	Two class-rooms, built about five years ago in conformity with Government plans, at a cost of about £700.	...	3	... ...	£137 8 4	
				(19.) F. C. Female School.	...	1	...	1	94	81	34	53	...	1	1	5	...	School under same roof as Boys' school.	...	3			
				(20.) Murray's Institution for Boys and Girls (*Free—Subscription*).	1	1	...	...	80	66	67	7	...	...	3	3	...	Two schoolrooms with residence for teachers, built in 1849, at a cost of £500.	...	3			

				(21.) Miss Shand's School (*Priv. Adv.*)	...	1	...	...	50	40	31	14	...	...	...	5	...	One class-room.	...	3					
				(22.) Mrs. West's School (*Priv. Adv.*)	...	1	...	...	55	54	34	17	...	...	...	4	...	Schoolroom and dwelling-house, built last year, belong to teacher.	...	3					
				(23.) Miss Barclay's School (*Priv. Adv.*)	...	1	...	...	23	20	21	...	...	...	...	2	...	One class-room.	...	5					
(2.) LANDWARD . .	...	949	(1.) Parochial.	... ...	1	...	...	...	110	101	76	32	...	...	...	2	...	Schoolroom good, fair size, and well lighted. Dwelling-house also good.	4	...	A school is required in the Ord district of the parish; population about 500.				
Botriphnie	...	867	(1.) Parochial.	... ...	1	...	...	...	63	57	39	19	2	...	3	...	...	... ...	$3\frac{1}{2}$	...	... ...				
			(2.) Female Side School.	... ...	...	1	...	...	12	11	8	4	...	...	...	...	...	... ...	...	$\frac{1}{2}$					
Boyndie	...	1,711	(1.) Parochial.	... ...	1	...	...	...	43	31	25	16	...	...	...	...	2	School buildings consist of a one-storey slated house.	5	...	The schools of Boyndie and the parish school of Banff are in undue proximity to one another, while the more landward parts of both parishes, particularly of Boyndie, containing a population of three or four hundred, are from two to three miles distant from any available school.				
				(2.) Whitehills Infant School (*supported by Heritors, and Soc. for Prop. Christ. Know.*)	...	1	...	...	48	40	30	16	...	...	...	2	...	School buildings consist of a one-storey tiled house.	...	$1\frac{1}{2}$					
				(3.) Whitehills Gen. Assem. School (*partly supported by Heritors*).	1	...	...	...	141	120	67	65	...	...	...	8	1	A two-storeyed slated house, with teacher's apartments above schoolroom.	...	$1\frac{1}{2}$					
				(4.) Blairmand School (*supported by Heritors, and Soc. for Prop. Christ. Know.*)	...	1	...	...	46	36	32	11	1	...	...	2	...	A one-storey tiled house.	...	3					
†Cullen . . . . . (*part of Burgh.*)	...	1,821	(1.) Parochial.	... ...	1	...	...	...	122	105	92	25	5	...	...	...	...	... ...	$1\frac{1}{2}$	...	... ...				
				(2.) Priv. Adv. School.	1	...	...	...	56	48	48	3	...	...	5	...	...	... ...	...	$\frac{1}{11}$					
				(3.) Subscription School.	...	1	...	...	40	39	28	8	1	...	...	3	...	... ...	...	$\frac{1}{8}$					
				(4.) Undenominational School.	...	1	...	...	50	45	33	12	1	3	1	...	...	... ...	...	$\frac{1}{6}$					
				(5.) Seatown School (*Ch. of Scot.*)	...	1	...	...	72	36	62	10	...	...	...	...	...	... ...	...	$\frac{1}{4}$	... ...	£78	0	0	
				(6.) F. C. School.	1	...	...	...	118	105	35	64	6	...	...	...	13	... ...	...	$\frac{1}{12}$	... ...	£62	10	0	
				(7.) Priv. Adv. School.	...	1	...	...	26	22	6	20	...	...	...	...	...	... ...	...	$\frac{1}{17}$					
Deskford	...	1,031	(1.) Parochial.	... ...	1	...	...	...	75	71	66	5	...	...	...	...	4	Buildings good; furniture fair.	$2\frac{7}{8}$	...	No additional school required. The Free Church school lies within half a mile of the neighbouring parish of Rathven, and accommodates a small district of that parish, otherwise destitute.	£16	10	0	
				(2.) Gen. Assem. School.	...	1	...	...	38	34	24	6	...	1	3	...	4	Buildings good; furniture scanty.	...	$\frac{1}{17}$					
				(3.) F. C. School.	1	...	...	...	56	52	27	25	...	...	...	...	4	Buildings fair; furniture not very appropriate.	...	1					
ENZIE . . . . . (*parts of Bellie and Rathven. Quoad Sacra.*)	...	2,072	.....	(1.) School supported solely by the Duke of Richmond.	1	...	...	...	100	86	21	68	9	...	2	...	...	Schoolroom, dwelling-house, and offices.	...	$4\frac{1}{2}$ (from nearest Par. Sch., viz. Rathven.)	No additional school required.	£81	15	0*	18
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	70	66	36	6	...	...	28	...	...	Schoolroom, dwelling-house, and offices.	...	5 (from nearest Par. Sch., viz. Rathven.)	... ...	£35	0	0‡	15

* £35, 5s. paid in 1865. ‡ Part (£15) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnt. & Pupil Teachers M.	Number of Assistnt. & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BANFF—*Contd.*				(3.) F. C. School.	1	...	...	...	66	60	18	23	8	...	17	...	...	Schoolroom, dwelling-house, and offices.	...	3 (from nearest Par. Sch., viz. Rathven.)	... ...	£23 15 0*	16
				(4.) Female School (*Priv. Adv.*)	...	1	...	...	55	46	8	43	2	...	2	...	...	A room in a dwelling-house.	...	4 (from nearest Par. Sch., viz. Bellie.)			
Fordyce	...	4,145	(1.) 1st Parochial.	... ...	1	...	...	...	107	96	75	31	...	...	1	...	...	Buildings substantial.	.6	...	No additional school required.		
				(2.) Fordyce Female School. (*Ch of Scot.*)	...	1	...	...	19	16	12	4	..	2	1	...	...	Substantial tiled buildings, somewhat damp.	...	½			
				(3.) Smith's Private Academy (*Priv. Adv.*)	1	...	...	...	38	38	23	10	...	3	...	2	..	Substantial building, newly repaired.	...	¼			
				(4.) F. C School.* *Vacant for about fourteen months past.	...	...	...	...	...	...	...	...	...	...	...	...	...	Building modern and substantial.	...	½			
				(5.) Gen. Assembly's School, Sandend.	1	...	...	...	63	59	47	11	5	...	...	...	...	Substantial tiled building, somewhat damp.	...	1¾			
				(6.) Gen. Assembly's School, Brodiesord.	1	...	...	...	56	46	42	14	...	...	...	...	...	Substantial tiled building, the floor insufficient, a portion only of it being wood.	...	3½			
				(7.) Bogmuchals School (*Ch of Scot.*)	...	1	...	...	20	18	14	6	...	...	...	...	...	Substantial building, newly erected.	...	5			
			(8.) 2d Parochial (*Portsoy*).* *Vacant.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Two class-rooms; substantial building.	...	2½	... ...	£46 10 0	
				(9.) Society's School, Portsoy (*Soc. for Prop. Christ, Know.*)* * Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	The exterior of the building good, the interior indifferent.	...	2¾			
				(10.) Fem. Industrial School, Portsoy (*Subscription.—The Earl of Seafield gives a subscription of £8 per annum.*)	...	1	...	...	84	75	20	43	9	6	6	...	...	A neat substantial modern building.	...	2½	... ...	£25 0 0	
				(11.) Miss Bremner's School, Portsoy (*Priv. Adv.*)	...	1	...	...	15	15	5	7	1	...	...	2	...	A room in a dwelling-house.	...	2½			
				(12.) Miss Benzie's School, Portsoy (*Priv. Adv.*)	...	1	...	...	16	15	7	9	...	...	...	...	...	A wooden erection, slated, and apparently comfortable.	...	2½			
				(13.) Mrs. Marshall's School, Portsoy (*Priv. Adv.*)	...	1	...	...	26	24	8	4	8	4	1	1	...	Stone and lime building, covered with tiles.	...	2¾			
				(14.) Mrs. Pirie's School, Portsoy (*Priv. Adv.*)	...	1	...	...	4	4	4	...	...	...	...	...	...	A room in a dwelling-house.	...	2½			

				(15.) Miss Steinson's School, Portsoy (*Priv. Adv.*)	...	1	...	...	91	63	37	28	20	5	...	1	...	A temporary room of insufficient dimensions.	...	2¾				
				... ...	1	...	...	...	70	65	56	10	1	3	...	...	...	One schoolroom.	3		No additional school required.			
Forglen	...	783	(1.) Parochial.	(2.) Female School (*Ch. of Scot.*)	...	1	...	...	50	48	36	10	4	...	...	...	...	One schoolroom.	...	¼	... ...	£41 16 8*		14
†Gamrie	...	3,019	(1.) Parochial.	... ...	1	...	...	...	60	57	45	5	9	...	...	1	...	Floor of wood, with passages of Caithness flags; walls unlathed; ventilation appliances sufficient; well lighted; situation dry and airy.	7	...	No additional school required.			
				(2.) Protstonhill Subscription School.	...	1	1 P.	T.	109	94	64	26	19	...	...	..	...	Wooden floor; walls unlathed; ventilation not complete.	...	2	... ...	£33 15 0‡		14
				(3.) Pitgair Subscription School.	...	1	1 P.	T.	47	47	38	4	...	...	...	5	...	Wooden floor; walls unlathed; situation good.	...	3	... ...	£50 16 8§		14
				(4.) Longmanhill Subscription School.	1	...	...	...	75	67	52	15	...	...	...	8	...	Wooden floor; walls lathed and plastered; well lighted, furnished, and ventilated.	...	4½	... ...	£15 0 0		
				(5.) Miss Watt's School, Gardenstown (*Priv. Adv.*)	...	1	...	...	85	50	57	14	14	...	...	...	...	Wooden floor; sufficiently lighted; moderately furnished; little or no appliance for ventilation.	...	1½				
				(6.) Miss Durno's School, Gardenstown (*Priv. Adv.*)	...	1	...	...	86	80	64	5	11	6	...	...	...	Earthen floor; poorly lighted; little or no appliance for ventilation; damp.	...	1½				
				(7.) Margaret Dick's School, Crorie (*Priv. Adv.*)	...	1	...	...	25	24	18	...	7	...	...	...	...	Earthen floor; poorly lighted; little or no appliance for ventilation; damp.	...	2½				
				(8.) Peter Fraser's School, Den o' Muck (*Priv. Adv.*)	1	...	...	...	36	22	32	4	...	...	...	...	...	Earthen floor; poorly lighted; little or no appliance for ventilation; damp.	...	3				
				(9.) Ann Laird's School, Cushnie (*Priv. Adv.*)	...	1	...	...	16	16	16	...	...	...	...	...	...	Little or no ventilation appliance.	...	1½				
				(10.) Helen Andrew's School, Dubston (*Priv. Adv.*)	...	1	...	...	5	5	5	...	...	...	...	...	...	Wooden floor; well lighted and comfortable.	...	3				
Grange	...	1,909	(1.) Parochial.	... ...	1	...	...	...	80	66	63	11	5	...	1	...	...	Schoolroom old, dilapidated, and insufficient. The dwelling-house consists of four rooms, kitchen and closet; one half is comparatively new, the other old and out of repair.	5½	...	There is no district in the parish without a school.	£31 5 0*		15
				(2.) F. C. School.	1	1	...	...	30	24	7	22	1	...	...	...	...	The school buildings are new, having been erected in 1863. The dwelling-house, consisting of three apartments and offices, are older, and thatched.	...	3				
				(3.) Priv. Adv. School.	...	1	...	...	35	31	27	7	1	...	...	...	...	Schoolroom, with dwelling-house underneath.	...	2¾				
				(4.) U. P. School.	1	1	...	...	47	42	29	10	8	...	...	...	...	Schoolroom, with dwelling-house of four rooms and kitchen.	...	4				
				(5.) Edingight Gen. Assem. School.	1	1	...	...	34	31	23	5	4	2	...	...	...	Schoolroom, with dwelling-house of two rooms and kitchen, very much out of repair.	...	4	... ...	£21 10 0		
Inveravon— (1.) INVERAVON . .	...	868	(1.) Parochial.	... ...	1	...	...	...	85	83	61	18	...	...	3	3	...	The schoolroom is of recent erection, and can accommodate 160 scholars; well ventilated, furniture, maps, etc., in excellent order.	16	...				

* Grant not paid till 1865. ‡ Part (£29, 11s. 8d.) paid in 1865. § Part (£26, 13s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BANFF—*Contd.*																						
				(2.) Society School (*Soc. for Prop Christ. Know.*)	...	1	...	...	12	12	8	3	...	...	...	1	...	Building good.	...	¼			
				(3.) Priv. Adv. School.	...	1	...	...	12	9	10	2	...	...	...	...	...	A wooden building, erected by subscription, and not in a good state of repair.	...	3			
				(4.) Priv. Adv. School.	1	...	...	...	23	23	5	18	...	...	...	...	...	School open only during the winter months, and kept in what was once a private dwelling-house.	...	7			
(2.) AUCHBRECK .	...	1,771	.....	(1.) Gen. Assembly School, Tomnavoulin.	1	...	...	...	60	56	27	5	...	...	28	...	...	The school buildings are commodious, built two years ago.	...	9	The district is well supplied with schools.	£35 10 0	
				(2.) Society School, Shenval (*Soc. for Prop. Christ. Know.*)	1	...	...	...	35	32	21	9	...	...	5	...	...	School accommodation insufficient, but the managers contemplate some improvements.	...	8½			
				(3.) Society School, Croftness (*Soc. for Prop. Christ. Know.*)	...	1	...	...	28	24	24	4	...	...	...	...	...	School accommodation small for the number in attendance.	...	7			
				(4.) R. C. School, Chapelton (*Males*).	1	...	...	...	59	58	1	...	...	...	58	...	...	School buildings excellent and commodious; furniture good; and well supplied with all necessary apparatus.	...	14	... ...	£34 0 0	
				(5.) R. C. School, Chapelton (*Females*).	...	1	...	...	48	46	1	...	...	...	47	...	...		...	14	... ...	£27 10 0	
Inverkeithny . . .	...	880	(1.) Parochial.	... ...	1	...	...	...	83	75	58	24	...	1	...	...	...	Parish school built about twelve years ago, of insufficient size for the attendance.	...	...	There is a district in the east of the parish in which a female school is at present building in connexion with the Church of Scotland, to supply a want that has long been felt there. The population of this parish is 880, so that it will be seen to be well supplied with the means of education.	£36 5 0*	15
				(2.) F. C. School.	1	...	...	...	50	45	30	20	...	...	...	...	...	Erected within the last twenty-one years.	...	2½			
				(3.) F. C. School.	...	1	...	...	73	48	29	35	...	8	...	1	...	Erected within the last three years; a comfortable building.	...	2			
				(4.) Priv Adv. School.	...	1	...	...	22	15	22	...	...	...	...	...	...	A room in a dwelling-house.	...	4			
Keith	...	5,943	(1.) Parochial.	... ...	1	...	1 3 P. T.	1	231	223	139	40	23	8	19	2	...	Buildings substantial; erected by the heritors in 1833.	6	...	There are three villages in this parish, viz.:—Keith, Fife-Keith, and Newmill—Keith and Fife-Keith being contiguous. A new school-house for Girls and Infants is in the course of being furnished at the end of Keith, next to Fife-Keith, and this, it is hoped, will supply any want of school accommodation in this district in the meantime. In Newmill, however, with a population of 601 at last census; the accommodation is of the most miserable description—no	£78 10 0	
				(2.) F. C. School.	1	...	... 2 P.	1 T.	153	138	53	77	20	1	2	...	...	Two class-rooms; buildings substantial.	...	¼		£65 5 0	
				(3.) Ladies Seminary (*Ch. of Scot.*)	...	1	...	...	23	21	13	2	4	3	1	...	...	Buildings good and suitable.	...	½			
				(4.) Newmill School (*Soc. for Prop. Christ. Know.*)	1	...	1 P.	T.	66	60	40	15	6	...	5	...	...	... ...	...	1½		£47 18 4*	15
				(5.) Newmill Female School (*Undenom.*)	...	1	...	...	58	52	34	21	2	...	1	...	...	... ...	...	1½			
				(6.) Gen. Assembly School, Glen.	1	1	...	...	43	43	33	7	3	...	...	...	...	Building erected by subscription; substantial and commodious.	...	3			
				(7.) Achanassie School (*Priv. Adv.*)	1	...	...	...	18	18	11	6	1	...	...	...	...	Building erected by subscription; substantial and commodious, but not comfortably fitted up; roof thatched.	...	3			

				Adv.)														modious and ill lighted.				years ago. Both the schools				
				(9.) Tarrycrags School (*Priv. Adv.*)	1	...	...	...	27	27	25	...	...	1	1	...	...	Erected and repaired by subscription; accommodation good and comfortable; thatched roof.	...	$3\frac{1}{2}$		under Nos. 4 and 5 are low, ill lighted, and ill ventilated.				
				(10.) Fife-keith School (*Priv. Adv.*)	...	1	...	...	42	33	16	12	14	...	...	...	...	... ...	...	$\frac{1}{4}$						
				(11.) Fife-keith School (*Priv. Adv.*)	...	1	...	...	32	32	23	7	1	...	1	...	...	A room in a dwelling-house.	...	$\frac{1}{4}$						
				(12.) Fife-keith School (*Priv. Adv.*)	...	1	...	...	20	15	10	7	...	...	3	...	...	A room in a dwelling-house.	...	$\frac{1}{4}$						
				(13.) Initiatory School, Keith (*Ch. of Scot.—partly supported by Lord Seafield*).	...	1	...	1	64	59	42	12	9	...	1	...	...	A room in a dwelling-house.	...	$\frac{1}{2}$						
				(14.) Initiatory School, Keith (*Priv. Adv.*)	...	1	...	...	20	18	12	3	5	...	...	...	...	A room in a dwelling-house.	...	$\frac{1}{2}$						
				(15.) Initiatory School, Keith (*Priv. Adv.*)	...	1	...	...	43	38	31	10	...	...	2	...	...	A room in a dwelling-house.	...	$\frac{1}{15}$						
				(16.) Initiatory School, Keith (*Priv. Adv.*)	1	1	...	...	43	40	22	16	...	...	5	...	...	Two rooms in a private dwelling-house.	...	$\frac{1}{2}$						
Kirkmichael—																										
(1.) KIRKMICHAEL .	...	551	(1.) Parochial.	... ...	1	1	...	...	24	20	22	1	...	...	1	...	...	... ...	5	...	No additional school required.	£12	10	0			
(2.) TOMINTOUL . .	...	960	(1.) Parliamentary.	... ...	1	...	...	...	185	101	80	21	...	...	...	...	74	One schoolroom.	9	...	No additional school required.	£64	5	0			
				(2.) Female School, (*Ch. of Scot.*)	...	1	...	...	29	24	14	10	...	...	...	...	5	One schoolroom.	...	(Close to Par School.)						
				(3.) R. C. School.	1	...	...	...	106	100	...	...	...	...	100	...	6	Two class-rooms.	...	$\frac{1}{4}$	... ...	£55	10	0			
				(4.) Priv. Adv. School.	1	...	...	...	19	19	17	...	...	...	2	...	...	One schoolroom.	...	4						
Marnoch	...	3,289	(1.) Parochial.	... ...	1	...	...	...	59	56	32	27	...	...	...	...	...	Schoolroom and dwelling-house of three rooms.	6	...	No additional school required.						
				(2.) Gen. Assem. School. Aberchirder.	1	...	...	...	128	121	59	58	3	...	3	5	...	Two class-rooms and dwelling-house of four rooms and kitchen.	...	3	... ...	£59	3	4‡	16		
				(3.) Gen. Assem. Female School, Aberchirder.	...	1	...	...	77	66	26	35	1	1	5	9	...	Schoolroom and dwelling-house of three rooms.	...	3						
				(4.) F. C. School, New Marnoch.	1	...	...	...	111	103	16	90	...	...	...	5	...	Schoolroom and dwelling-house of six rooms.	...	3	... ...	£138	2	6§	15		
				(5.) F. C. Female School, New Marnoch.	...	1	...	...	76	67	11	62	...	...	...	3	...	Schoolroom and dwelling-house of four rooms.	...	3	... ...						
				(6.) F. C. School, Culvie.	1	...	...	...	75	63	15	56	...	...	1	3	...	Schoolroom and dwelling-house of two rooms.	...	$2\frac{1}{2}$						
				(7.) Fomie Priv. Adv. School.	...	1	...	...	19	17	9	10	...	...	...	...	...	Schoolroom and dwelling-house of one room.	...	1						
				(8.) Dundee School (*Priv. Adv.*)	...	1	...	...	23	18	11	12	...	...	...	...	...	Schoolroom and dwelling-house of two rooms.	...	2						
				(9.) Mrs. M'Leod's School, Aberchirder (*Priv. Adv.*)	...	1	...	...	32	32	12	17	1	2	...	...	...	Schoolroom and dwelling-house of three rooms.	...	3						
				(10.) Blacklaw School (*Undenom.*)	1	...	...	...	102	85	39	53	...	...	7	3	...	Schoolroom and dwelling-house of three rooms.	...	6						
Mortlach	...	3,095	(1.) Parochial.	... ...	1	...	...	...	60	57	43	17	...	...	...	...	...	Buildings very good.	9	...	The district of Kininvie, forming the north-eastern corner of the parish, several miles in length and breadth, and containing a population of about 300, is without a school. In Glenrinnes the accommodation	£41	5	0‖	15		
				(2.) Mortlach Female School (*Ch. of Scot.*)	...	1	...	...	101	89	77	24	...	...	...	...	...	Buildings excellent.	...	In the same village.						
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	29	27	16	12	...	...	1	...	...	Buildings fair.	...							
				(4.) Priv. Adv. School.	1	...	...	...	18	18	7	11	...	...	...	...	...	Buildings fair.	...							
				(5.) R. C. School.	...	1	...	...	97	71	11	...	...	...	86	...	...	Buildings excellent.	...							

* Part (£16, 13s. 4d.) paid in 1865. ‡ Part (£22, 1s. 8d.) paid in 1865. § Part (£26, 7s. 6d.) paid in 1865. ‖ Part (£23, 15s.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
BANFF—*Contd.*			(6.) Side School, Raws, Auchindown.	... ...	1	...	...	...	13	13	10	3	...	...	...	...	...	Buildings fair.	...	2½	is insufficient. This district is an isolated glen (two-thirds in the parish), about 5 miles long, and 2½ miles broad, with a total population of 500.		
			(7.) Side School, Miltown, Auchindown.	... ...	1	...	...	..	21	19	17	4	...	...	...	...	...	Buildings fair.	..	2½			
				(8.) Glenrinnes General Assembly School.	1	...	...	...	35	34	33	2	...	...	...	...	...	Deficient both in nature and extent.	...	6	... ...	£31 10 0	
Ordiquhill	...	764	(1.) Parochial.	... ...	1	...	...	...	106	96	84	20	2	...	...	...	...	One schoolroom and offices.	2½	...	No additional school required.	£59 0 0	
				(2.) Park FemaleSchool (*Ch. of Scot.*)	...	1	...	...	64	60	26	35	...	...	3	...	...	One schoolroom.	...	2	... ...	£41 6 8*	14
†**Rathven** . . . . . (*including Buckie.*)	...	4,922	(1.) Parochial.	... ...	1	...	...	...	123	110	87	15	12	1	8	...	...	Schoolroom insufficient at present; dwelling-house contains three apartments and two closets. Accommodation insufficient from damp.	5	...	... ...	£83 0 0	
				(2.) Bands School (*Ch. of Scot.*)	1	...	...	...	43	28	38	2	1	...	2	...	...	Building clay built, thatch roof; contains two apartments, one of which is a bedroom, and is occasionally used for school purposes.	...	1¾			
				(3.) Findochty Priv. Adv. School.	1	...	...	...	130	75	60	8	60	...	2	...	...	School held in a hall; accommodation not unfrequently insufficient; badly lighted.	...	1½			
				(4.) Findochty School (*Ch. of Scot.*)	...	1	...	...	32	32	16	...	12	3	1	...	...	An old house of two apartments, in a ruinous condition.	...	1½			
				(5.) Portessie Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	67	61	50	10	4	...	...	3	...	Building tile roofed, and partly out of repair. Accommodation insufficient.	...	¾			
				(6.) Shielburn Priv. Adv. School.	1	...	...	...	23	23	13	8	...	...	2	...	...	Schoolroom in good condition, slated; built by subscription a few years ago; also kitchen and sleeping apartment.	...	3½			
				(7.) Arradoul School (*Undenom.*)	...	1	...	...	40	22	7	4	5	2	4	...	18	Schoolroom, etc., built by subscription, lofty and well lighted, seated for 63. Other buildings complete, containing parlour, five bedrooms, and kitchen and scullery.	...	2	... ...	£21 1 8	16
				(8.) F. C. Boys' School, Buckie.	1	...	2 P. T.		175	143	28	96	29	17	5	...	...	Buildings large and sufficiently lighted and heated, but said to be too small; an addition of 200 feet more accommodation is in progress.	..	1	... .	£55 10 0	

				(9.) F. C. Girls' School, Buckie.	...	1	...	...	93	65	15	34	14	...	...	2	28	Present accommodation insufficient, additional in progress.	..	1	... ...	£25 0 0	
				(10.) Priv. Adv. School, Seatown of Buckie.	...	1	...	...	50	40	7	25	3	...	5	...	10	Buildings consist of schoolroom and three other apartments.	...	1			
				(11.) Priv. Adv. School, Nether Buckie, above the Brae.	...	1	...	...	40	35	16	15	3	1	...	...	5	An old house with thatched roof. Accommodation quite inadequate.	...	1¾			
				(12.) Priv. Adv. School, Newtown, Buckie.	...	1	...	...	25	20	5	...	3	12	...	...	5	... ...	...	1			
				(13.) Infant School, Newtown, Buckie (*Priv. Adv.*)	...	1	...	...	19	19	6	...	4	2	7	...	...	A large loft, previously used for sail-making.	...	1			
				(14.) Episcopal School.* * No statistics given, school being closed for some time.	...	...	...	...	...	...	..	...	...	...	...	...	...	A thatched house in Seatown of Buckie.	...	1	... ...	£31 6 8	
				(15.) R. C. School.* * Information refused.	...	...	...	...	...	...	...	...	...	...	...	...	...	A new building.	...	1¾			
Rothiemay	...	1,414	(1.) Parochial.	... ...	1	...	...	...	54	52	50	2	...	...	1	1	..	Schoolroom with anteroom, stone built and slated; airy and well-lighted. There is a very commodious two-storey dwelling-house.	5	...	Turtory district is a detached portion of this parish, but is well accommodated with schools in the neighbouring parishes of Marnoch and Inverkeithny.	£49 15 10‡	15
				(2.) F. C. Boys' School.	1	...	...	...	98	87	37	58	1	1	...	1	...	Two schoolrooms, stone built and slated. The schoolmaster's house contains three apartments on the ground floor, with two attics. The mistress's house has two apartments.	...	¾	... ...	£68 2 6§	15
				(3.) F. C. Girls' School.	...	1	..	...	69	60	26	40	...	2	...	1	...		...	¾	... ...		
St. Fergus	...	1,608	(1.) Parochial.	... ...	1	...	...	...	76	68	58	18	...	...	...	...	...	The parish schoolroom is a plain building attached to the back of the dwelling-house, both of which are old and uncomfortable. The schoolroom has accommodation for about ninety pupils, but there is scarcely any open area for drill.	3	...	The parish is well supplied with schools, considering its extent and population, though in all of them the accommodation, if not absolutely insufficient, is certainly scanty.		
				(2.) Mitchell's Female School (*Ch. of Scot.*)	...	1	...	...	61	59	49	7	...	2	...	3	...	A plain building, with a small kitchen and parlour in the one end and the schoolroom in the other. The latter is in good repair, but too small for the number of pupils.	...	⅛			
				(3.) Gallowhills School (*Ch. of Scot.*)	...	1	...	...	64	56	45	16	...	3	...	...	...	A plain building, with kitchen and parlour in the one end, and the schoolroom in the other. The latter is very smoky and damp, the walls being generally in a state of profuse perspiration.	...	1¾			
				(4.) Rattray School (*Undenom.—partly supported by an Heritor*).	...	1	...	..	53	46	41	8	2	2	...	...	...	A plain building, with no apartments for the teacher. The walls are low and roughly plastered; no ceiling but the naked tiles.	...	2			
SEAFIELD . . . . . (*parts of Cullen and Rathven.*)	...	1,725	.....	(1.) Seafield School (*Ch. of Scot.*)	1	...	...	...	58	43	35	23	...	...	...	...	...	Schoolroom recently repaired.	...	4			

* Part (£17, 3s. 4d.) paid in 1865.

Part (£24, 15s. 10d.) paid in 1865.

§ Part (£41, 17s. 6d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BANFF—*Contd.*				(2.) Portknockie Infant School (*Priv. Adv.*)	...	1	...	...	50	38	30	14	6	...	...	...	...	A private dwelling-house of two rooms, one of which is occupied by the family, the other being used for the school.	...	4			
				(3.) Lintmill Infant School (*Priv. Adv.*)	...	1	...	...	34	34	25	5	...	...	4	...	...	A private dwelling-house of two rooms, one of which is occupied by the family, the other being used for the school.	...	1			
BERWICK—																						
Abbey St. Bathans .	4,826 (*part of*)	179	(1.) Parochial.	... ...	1	1	...	...	56	50	33	14	9	...	...	...	...	One schoolroom.	3½	...	No additional school required.	£17 10 0*	15
Ayton	6,832	2,014	(1.) Parochial.	... ...	1	...	...	...	102	87	70	...	32	...	...	...	...	One schoolroom and dwelling-house with offices attached; all in good repair.	...	...	No additional school required.	£37 10 0	
			(2.) Parliamentary School.	... ...	1	1	...	...	91	70	25	...	66	...	...	...	...	One schoolroom. Dwelling-house above; separate playgrounds for boys and girls. Erected by Heritors and Privy-Council.	...	2½	... ...	£20 0 0	
				(3.) Infant School (*Ch. of Scot.*)	...	1	...	...	78	61	50	...	28	...	...	...	...	One schoolroom.	...	(Close to Par. School.)	... ...	£9 3 4	
				(4.) Odd Fellows' School (*Priv. Adv.*)	1	...	...	...	89	89	...	...	...	...	...	...	89	One schoolroom, well ventilated.	...	⅛			
				(5.) Girls' School (*Priv. Adv.*)	...	1	...	...	13	12	4	...	9	...	...	...	...	Room in a dwelling-house.	...	¼			
Bunkle and Preston	9,256	756	(1.) Parochial.	... ...	1	...	...	...	67	57	31	13	23	...	...	...	...	School built in 1860. Dwelling-house of five rooms, etc.	3½	...	No additional school required.		
				(2.) Preston School (*built and supported by the Earl and Countess of Home.*)	...	1	...	...	49	42	7	14	28	...	...	...	...	Buildings good. Dwelling-house of three rooms, etc.	...	3			
Channelkirk . . .	14,202	671	(1.) Parochial.	... ...	1	...	...	...	48	29	44	1	3	...	...	...	...	One schoolroom.	3½	...	No additional school required.		
				(2.) Undenom. School.	1	...	...	...	93	72	22	22	49	...	...	...	...	One schoolroom.	...	1/6			
Chirnside	5,594	1,502	(1.) Parochial.	... ...	1	...	...	...	90	80	33	7	46	...	...	4	...	School buildings in excellent condition; ventilation good.	3	...	No additional school required.		
				(2.) Ninewells School (*Small Endowment*).	1	...	...	...	63	53	12	2	26	...	...	13	10	School buildings in excellent condition.	...	⅙	... ...	£16 10 0	
				(3.) Priv. Adv. School.	1	...	...	...	60	50	22	4	17	...	1	6	10	Schoolroom in fair condition.	...	⅛			
				(4.) Priv. Adv. School.	...	1	...	...	29	19	11	1	5	...	...	3	10	School not in good condition.	...	⅛			
Cockburnspath . .	12,951	1,194	(1.) Parochial.	... ...	1	1	...	...	86	76	39	16	31	...	...	...	...	One schoolroom. Dwelling-house of four apartments in a bad state. *New* premises are to be provided in spring.	5	...	No additional school required.		

				(2.) Endowed School (*Ch. of Scot.*)	1	...	...	...	45	37	13	5	27	...	...	...	...	One schoolroom. Dwelling-house of three apartments, etc., detached.	...	3½					
Coldingham	24,325	3,241	(1.) Parochial.	... ...	1	...	...	...	91	83	67	3	21	...	...	...	...	One schoolroom. Dwelling-house of six apartments.	...	...	No additional school required.				
			(2.) Reston Side School.	... ...	1	...	...	...	94	78	51	21	22	...	...	...	...	One schoolroom. Dwelling-house of five rooms. Six offices for children.	...	4	... ...	£59	0	0	
			(3.) Renton Side School.	... ...	1	...	...	...	103	77	51	39	12	...	1	...	...	One schoolroom. Dwelling-house of two rooms. Four offices for children.	...	7					
				(4.) Auchencrow School (*Undenom.*)	1	...	...	...	79	63	25	23	28	...	...	3	...	One schoolroom. Dwelling-house of six rooms. Two offices for children. Playgrounds for boys and girls.	...	6	... ...	£15	0	0	
				(5.) Cairnbank School (*Ch. of Scot.*)	1	...	...	...	23	15	2	11	9	...	...	1	...	One schoolroom. Dwelling-house of one room.	...	3½					
				(6.) U. P. School.	1	...	...	...	79	68	14	3	62	...	...	...	...	One schoolroom. No dwelling-house.	...	1/17					
				(7.) Female School (*Priv. Adv.*)	...	1	...	...	60	56	22	...	36	...	...	...	2	... ...	...	1/6					
Coldstream . .	3,534	2,823	(1.) Parochial.	... ...	1	...	...	...	261	234	174	18	58	...	6	8	...	School buildings excellent. Offices and playground large and commodious.	...	...	The Registrar states that there is no want of school accommodation, every child in the parish being within three miles of a school, either in this or adjoining parishes. The U. P. minister of Coldstream states that there is a want of another school, with moderate fees, for boys in that town. The attendance at the parish school is already too large for the schoolmaster—an excellent teacher—to do justice to without assistance.				
				(2.) Priv. Adv. School.	...	1	...	...	40	29	33	...	7	...	...	1	...	Room of a dwelling-house.	...	1/3					
				(3.) Priv. Adv. School.	...	1	...	...	20	18	12	1	6	1	...	...	...	Room of a dwelling-house.	...	1/3					
				(4.) Priv. Adv. School.	...	1	...	...	20	15	4	3	12	1	...	...	...	Comfortable room of a dwelling-house.	...	1/4					
				(5.) Coldstream Academy (*Priv. Adv.*)	1	...	...	...	67	62	9	23	20	7	...	8	...	School buildings excellent; offices and playground large and commodious.	...	1/4					
				(6.) Institution for Young Ladies (*Priv. Adv.*)	...	1	...	...	25	23	7	7	8	...	...	3	...	Rooms of a dwelling-house.	...	1/4					
				(7.) Milne-Graden School (*Ch. of Scot.*)	1	...	...	...	59	55	32	13	12	...	...	2	...	Schoolroom good; playground and offices ample.	...	5		£20	0	0	
Cranshaws	8,738	134	(1.) Parochial.	... ...	1	...	...	...	50	38	36	14	..	...	...	...	...	School buildings sufficient to meet the requirements of the recent Parochial and Burgh Schools Act.	6	...	A detached part of the parish is within a convenient distance of the parish school of Longformacus. Of the children attending the parish school, only eighteen are parishioners, the remainder belong to outlying portions of five different adjacent parishes.	£18	0	0	
Dunse . . . . . (*including Town.*)	11,474	3,595	(1.) Parochial.	... ...	1	...	...	...	124	115	79	1	36	2	4	...	2	... ...	5½	...	No additional school required.	£66	10	0	
				(2.) Ch. of Scot. School.	1	...	...	...	33	26	12	11	10	...	...	...	...	... ...	...	3					
				(3.) F. C. School.	1	..	...	...	120	108	35	30	42	2	...	...	2	... ...	...	1/4 1/6	... ...	£62	0	0	
				(4.) Priv. Adv. School.	1	...	...	...	75	72	18	11	46	...	...	...	...	... ...	...						
				(5.) Boarding School (*Priv. Adv.*)	1	...	...	...	60	58	22	9	20	9	...	..	...	... ...	...	1/4					
				(6.) Priv. Adv. School.	...	1	...	...	112	73	63	7	38	1	3	...	...	... ...	...	1/6					
				(7.) Priv. Adv. School.	...	1	...	...	56	44	28	11	17	...	...	...	...	... ...	...	1/4					
				(8.) Boarding School (*Priv. Adv.*)	...	1	...	...	27	23	16	1	10	...	...	...	...	... ...	...	1/16					

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistant & Pupil Teachers M.	Number of Assistant & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BERWICK—*Contd.*				(9.) Priv. Adv. School.	...	1	..	...	25	23	4	4	17	...	...	...	...	... ...	...	$\frac{1}{4}$			
				(10.) Priv. Adv. School.	...	1	...	...	10	10	1	...	6	3	...	..	...	... ...	...				
Earlston	10,009	1,825	(1.) Parochial.	... ...	1	...	...	...	153	127	81	...	45	...	1	...	26	... ...	7	...	School accommodation good, and conveniently situated for parishioners.	£17 1 8	
				(2.) F. C. School.	1	...	...	...	122	83	38	...	44	...	1	...	39	... ...	...				
				(3.) Priv. Adv. School.	...	1	...	...	26	24	9	...	15	...	...	...	2	... ...	...				
				(4.) Undenom. School (*Supported by the Countess of Haddington*).	1	...	...	...	63	52	44	5	3	...	...	...	11	... ...	...	6			
				(5.) Subscription School.	1	...	...	...	58	54	29	4	16	...	...	3	6	... ...	...	$2\frac{1}{4}$			
Eccles	12,488	1,861	(1.) Parochial.	... ...	1	...	...	...	138	124	76	31	30	...	1	...	...	School buildings good.	5	...	The school accommodation at at Leitholm appears to be insufficient—population nearly 700. The district is situated in the northern part of the parish, and is about three miles long by two miles broad. The village of Leitholm is near the south side of the district.		
				(2.) Birgham School (*Ch. of Scot.*)	1	...	...	...	86	71	36	12	35	1	...	...	2	School buildings good.	...	2			
				(3.) Leitholm School (*Undenom.*)	1	...	...	...	116	109	47	5	64	...	...	...	...	The school is not comfortable; wooden floor; walls roughly plastered; roof lined with deals, but not ceiled.	...	$2\frac{1}{4}$			
Edrom	9,634	1,592	(1.) Parochial.	... ...	1	...	...	...	73	69	34	16	23	...	...	...	...	Slated; wooden floor.	7	...	No additional school required.		
				(2.) Allanton School (*Maintained by an Heritor*).	1	...	...	...	55	52	20	13	20	...	...	2	...	Good building, with side and bonnet rooms.	...	3			
				(3.) Allanton Female School (*Maintained by an Heritor*).	...	1	...	...	31	17	11	11	8	...	...	...	1	Very elegant building, with Gothic roof.	...	3			
				(4.) Sinclairshill School (*Maintained by an Heritor*).	1	...	...	...	67	60	13	26	28	...	...	...	...	Good building; brick floor.	...	5			
Eyemouth	1,079	1,804	(1.) Parochial.	... ...	1	1	...	...	237	185	60	24	65	...	...	82	6	Two schoolrooms.	1	...	No additional school required.	£165 3 4	
				(2.) F. C. School.	1	1	...	...	216	184	31	68	59	...	5	53	...	Schoolroom for advanced pupils above the infant and girls' room.	...	$\frac{1}{8}$	... ...	£87 0 0	
				(3.) Priv. Adv. School.	1	...	...	...	35	28	...	...	...	...	...	...	35	... ...	...	$\frac{1}{17}$			
Fogo	4,668	559	(1.) Parochial.	... .	1	...	...	...	70	65	51	12	7	...	...	...	...	A handsome new school, well lighted and ventilated, on a good site.	3	...	No additional school required.		
Foulden	3,298	431	(1.) Parochial.	... ...	1	...	...	...	28	26	15	3	10	...	...	...	...	School and school-house are at present being rebuilt.	3	...			
				(2.) Priv. Adv. School.	...	1	...	...	36	33	13	10	10	...	...	...	3	... ...	...	$\frac{1}{8}$			
Gordon	9,738	931	(1.) Parochial.	... ...	1	...	2	...	157	143	104	35	16	2	...	...	...	Two class-rooms, perfectly suitable.	$3\frac{1}{2}$	...	No additional school required.		
Greenlaw	12,200	1,370	(1.) Parochial.	... ...	1	1	...	...	92	81	65	9	18	...	...	...	...	Two class-rooms.	5	...	There is no district where		

				(2.) F. C. School.	1	1	...	...	111	118	41	78	25	...	...	...	...	Two class-rooms.	...	$\frac{1}{5}$	children are more than two miles from a school in this or adjoining parishes.	£64	18	4	
				(3.) Priv. Adv. School.	...	1	...	...	12	10	8	1	3	...	...	...	...	A room in teacher's cottage, accommodation not good.	...	$\frac{1}{8}$					
Hume	4,103	420	(1.) Parochial.	... ...	1	...	...	...	46	40	23	13	10	...	...	...	...	Dwelling-house of three apartments above school.	3	...	No additional school required.				
Hutton	5,645	1,067	(1.) Parochial.	... ...	1	...	...	...	63	54	35	9	19	...	...	...	...	School buildings good.	3	...	No additional school required.				
				(2.) Hutton Female School (*Undenom.*)	...	1	...	...	48	43	41	3	4	...	...	...	...	School buildings good.	...	$\frac{1}{17}$					
				(3.) Paxton Male School (*Erected by D. Milne Home, Esq.*)	1	...	...	...	55	48	37	10	8	...	...	...	...	School buildings in good repair. Floor about three feet below the surface outside.	...	2	... ...	£50	16	8	
				(4.) Paxton Female School (*Erected by D. Milne Home, Esq.*)	...	1	...	...	35	30	21	7	7	...	...	...	...	School buildings good.	...	2	... ...	£18	15	0*	15
Ladykirk	3,446	564	(1.) Parochial.	... ...	1	...	...	...	52	50	33	1	17	...	1	...	...	Built in 1859 on the most approved principles.	2	...	No additional school required.				
Langton	7,150	502	(1.) Parochial.	... ...	1	...	...	...	62	51	26	14	22	...	...	...	...	Two class-rooms.	5	...	Two farms at the extremity of the parish are five miles from the parish school, but only two miles from Longformacus school.				
Lauder (*including Burgh.*)	34,981	2,198	(1.) Parochial.	... ...	1	1	2 R. T.		113	106	86	7	18	...	2	...	...	One schoolroom. Dwelling-house of seven apartments, etc.; byre and offices.	8	...	No additional school required.				
				(2.) F. C. School.	1	1	...	...	115	96	55	24	36	...	...	...	...	Two class-rooms, rented from a private party. No dwelling-house.	...	(Close to Par. School.)	... ...	£11	11	3	
				(3.) Infant and Industrial School (*Subscription*).	...	1	1 R. T.		48	39	28	7	12	...	1	...	...	One schoolroom, and dwelling-house of two apartments.	...	(Close. to Par. School.)	... ...	£2	1	8	
				(4.) Subscription School.	1	1	...	...	61	43	45	6	10	...	...	...	...	One schoolroom, and dwelling-house of four apartments.	...	4					
				(5.) Miss Haswell's School (*Priv. Adv.*)	...	1	...	...	17	14	9	3	5	...	...	...	...	Apartment in private dwelling-house.	...	(Close to Par. School.)					
				(6.) Miss Paterson's School (*Priv. Adv.*)	...	1	...	...	6	6	4	2	...	...	...	...	...	Apartment in private dwelling-house.	...	(Close to Par. School.)					
				(7.) Miss Romanes' School (*Priv. Adv.*)	...	1	...	...	7	6	5	1	1	...	...	...	...	Apartment in private dwelling-house.	...	(Close to Par. School.)					
Legerwood	8,817	599	(1.) Parochial.	... ...	1	...	..	...	57	54	45	6	4	...	...	...	2	One schoolroom, in good repair.	$3\frac{1}{2}$	...	The only distant part of the parish which is inconveniently situated for this school is within easy reach of a school in Westruther parish.				
Longformacus	19,604	448	(1.) Parochial.	... ...	1	...	...	...	42	39	20	22	...	...	...	...	...	One schoolroom.	9	...	The population on the outskirts of the parish are accommodated at schools in adjacent parishes.				
				(2.) Evening School.	...	...	...	...	20	20	18	2	...	...	...	...	...	... ...	...	...					
Merton	6,536	729	(1.) Parochial.	... ...	1	...	...	...	90	76	60	13	13	...	...	4	...	One schoolroom, building good. Dwelling-house of three apartments, etc.	$3\frac{1}{4}$	...	No additional school required.	£28	15	0*	15

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BERWICK—*Contd.*																						
Mordington	3,069	377	(1.) Parochial.	... ...	1	...	...	...	66	60	34	27	5	...	...	...	...	One schoolroom. Dwelling-house of four apartments, etc.	4	...	Children in the most distant part of the parish are within easy distance of a school in Ayton parish.		
Nenthorn	3,478	461	(1.) Parochial.	... ...	1	...	...	...	72	61	38	25	4	...	...	5	...	Two class-rooms, commodious and substantial.	2½	...	No additional school required.		
Polwarth	3,012	251	(1.) Parochial.	.. ..	1	...	...	...	23	22	15	3	5	...	...	...	...	School amply sufficient, and well ventilated.	3	...	No additional school required.		
				(2.) Infant and Industrial School (*supported by Lady Hume Campbell*).	...	1	...	...	26	26	16	4	6	...	...	...	...	Schoolroom, lobby, and wash-house (where the children are taught to wash clothes, etc.), and three apartments, etc., for teacher.	...	⅛			
Swinton	5,571	964	(1.) Parochial.	... ...	1	...	...	...	80	73	58	11	6	...	5	...	...	One schoolroom and dwelling-house, with every convenience attached to each.	2½	...	The parish is well provided with schools.		
				(2.) F. C. School.	1	...	1 P.	T.	96	86	13	69	14	...	...	...	...	One schoolroom.	...	(Close to Par. School.)	... ...	£66 0 0	
				(3.) Priv. Adv. School	...	1	...	...	9	7	6	3	...	...	...	...	...	A room in a dwelling-house.	...	⅛			
Westruther	14,643	786	(1) Parochial.	... ...	1	...	...	...	62	49	33	28	...	...	...	...	1	A substantial building, well lighted.	3	...	There are no inhabitants at an unreasonable distance from one or other of the schools in the parish.		
				(2.) Houndslow F. C. School.	1	...	...	...	45	35	24	21	...	...	...	...	...	An old dwelling-house converted into a school; in bad repair; thatched roof; earthen floor; and lofted with deals.	...	2			
			(3.) Gateside Side School.	... ...	1	...	...	...	38	29	21	9	8	...	...	...	...	An old dwelling-house converted into a school; thatched, and floored with brick; ceiling low.	...	3			
Whitsome	4,896	640	(1.) Parochial.	... ...	1	...	...	...	98	92	42	28	23	...	2	2	1	It is in agitation to have the present schoolroom improved, or a new one built. Dwelling-house of five apartments, etc.	2	...	The only school is in the centre of the parish and population.		
BUTE—																						
Cumbraes	3,842	1,256	(1.) Parochial.	... ...	1	...	...	...	67	56	60	4	3	...	...	...	...	Schoolroom, with dwelling-house above.	3	...	No additional school required.		
				(2.) Episc. School.	...	1	...	...	26	19	9	6	1	4	...	1	5	One schoolroom.	...	½			
				(3.) F. C. School.	1	...	1 P.	T.	90	71	9	65	10	4	...	2	...	One schoolroom.	...	½	... ...	£41 10 0	
†Kilbride	39,852	2,253	(1.) Parochial.	... ...	1	...	...	...	98	88	52	36	...	...	...	...	10	Accommodation inadequate.	18	...	... ...	£16 10 0	11
				(2.) Gen. Assem. School, Whiting Bay.	1	...	...	...	66	60	11	49	...	...	...	...	6	Accommodation good.	...	4			

				(3.) Whiting Bay Female School (*Ch. of Scot.*)	...	1	...	...	28	15	2	13	...	...	...	...	13	Accommodation very good.	...	...	...	...	...	...	£6	13	4		
				(4.) Lamlash Female School (*Ch. of Scot.*)	...	1	...	...	42	32	16	16	...	...	...	...	10	... ...	...	¾	...	...	...	...	£9	3	4		
				(5.) Corrie Endowed School (*Ch. of Scot.*)	1	...	...	...	52	47	22	22	...	...	...	3	5	Accommodation excellent.	...	10	...	...	...	...	£18	6	8	11	
				(6.) Brodick Endowed School (*Ch. of Scot.*)	1	...	...	...	99	94	45	49	...	...	...	...	5	Accommodation excellent.	...	5	...	...	...	...	£30	2	6	11	
†**Kilmory**	68,464	2,515	(1.) Parochial.	... ...	1	...	...	...	102	92	16	79	...	...	1	...	6	One schoolroom, in a tolerable state of repair. Dwelling-house above.	15	...	...	...	...	...					
				(2.) Sliddery Gen. Assem. School.	1	...	...	...	42	40	4	38	...	...	...	...	...	One schoolroom, in an excellent state of repair.	...	3	...	...	...	...	£3	6	8		
				(3.) Little Mill Gen. Assem. School.	1	...	...	...	109	93	4	57	...	...	...	...	48	One schoolroom, in a good state of repair.	...	5									
			(4.) Birchburn Side School.	... ...	1	...	...	...	56	55	13	43	...	...	...	...	...	One schoolroom; walls appear damp.	...	9									
				(5.) Balmichael F.C. School.	1	...	...	...	56	40	2	54	...	...	...	...	...	One schoolroom; thatched roof and earthen floor; accommodation not very good.	...	11									
				(6.) Auchengallan School (*Priv. Adv.*)	1	...	...	...	27	24	...	26	...	...	...	...	1	One room; thatched roof, earthen floor, no ceiling.	...	13									
Kingarth	9,665	905	(1.) Parochial.	... ...	1	...	...	...	50	47	37	11	2	...	...	...	...	One schoolroom, with dwelling-house of three rooms, etc., above.	6½	...	No additional school required.								
				(2.) Ch. of Scot. School.	1	...	...	...	41	36	28	13	...	...	...	...	...	One schoolroom. Dwelling-house of one room and kitchen.	...	5									
				(3.) Ch. of Scot. School.	1	...	...	...	23	22	14	9	...	...	...	...	...	One schoolroom. Dwelling-house of one room and kitchen.	...	3									
LOCHRANZA . . . . (*parts of Kilbride and Kilmory.*)	...	824	(1.) Parochial.	... ...	1	...	...	...	101	98	3	98	...	...	...	...	...	Slated house.	12	...	There is a district with a population of about 350 which has very insufficient school accommodation. It extends about five and a half miles along the coast, and near its centre is the Pirnmill, which would be a suitable place for the site of a schoolhouse. Distance from parish school eight miles.								
				(2.) Achamore School (*Priv. Adv.*)	1	...	...	...	54	50	...	54	...	...	...	...	...	A thatched house.	...	6									
				(3.) Imachar School (*Priv. Adv.*)	1	...	...	...	21	21	...	21	...	...	...	...	...	A thatched house.	...	10									
North Bute . . . . (*North Bute and part of Rothesay.*)	15,546	1,351	(1.) Parochial.	... ...	1	...	...	...	68	62	52	16	...	...	...	...	...	One schoolroom, below dwelling-house.	7½	...	...	...	...	...					
				(2.) Kildavunan Gen. Assembly School.	1	...	...	...	23	20	11	9	...	...	...	...	3	One schoolroom, joined to dwelling-house.	...	3¼									
				(3.) Kamesburgh F. C. School.	1	...	...	...	38	27	...	38	...	...	...	...	...	One schoolroom, adjoining the Free Church.	...	⅓	...	...	...	...	£18	0	0		
				(4.) Ballanly School (*Ch. of Scot.*)	1	...	...	...	25	15	7	6	2	...	...	...	10	One schoolroom, below dwelling-house.	...	3½									
†**Rothesay**	6,624	7,227	(1.) Parochial.	... ...	1	1	2	...	270	254	129	85	45	2	2	7	...	In addition to the building provided by the heritors, there are additional rooms, one of which was provided by the late Marquis of Bute, and is still the property of his successor, and	5	...								

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
BUTE—*Contd.*																		the rest are rented by the master. Dwelling-house above school. No playground.					
				(2.) Rothesay Academy (*Undenom. The property of a Joint-Stock Company, Limited*).	5	...	...	...	69	66	10	36	12	5	...	6	...	Four class-rooms. Dwelling-house of ten rooms.	...	¼			
				(3.) Rothesay F. C. School.	1	1 and 1 P. T.	1	...	103	91	6	89	6	...	...	2	...	Two class-rooms.	...	¼	... ...	£53 0 0	
				(4.) Miss Mouat's Boarding and Day School (*Priv. Adv.*) * And occasional Masters.	...	2*	...	...	30	26	9	13	2	3	...	3	...	Three class-rooms.	...	½			
				(5.) Misses Buchan's Day School (*Priv. Adv.*)	...	3	...	...	42	39	6	35	...	...	...	1	...	Three class-rooms.	...	¼			
				(6.) Mrs. Ross's Day School (*Priv. Adv.*)	...	1	...	...	14	12	2	5	7	...	...	...	...	One class-room.	...	(Close to Par. School.)			
				(7.) St. Mary's Roman Catholic School.	...	1	...	...	50	30	...	...	...	...	50	...	...	One class-room.	...	¼			
				(8.) Rothesay Poor Subscription School (*Ch. of Scot.*)	1	...	...	...	65	40	28	17	18	2	...	...	...	One class-room. No dwelling-house.	...	¼			
				(9.) Bute Industrial School (*Subscription*).	1	1	...	...	95	82	24	14	3	...	3	2	49	Eight rooms, including school-room, hall, committee-room, girls' dormitory, boys' dormitory, store-room, matron's kitchen, and bedroom. Attached to these there are two bath-houses, a wash-house, a cooking kitchen, and a workshop for the boys.	...	⅓			
				(10.) Rothesay School of Industry (*Subscription*).	...	1	...	...	80	65	15	24	13	...	...	5	23	One class-room. Dwelling-house of four rooms.	...	¼			
				(11.) Bute Infant School (*F.C.*)	...	1	...	1	92	72	39	30	10	3	6	4	...	One class-room.	...	⅙			
				(12.) Misses Macdonald's School for Factory Workers and Children (*Undenom.*)	3	1	...	...	82	65	39	20	5	8	...	...	10	Two class-rooms.	...	¼			
CAITHNESS—																							
Bower	...	1,746	(1.) Parochial.	... ...	1	...	...	...	37	37	12	25	...	...	...	...	...	Dwelling-house of two small rooms and kitchen above schoolroom.	8½	...	... ...		
				(2.) F. C. School.	1	...	1	...	107	100	6	84	1	1	...	8	7	Two schoolrooms, the largest having a wooden floor; both slate-roofed. Schoolmaster's house, three rooms and kitchen.	.	1			

				(3.) Stemster F. C. School.	1	...	...	...	33	19	...	19	...	...	...	...	14	Schoolroom with stone floor and thatched roof.	...	5½				
				(4.) Barroch Gen. Assem. School.	1	...	...	...	67	62	24	38	...	...	...	...	5	One schoolroom; slate roof and wooden floor. Schoolmaster's house consists of two rooms and kitchen.	...	6½	... ...	£35 0 0		
				(5.) Stanstill Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	47	42	11	31	...	...	...	...	5	One schoolroom; slate roof and wooden floor. Schoolmaster's house, five rooms and kitchen.	...	3½				
Canisbay	...	2,730	(1.) Parochial.	... ...	1	...	...	...	47	47	40	7	...	...	...	...	...	School buildings, just erected, under the Parochial Schools (Scotland) Act 1861.	8	...	The districts of Slickly and Schoolery, comprising a population of about 150, have no school. Extent, about three miles in diameter; position, south side of parish.	£13 15 0		
				(2.) Canisbay F. C. School.	1	..	..	...	34	30	...	34	...	...	...	...	...	School buildings in good condition.	...	¾				
				(3.) John-o'-Groat's Gen. Assem. School.	1	...	...	..	28	28	11	17	...	...	...	...	...	School buildings recently erected.	...	3		£44 0 0		
				(4.) Freswick Gen. Assem. School.	1	...	...	...	68	58	25	43	...	...	...	...	...	School buildings in good condition.	...	5	... ...	£34 0 0		
				(5.) Mey Society School (*Soc. for Prop. Christ. Know.*)	1	...	..	...	47	38	17	30	...	...	..	...	...	Dwelling-house good; schoolroom very bad.	...	4				
				(6.) Stroma Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	50	35	41	9	...	...	...	...	...	School buildings recently erected.	...	6				
				(7.) Warse Gen. Assem. School.	...	1	...	...	15	15	2	13	...	...	...	...	...	Schoolhouse in good condition.	...	1½				
				(8.) Freswick Subscription School.	...	1	...	...	19	19	7	12	...	...	...	...	...	School buildings in good condition.	...	4¼				
				(9.) Auchingill School (*Priv. Adv.*)	1	...	...	...	50	45	24	26	...	...	...	...	...	No dwelling-house. Schoolroom in fair condition.	...	7				
Dunnet	...	1,861	(1.) Parochial.	... ...	1	...	...	...	53	45	43	10	...	...	..	...	...	New school buildings of a very superior kind, are nearly completed.	4½	...	There appears to be a superabundance of schools in the parish.			
				(2.) Ratter Gen. Assem. School.	1	...	...	...	89	71	30	59	...	...	...	...	...	Dwelling-house of three rooms and two closets. Schoolroom well floored and slated.	...	3				
				(3.) Greenland F. C. School.	1	...	...	...	60	53	3	57	...	...	...	...	...	New buildings of a substantial kind. Dwelling-house of two rooms and other conveniences.	...	3				
				(4.) Barroch F. C. School.	1	...	...	...	45	35	...	45	...	...	...	...	...	Dwelling-house of three apartments—new; schoolroom of sufficient extent, and well situated—floored and slated.	...	3				
				(5.) Brough F. C. School.	1	...	...	...	14	13	...	14	...	...	...	...	...	No dwelling-house. Schoolroom well floored and slated.	...	2				
				(6.) Dunnet Sessional School (*Ch. of Scot.*)	...	1	...	...	15	11	15	...	...	...	...	...	...	Dwelling-house, one room and closet—flag floor. Schoolroom well floored and slated.	...	...				
				(7.) Scarfskerry School (*Priv. Adv.*)	...	1	...	...	28	20	15	13	...	...	...	...	...	Schoolroom consists of one apartment, with earthen floor and thatched roof.	...	3				
				(8.) Corsback School (*Priv. Adv.*)	...	1	...	...	*4	3	2	2	...	...	...	...	...	Dwelling-house of two rooms and closet.	...	2				

* The attendance is exceptionally low, being sometimes from thirty to forty—the pupils being chiefly grown-up women.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
CAITHNESS—*Contd.*																						
Halkirk	...	2,864	(1.) Parochial.	... ...	1	...	...	...	78	55	5	73	...	...	...	...	...	... ...	25	...	The district of Strathmore, in the south-west end of the parish, has no school. Population at last census 108, principally shepherds. Extent, twelve miles by eight miles; distance from any school, six miles. The district of Bannerkirk, in the east of the parish, is at present without a school. The distance from the parish school is about 2½ miles, but there is no direct road. Population about 300; extent three miles by two miles.	£41 13 4	
				(2.) Toftingall Gen. Assembly School.	1	...	...	...	23	15	3	20	...	...	...	...	...	... ...	...	6		£18 0 0	
				(3.) Leurery Gen. Assembly School.	1	...	...	...	88	60	...	88	...	...	...	...	...	... ...	...	6½		£32 10 0	
				(4.) Harpsdale F. C. School.	1	...	...	...	15	12	...	15	...	...	...	...	...	... ...	...	3½			
				(5.) Spittal F. C. School.	1	...	...	...	30	20	...	30	...	...	...	...	...	No dwelling-house for teacher.	...	5½			
				(6.) Westerdal F. C. School (*Vacant*).* * Average attendance said to be 52.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	6			
				(7.) Calder Subscription School.	1	...	...	...	40	34	...	40	...	...	...	...	...	One room for a dwelling-house.	...	3			
				(8.) Olgrinmore Subscription School.	1	...	...	...	17	15	...	17	...	...	...	...	...	No dwelling-house.	...	6			
				(9.) Halkirk F. C. Female School.	...	1	...	...	58	36	4	54	...	...	...	...	...	No dwelling-house.	...	⅛			
Latheron	...	8,571	(1.) Parochial.	... ... * Yearly Roll.	1	...	2 P.	T.	203*	66	8	195	...	...	...	...	...	Slated roof and wooden floor; accommodation sufficient.	16	...	There is a school in every part of the parish.	£60 10 0	
				(2.) Forse F. C. School.	...	1	...	...	25	25	...	25	...	...	...	...	...	Accommodation sufficient.	...	1			
				(3.) Janetstown Priv. Adv. School.	...	1	...	...	22	21	3	19	...	...	...	...	...	School held in a room of a dwelling-house.	...	1			
				(4.) Boultach F. C. School.	1	...	...	...	50	45	...	50	...	...	...	...	...	Insufficient accommodation; clay floor and straw roof.	...	2¼			
				(5.) Houslery F. C. School.	1	...	...	...	27	25	...	27	...	...	...	...	...	Walls of stone and turf; clay floor and straw roof; accommodation insufficient.	...	3½			
				(6.) Torbeg F C. School.	1	...	...	...	70	68	...	70	...	...	...	...	...	Thatched roof and wooden floor; accommodation insufficient.	...	4			
			(7.) Dunbeath Parliamentary School.	... ...	1	...	...	...	72	52	2	70	...	...	...	...	...	Slated roof and flag floor; accommodation sufficient.	...	5			
				(8.) Braemore F. C. School.	1	...	...	...	18	17	3	15	...	...	...	...	...	Slated roof; wood floor; accommodation sufficient.	...	12			
				(9.) Achow F. C. School.	1	...	...	...	46	40	...	46	...	...	...	...	...	Straw roof and flag floor; accommodation sufficient.	...	3½			
				(10.) Osclay Priv. Adv. School.	1	...	...	...	28	20	...	28	...	...	...	...	...	Stone and turf walls; straw roof and clay floor; insufficient accommodation.	...	6			
				(11.) Roster Priv. Adv. School.	...	1	...	...	26	23	...	26	...	...	...	...	...	Stone walls, straw roof, and flag floor, being a room in a dwelling-house.	...	8			
				(12.) Newlands F. C. School.	1	...	...	...	74	45	...	74	...	...	...	...	...	Slated roof and wooden floor; accommodation sufficient.	...	7			
				(13.) Upper Lybster Priv. School.	1	...	...	...	49	37	...	49	...	...	...	...	...	Stone walls, clay floor, and straw roof; accommodation insufficient.	...	4			

				(14.) Berriedale Gen. Assem. School.	1	...	...	...	37	34	7	30	...	...	...	...	...	Thatched roof, wooden floor; accommodation sufficient.	...	10	...	...	...	...	£20 0 0	
				(15.) Ramscraigs F. C. School.	1	...	...	...	60	54	...	60	...	...	...	...	...	Slated roof and wooden floor; accommodation sufficient.	...	7						
				(16.) Achnacraig Priv. Adv. School.	1	...	...	...	20	19	3	17	...	...	...	...	...	Thatched roof and clay floor; accommodation insufficient.	...	14						
				(17.) Knockally Priv. Adv. School.	1	...	...	...	35	29	...	35	...	...	...	...	...	Stone and turf walls, thatched roof and clay floor; accommodation insufficient.	...	5						
				(18.) Mid-Clyth Priv. Adv. School.	...	1	...	...	25	18	...	25	...	...	...	...	...	Thatched roof and flag floor; accommodation insufficient.	...	7						
				(19.) Mid-Clyth Priv. Adv. School.	1	...	...	...	20	20	...	20	...	...	...	...	...	Thatched roof and clay floor; accommodation insufficient.	...	7¼						
				(20.) Lybster F. C. School.	1	...	2 P. T.		178*	108*	15	163	...	...	...	...	...	Slated roof and wooden floor; accommodation sufficient.	...	4½	...	...	...	...	£57 10 0	11
				* Yearly average.																					
				(21.) Lybster Priv. Adv. School.	...	1	...	...	28	20	...	28	...	...	...	...	...	A room in a dwelling-house; slated—wooden floor.	...	4½						
				(22.) Lybster Priv. Adv. School.	...	1	...	...	6	6	3	3	...	...	...	...	...	A room in a dwelling-house; slated—wooden floor.	...	4½						
				(23.) Rangad Priv. Adv. School (*Vacant*).*	...	...	...	...	...	...	...	...	...	...	...	...	...	Stone and turf walls, thatched roof, and clay floor; accommodation very insufficient.	...	7						
				* Taught by a Master.																					
				(24.) Stemster Priv. Adv. School (*Vacant*).†	...	...	...	...	...	...	...	...	...	...	...	...	...	Stone and turf walls, thatched roof, and clay floor; accommodation very insufficient.	...	8						
				† Taught by a Master.																					
Olrig	...	2,059	(1.) Parochial.	... ...	1	...	...	...	72	65	25	30	17	...	...	...	...	School-house of three apartments, and three small attics; slated, lathed, and plastered.	3	...	...	...	...	...		
				(2.) Castletown F. C. School.	1	...	...	...	43	37	4	33	6	...	...	...	...	School-house of four rooms and closet; slated, lathed, and plastered.	...	⅓						
				(3.) Murkle F. C. School.	1	...	...	...	41	41	...	28	13	...	...	...	...	Thatched with straw, neither lathed nor plastered.	...	3						
				(4.) Castletown Infant School (*Established by Miss Traill of Castlehill*).	...	1	...	...	60	50	1	46	13	...	...	...	...	Slated, lathed, and plastered. No dwelling-house attached.	...	⅓						
				(5.) Castletown Female School (*Established and supported by Miss Traill.*)	...	1	...	...	62	47	2	45	15	...	...	...	...	School-house of three apartments; slated, lathed, and plastered.	...	½	...	...	...	...	£31 10 0	
				(6.) Castletown Evening School (*Established in connexion with the Flagworks*).	1	...	...	...	38	38	2	21	15	...	...	...	...	Lathed, plastered, and slated. No dwelling-house attached.	...	¾						
				(7.) Tain Subscription School.	...	1	...	...	33	30	8	25	...	...	...	...	...	Slated but not plastered. School-house, two apartments.	...	2						
Reay	...	2,476	(1.) Parochial.	... ...	1	1	...	...	45	16	11	34	...	...	...	...	...	Well built and slated. Dwelling-house above schoolroom of four rooms and closet.	21	...	There are two districts in the south-east side of the parish in need of schools:—(1.) The district of Brubster and Shurrery, about a mile square, population about 150, about three miles distant from any school; (2.) the district of Brawlbin, separated from the above-named district by broken moss ground about one and a half miles across between the two districts—population, 155.					
				(2.) Melvich General Assembly School.	1	1	...	...	50	42	10	40	...	...	...	...	...	Well built and slated. Dwelling-house of two rooms and closet.	...	7						
				(3.) Strath-Haladale Gen. Assembly School.	1	...	...	...	25	15	...	25	...	...	...	...	...	Buildings excellent. Dwelling-house of two rooms and closet.	...	10½						
				(4.) Culferne F. C. Female School.	...	1	...	...	20	20	...	20	...	...	...	...	...	Well built and thatched. Dwelling-house of two rooms and closet.	...	8						
				(5.) Dalhalvag F. C. School.	1	...	...	...	32	10	...	32	...	...	...	...	...	Well built and slated. Dwelling-house of two rooms and closet.	...	10						

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
CAITHNESS—*Contd.*				(6.) Portskerra F. C. School.	1	...	...	...	104	62	...	104	...	...	...	...	...	Well built and slated. Dwelling-house of two rooms and closet.	...	7			
				(7.) Isauld F. C. School.	1	...	...	...	30	28	...	30	...	...	...	...	...	Well built and thatched. No dwelling-house.	...	1¼			
				(8.) Dunreay F. C. School.	1	...	...	...	52	16	...	52	...	...	...	...	...	Well built and thatched, but furniture unsuitable. Dwelling-house of two rooms and closet.	...	3½			
				(9.) Shebster F. C. School.	1	...	...	...	50	20	...	50	...	...	...	...	...	Well built and slated. Dwelling-house of two rooms and closet.	...	4½			
Thurso	...	5,561	(1.) Parochial.	... ...	1	...	...	...	66	36	10	23	...	...	...	3	30	One room rather dilapidated.	...	...	... ...	£74 18 4	
				(2.) Thurso F. C. School.	1	...	...	...	134	115	12	89	2	..	...	12	19	Two class-rooms; rather unhealthy considering the number of scholars.	...	½	... ...		
				(3.) Thurso Academy (*Endowed*).	2	...	...	...	43	34	7	19	1	...	...	7	9	The building is new, and in a healthy situation; five class-rooms.	...	½			
				(4.) Nicol's Priv. Adv. School.	1	1	...	...	50	43	8	26	2	...	...	4	10	Two class-rooms.	...	⅛		£59 10 0	
				(5.) Thurso Benevolent Institution (*Subscription*).	...	1	...	...	160	128	25	92	6	...	...	5	32	A very healthy building; two class-rooms.	...	⅓	... ...		
				(6.) Miss Sutherland's Priv. Adv. School.	..	1	...	...	23	16	2	12	1	...	...	1	7	A dwelling-room.	...	¼			
				(7.) Widow M'Gregor's Priv. Adv. School.	...	1	...	...	16	13	4	8	...	...	...	...	4	An attic: very confined.	...	⅛			
				(8.) Miss Douglas's Boarding School (*Priv. Adv.*)	...	1	...	...	18	18	8	10	...	...	...	...	...	... ...	...	½			
				(9.) Miss Murray's School for Young Ladies (*Priv. Adv.*)	...	1	...	...	9	9	2	7	...	...	...	...	...	... ...	...	⅛			
				(10.) Miss Sime's School for Young Ladies (*Priv. Adv.*)	...	1	...	...	8	8	...	5	...	...	...	3	...	... ...	...	⅓			
				(11.) Forss General Assembly School.	1	...	...	...	65	31	4	23	1	...	...	3	34	A very suitable building.	...	5			
				(12.) Janetstown F. C. School.	1	...	...	...	52	44	2	42	..	...	...	...	8	One room.	...	3			
				(13.) Weydale F. C. School	1	...	...	...	17	16	...	15	1	...	...	...	1	A miserable hut.	...	4			
Watten	...	1,491	(1.) Parochial.	... ...	1	...	...	...	4	4	4	...	...	...	...	...	...	House of two apartments.	7	...	... ...	£30 16 8	
				(2.) Watten F. C. School.	1	...	...	...	40	31	...	40	...	...	...	...	...	Built with Government aid. Schoolmaster's house has six rooms, with garden and playground, one acre. Cost altogether £670.	...	3	... .	£18 6 8	
				(3.) Gersa F. C. School.	1	...	...	...	55	48	...	55	...	...	...	...	...	... ...	...	2½	... ...		
				(4.) Dunn School (*Undenom.*)	1	...	...	...	63	56	4	59	...	..	...	...	...	The buildings belong to the proprietor, and consist of school and house of five apartments, one of which is used as a female school.	...	4			

Wick . . . . . (*Burgh and Landward.*)	...	12,841	(1.) Parochial.	... ...	1	...	...	...	66	57	27	22	4	...	...	13	...	House of four rooms.	...	...	...	...	...	...	
				(2.) Pulteneytown Academy (*Undenom.*)	1	1	...	...	168	150	46	77	28	...	...	17	...	Five rooms; no house for teachers.	...	$\frac{3}{4}$	...	...	...	...	£103 0 0
				(3.) Wick F. C. School.	1	...	...	...	252	217	31	121	26	...	...	39	32	No house for teacher.	...	$\frac{1}{8}$	...	..	...	...	£115 0 0
				(4.) Pulteneytown F. C. School.	1	1	...	...	161	152	19	116	18	...	...	8	3	No house for teacher.	...	$\frac{3}{4}$	...	...	...	...	£68 15 0
				(5.) Mrs. Campbell's School, Louisburgh (*Priv. Adv.*)	...	1	...	...	50	40	34	15	...	...	...	1	...	A private house.	...	$\frac{1}{8}$					
				(6.) Miss Miller's School, Pulteneytown (*Priv. Adv.*)	...	1	...	...	60	40	33	17	6	...	...	4	...	A private house.	...	1					
				(7.) Miss Sutherland's School, Pulteneytown (*Priv. Adv.*)	...	1	...	...	40	38	6	30	...	...	...	4	...	A private house.	...	1					
				(8.) Miss Bruce's School, Pulteneytown(*Priv. Adv.*)	...	1	...	...	78	64	30	32	4	...	...	5	7	A private house.	...	1					
				(9.) Miss Forsyth's School, Pulteneytown (*Priv. Adv.*)	...	1	...	...	30	30	8	8	2	...	...	10	2	A private house.	...	$\frac{1}{2}$					
				(10.) Misses Craig's School, Wick (*Priv. Adv.*)	...	1	...	...	60	50	8	28	6	...	...	18	...	A private house.	...	$\frac{1}{2}$					
				(11.) Miss Sinclair's School, Wick (*Priv. Adv.*)	...	1	...	...	40	30	12	20	8	...	...	...	...	A private house.	...	$\frac{3}{4}$					
				(12.) Mrs. Meston's School, Wick (*Priv. Adv.*)	...	1	...	...	20	14	3	8	1	...	...	1	7	A private house.	...	$\frac{1}{2}$					
				(13.) Stirkoke General Assembly School.	1	...	...	...	20	16	6	10	...	...	...	...	4	House of one room and attic.	...	$3\frac{1}{2}$					
				(14.) Tannach F. C. School.	1	...	...	...	18	17	...	14	4	...	...	...	...	No house for teacher.	...	6					
				(15.) Bilbster F. C. School.	1	...	...	...	32	30	2	22	..	...	...	6	2	House of one room and closet.	...	5					
				(16.) Bruan F. C. School.	1	...	...	...	30	29	...	30	...	...	...	...	...	Accommodation very insufficient.	...	$8\frac{1}{4}$					
				(17.) Ulbster Society School (*Soc. for Prop. Christ. Know.*)	1	1	...	...	59	55	...	58	1	...	...	...	...	House, four rooms, in good repair.	...	$6\frac{1}{4}$					
				(18.) Thrumster Gen. Assembly School.	1	1	...	...	36	32	9	18	9	...	...	...	...	House, four rooms, in good repair.	...	5					
			(19.) Keiss Parliamentary School.	... ...	1	...	...	...	50	45	15	20	...	...	...	15	...	House of three rooms and closet.	...	8	...	...	...	...	£20 0 0
				(20.) Keiss F. C. School.	1	...	...	...	30	20	4	26	...	...	...	...	...	House of five rooms.	...	$7\frac{1}{2}$					
				(21.) Nybster School (*Priv. Adv.*)	...	1	...	...	8	6	1	1	...	...	...	6	...	Private house.	...	$9\frac{3}{4}$					
				(22.) Stain School (*Priv. Adv.*)	1	...	...	...	62	45	7	50	...	...	...	5	...	Private house.	...	7					
				(23.) Staxigoe Society School (*Soc. for Prop. Christ. Know.*)	1	1	...	...	38	28	36	2	...	...	...	...	...	House of three rooms in good repair.	...	$2\frac{1}{2}$					
				(24.) Staxigoe F. C. School.	1	...	...	...	37	35	1	36	...	...	...	...	...	In good repair. No dwelling-house.	...	2					
				(25.) Broadhaven School (*Priv. Adv.*)	...	1	...	...	22	18	4	14	...	...	...	4	...	Private house of one room.	...	$1\frac{1}{4}$					
				(26.) Reiss School (*Undenom.*)	1	...	...	...	31	23	11	20	...	...	...	...	...	In good repair. No dwelling-house.	...	3					
				(27.) Miss Barnetson's School, Pulteneytown (*Priv. Adv.*)	...	1	...	...	15	15	...	14	1	...	...	...	...	Private house.	..	$\frac{1}{2}$					
				(28.) Miss Miller's School, Pulteneytown (*Priv. Adv.*)	...	1	...	...	72	50	9	48	5	...	...	10	...	Private house.	...	$\frac{1}{2}$					

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CLACKMANNAN—																							
Alloa . . . . . (*including Town.*)	6,186	8,867	(1.) Parochial.	... ...	1	...	1	1	212	188	92	29	57	4	6	...	24	Schoolroom old and requiring improvements; divided by a movable partition.	3	...	No additional school required.		
				(2.) Academy (*Subscription*).	1	...	2	...	168	148	33	35	68	8	2	2	20	Four rooms.	...	$\frac{1}{2}$			
				(3.) Infant and Juvenile School (*Subscription*).	...	1	3 P. T.		215	168	90	17	51	...	4	...	53	Two rooms.	...	$\frac{1}{2}$	... ...	£74 16 8	13
				(4.) U. P. School.	1	...	...	...	173	160	60	28	57	1	...	4	23	... ...	...	$\frac{1}{2}$			
				(5.) Episcopal School.	1	1	3 P. T.		183	167	106	15	35	15	6	1	5	Two rooms.	...	$\frac{1}{2}$	... ...	£50 10 0	
				(6.) Tullibody Subscription School.	1	...	... 1 P.	1 T.	160	140	42	75	43	...	...	...	...	Two rooms.	...	2	... ...	£40 18 4	
				(7.) Greenfield Place School (*Priv. Adv.*)	1	...	...	...	73	68	40	4	24	...	...	...	5	... ...	...	$\frac{1}{4}$			
				(8.) Colliland School (*Priv. Adv.*)	1	...	...	...	50	45	22	7	3	...	...	13	5	... ...	...	2			
				(9.) Alloa Colliery School (*built by bequest from the late Lady Charlotte Erskine—partly supported by said bequest, and partly by Colliery Co.*)	1	...	...	...	124	105	64	21	20	...	...	19	...	... ...	...	$1\frac{1}{4}$			
				(10.) Charity School (*Ch. of Scot.—partly Endowed*).	1	...	...	...	30	20	30	...	...	...	...	...	...	... ...	...	$\frac{1}{8}$			
				(11.) U. P. Charity School.	1	...	...	...	67	67	36	3	12	7	9	...	...	... ...	...	$\frac{1}{8}$			
				(12.) Subscription Industrial School.	1	1	...	...	31	29	18	6	7	...	...	...	...	Two rooms.	...	$\frac{1}{16}$			
Clackmannan . . .	9,869	4,425	(1.) Parochial.	... ...	1	...	...	...	46	45	32	1	13	...	...	...	...	... ...	6	...	No additional school required.	£27 1 8	
				(2.) Zetland School (*Ch. of Scot.*)	1	...	1 P. T.		156	107	128	11	9	1	3	3	1	... ...	...	$\frac{1}{17}$	... ...	£71 8 0	
				(3.) Mr. Laing's Priv. Adv. School.* * Information refused.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	...			
				(4.) Girls' School (*Undenom.*)	...	1	...	...	58	45	28	4	4	...	...	7	15	... ...	...	$\frac{1}{12}$	... ...	£13 0 0	
				(5.) Devon Colliery School (*Undenom.*)	1	1	...	...	94	70	58	2	6	...	1	4	23	... ...	...	4			
				(6.) Sauchie Subscription School.	1	1	...	...	117	113	96	3	7	...	6	5	...	... ...	...	$2\frac{1}{2}$			
				(7.) Kennet School (*Undenom.*)	1	1	...	...	54	50	42	6	6	...	...	...	...	... ...	...	1	... ...	£31 1 8	
				(8.) Forrestmill Subscription School.	1	1	...	...	35	28	24	7	4	...	...	...	...	... ...	...	$3\frac{1}{4}$	... ...	£15 0 0	
Dollar	4,795	1,776	(1.) Parochial* * *No Scholars*, from the proximity of the School to M'Nab's Institution, at which poor children receive their education *gratis*.	... ...	1	...	...	...	...	...	...	...	...	...	...	...	...	One class-room.	$2\frac{1}{2}$	...	... ...		

				(2.) M'Nab's Institution (*Endowed*).	12	3	...	...	536	480	268	...	...	...	...	..	268	A large oblong building of two storeys, containing fourteen class-rooms, library, etc.	...	1/4			
				(3.) Infant or Preparatory School (*supported by the Funds of M'Nab's Institution*).	...	1	...	...	112	80	86	...	...	...	...	...	26	One class-room.	...	1/17			
				(4.) Sheardale School (*supported by the Funds of M'Nab's Institution*).	1	...	...	...	35	30	29	6	...	...	...	...	...	One class-room.	...	2			
				(5.) Marischal School (*Priv. Adv.*)	...	3	...	...	34	30	9	25	...	...	...	...	..	Three class-rooms.	...	1/4			
				(6.) Aberdona Villa School (*Priv. Adv.*)	...	3	...	...	43	40	21	9	...	13	...	...	...	Three class-rooms.	...	1/4			
Tillicoultry . . . . (*including Town.*)	6,976	5,054	(1.) Parochial.	... ...	1	...	2	...	104	92	44	16	24	...	...	15	5	School buildings very good; two class rooms; play-ground about a quarter of an acre.	5	...	The parish minister remarks—the subscription colliery school at Coalsnaughton is at present vacant, but in October last was attended by 100 scholars. Schoolhouse unsatisfactory. Population of Coalsnaughton and Devonside above 1000, but the former only a mile, and the latter half a mile, from Tillicoultry.	£101 0 10*	17
				(2.) Academy (*Undenom. and Subscription*).	1	...	1	1	151	125	30	31	46	...	...	12	29	Three class-rooms and play-ground.	...	1/5		£45 18 4‡	17
				(3.) Mill Street Priv. Adv. School.	1	...	...	1	101	168	40	24	18	...	...	32	77	One class-room lighted by three windows; no play-ground.	...	1/3			
				(4.) Mr. George Paton's Priv. Adv. School.	1	1	...	...	60	54	17	7	21	2	...	13	...	One class-room; play-ground in front, laid with gravel.	...	1/3			
				(5.) Ochil Street Priv. Adv. School.	...	1	...	..	73	54	21	2	7	...	...	18	25	One class-room; no play-ground.	...	1/6			
				(6.) Coalsnaughton Colliery School (*Subscription*).* * Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	One class-room; play-ground a small space in front of the school.	...	1			
DUMBARTON— **Arrochar**	28,832	629	(1.) Parochial.	... ...	1	...	...	...	57	53	36	19	1	1	...	...	...	Dwelling-house large and commodious.	9	...	There is no district in the parish where the school accommodation is insufficient.	£15 0 0	
				(2.) Garristuck School (*Ch. of Scot.*)	1	...	...	...	8	6	8	...	...	...	..	...	...	School furniture good. No dwelling-house.	...	7			
				(3.) Glenfalloch School (*Undenom.*)	1	...	...	...	6	6	2	4	...	...	...	...	...	... ...	...	...			
Bonhill (*and part of Dumbarton—incl. Towns of Bonhill and Alexandria.*)	9,191	9,059	(1.) Parochial.	... ...	1	...	...	...	139	116	76	8	38	2	13	2	...	Buildings excellent—lately put up at a cost of £1400.	2½	...	In some parts of the parish there are too many schools for the population.	£87 6 8	16
				(2.) Jamestown F. C. School.	1	...	...	...	82	78	35	15	28	...	...	4	...	Building fair.	...	1/7		£35 16 8§	14
				(3.) Dalmonach Public Works School.	1	...	..	...	205	183	80	16	45	...	6	...	58	Buildings good—three class-rooms.	...	1	... ...	£103 10 0	16
				(4.) Dalmonach Industrial School (*Undenom.*)	...	1	...	...	14	12	6	2	4	...	...	...	2	Buildings good.	...	1			
				(5.) Village School, Bonhill (*Subscription*).	1	...	...	...	98	84	35	8	33	...	8	...	14	Building fair.	...	1			
				(6.) Sessional School, Bonhill (*Estab. Ch.*)	...	1	...	...	54	52	43	5	6	...	...	...	...	Building fair.	...	1¼	... ...	£13 6 8	
				(7.) F. C. School, Alexandria.	...	1	...	...	60	54	12	12	12	...	...	8	16	Building good.	...	1½	... ...	£22 13 4	17
				(8.) F. C. School, Alexandria.	1	...	...	...	52	44	13	26	9	...	...	4	...	Building good.	...	1¼			

* Part (£53, 12s. 6d.) paid in 1865. ‡ Grant not paid till 1865. § Part (£21, 5s.) paid in 1865.

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DUMBARTON—*Contd.*				(9.) Industrial School, Alexandria (*Ch. of Scot.*)	...	1	...	...	50	39	30	8	12	...	...	...	...	Building excellent.	...	1½	... ...	£143 6 8	
			(10.) Side School.	... ...	1	...	...	...	193	165	83	18	67	...	6	17	2	Buildings excellent.	...	1½	... ...		
				(11.) Village School, Alexandria (*Subscription*).	1	...	...	...	100	83	55	14	16	...	12	3	...	Buildings fair.	...	1½			
				(12.) Levenfield Public Works School.	1	...	...	...	68	68	44	16	3	...	3	2	...	Buildings good.	...	1¼			
†**Cardross** . . . . . (*including Renton.*)	11,536	4,168	(1.) Parochial.	... ...	1	1	...	...	113	99	88	16	3	...	1	5	...	Building slated; wooden floor. Schoolroom and class-room.	4	...	There is no portion of the Landward part of the parish where the school accommodation is insufficient.	£21 5 0	
				(2.) Renton F. C. Industrial School.	...	1	...	...	55	42	10	27	...	...	17	1	...	Building slated; wooden floor.	...	4		£26 11 8	
				(3.) Renton Gen. Assembly Female School.	...	1	...	...	152	93	84	36	17	...	3	12	...	Building slated; wooden floor. Schoolroom and class-room.	...	4	... ...	£47 13 4	16
				(4.) Renton Public School (*Undenom.*)	1	...	...	...	160	128	58	45	29	1	11	16	...	Building slated; wooden floor.	...	4	... ...	£88 9 2*	14
				(5.) Cardross F. C. Industrial School.	...	1	...	...	26	22	4	15	...	...	2	5	...	Building slated; wooden floor.	...	½			
Cumbernauld . . .	11,803	3,513	(1.) Parochial.	... ...	1	1	...	...	141	103	...	...	...	...	...	...	141	Two schoolrooms, with dwelling-house above of two rooms and three closets.	...	...	No part of the parish is without school accommodation; indeed, there are two schools too many for the wants of the parish.	£15 0 0	
				(2.) Roadside Female *Subscription* School.	...	1	...	...	36	27	...	...	...	...	...	...	36	A rented flat or hall.	...	60 yds.			
				(3.) Condorrat Village *Subscription* School.	1	...	...	...	75	65	...	...	...	...	...	...	75	One schoolroom, with dwelling-house above of two apartments.	...	2½			
				(4.) Muirhead (*South*) Fem. School (*Subscription*).	...	1	...	...	62	60	...	...	...	...	...	...	62	One room—rented.	...	1¼	... ...	£26 0 0	
				(5.) Arns or Garbethill (*Female*) District School (*Subscription*).	...	1	...	...	46	39	...	...	...	...	1	...	45	A new schoolroom, with dwelling-house of two apartments.	...	3			
				(6.) Waddell's Priv. Adv. School.	1	...	...	...	91	80	...	...	...	...	...	...	91	A flat rented.	...	⅛			
Dumbarton . . . . (*parts of Cardross and Dumbarton, including Burgh*).	8,563	8,268	.....	(1.) Burgh School.	2	...	..	...	137	123	57	27	43	5	2	3	...	Two class-rooms. New buildings are being erected to contain four class-rooms, and capable of accommodating double the number of pupils.	...	...	No additional school required.		
				(2.) F. C. School.	1	1	1 P. T.		126	113	52	51	20	...	...	3	...	Two class-rooms.	...	¼	... ...	£81 3 4‡	18
				(3.) Episcopal School.	1	1	3 P. T.		167	148	63	43	28	11	...	22	...	Two class-rooms.	...	¼	... ...	£66 7 6	9
				(4.) R. C. School.	...	1	2 P. T.		148	67	...	...	...	...	148	...	...	One class-room.	...	¼			
				(5.) Subscription School.	...	1	...	...	102	86	16	80	6	...	...	...	...	One class-room.	...	¼			
				(6.) Priv. Adv. School.	...	3	...	...	48	31	13	6	12	4	...	13	...	Two rooms, forming part of a private dwelling-house.	...	¼			
				(7.) Priv. Adv. School.	1	1	...	...	96	50	...	...	...	...	20	...	76	One class-room.	...	¼			
				(8.) Priv. Adv. School.	...	2	...	...	80	72	32	18	28	...	2	...	...	Two class-rooms.	..	¼			

				(9.) Priv. Adv. School. Three Evening Schools—	1 att	... end	... anc	... e	76 150	67 150	53	12	9	...	2	...	...	Two class-rooms.	...	½					
Kilmaronock . . .	14,561	1,085	(1.) Parochial.	... ...	1	1	...	...	88	67	66	...	20	...	2	...	...	One class-room and three small rooms. House of five rooms, one of which is used as a class-room.	4	...	No additional school required.				
				(2) Gartocharn U.P. School.	1	...	...	...	78	45	17	1	59	...	1	...	...	Three class-rooms and other conveniences, with play-ground.	...	1					
Kirkintilloch . . . *(including Town.)*	7,226	8,179	(1.) Parochial.	... ...	1	...	...	...	103	85	43	30	6	...	13	3	8	One class-room—no side-room. Third flat from ground; stair forty steps, one half outside, in winter often coated with ice; altogether very unsuitable. Two apartments, erected for a dwelling-house.	5	...	Badenheath district, five miles from parish school, is at present dependent upon Mollinburn and Condorrat schools, situated in adjacent parishes. For said district there is a mortification of £100 in trust of Kirk-Session (accumulation of interest thereupon £50) for maintaining a school.				
				(2.) Waterside Subscription School.	1	...	...	...	50	45	27	12	4	...	...	7	...	One class-room, capable of accommodating double the number in attendance, with a dwelling-house of four apartments.	...	2					
				(3.) Gartshore Sessional School. (*Ch. of Scot.*) * Usually taught by a Master.	...	*1	...	...	33	23	14	6	2	...	5	6	...	Large class-room, with ample dwelling-house accommodation.	...	3	A schoolroom and small dwelling-house were also erected by public subscription, and used accordingly for upwards of forty years. The present proprietor of Badenheath, however, now disputes the title, and has taken possession of the buildings.				
				(4.) Cowgate Street School (*Subscription*).	1	1	...	...	282	189	39	43	16	...	14	...	170	There is a class-room for the male department and another for the female department, with small side-room. Attics used for cooking, etc., part of food being given. Accommodation very inadequate. No dwelling-house.	...	⅙		£32	10	0		
				(5.) Kerr Street School (*Subscription*).	1	...	...	...	95	76	28	45	16	...	...	6	...	Class-room, with side-room and attic above. No dwelling-house. Play-ground attached.	...	¼	... ...	£78	10	0		
				(6.) Eastside Priv. Adv. School.	...	2	...	...	43	42	11	24	8	...	...	...	...	Two rooms in a dwelling-house; accommodation ample for attendance.	...	¼					
				(7.) Oswald Sessional School (*Ch. of Scot.*)	1	1	...	...	236	165	155	22	12	...	4	11	32	Two class-rooms. Dwelling-house of six apartments.	...	¼	... ...	£130	12	4§	18	
Luss	28,844	831	(1.) Parochial.	... ...	1	...	...	...	59	53	43	16	...	...	...	...	...	Two class-rooms; well lighted and ventilated. Offices attached separate for boys and girls. Large play-ground.	10	...	No additional school required.	£17	10	0		
				(2.) Ch. of Scot. School.	1	...	...	...	39	32	31	8	...	...	...	...	...	One room; well lighted. New schoolroom required.	...	4⅛					
				(3.) Infant and Industrial School (*Ch. of Scot.*)	...	1	...	...	33	22	25	8	...	...	...	...	...	One room; well lighted and ventilated.	...	⅐					
New, or East, Kilpatrick	12,246	4,910	(1.) Parochial.	... ...	1	1	...	...	90	82	64	13	10	...	3	...	...	... ...	4½	...	No additional school required.	£12	16	8		
				(2.) Craigton School (*Ch. of Scot.*)	1	...	...	...	30	27	20	...	10	...	...	...	...	... ...	...	3						
				(3.) Garscadden School (*for mining population—Undenom.*)	1	...	2 P.	T.	188	135	91	17	25	...	55	...	...	... ...	...	2	... ...	£30	0	0‖		
				(4.) Netherton School (*for mining population—Undenom.*)	1	...	...	...	57	52	21	5	...	6	21	...	4	... ...	...	2½						

* Part (£43, 10s. 10d.) paid in 1865. ‡ Part (£38, 15s.) paid in 1865. § Part (£72, 1s. 8d.) paid in 1865. ‖ Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
DUMBARTON—																						
				(5.) Blairdardie School (*for mining population—Undenom.*)	1	...	...	...	88	53	47	14	2	4	19	2	...	... ...	...	3		
				(6.) Cheapside Subscription School, Milngavie.	1	...	2 P.	T.	110	90	60	6	35	...	8	1	...	... ...	...	2	... ...	£31 10 0
				(7.) Hillhead Infant Subscription School.	...	1	1 P.	T.	71	59	41	2	14	...	1	...	13	... ...	...	2	The schoolrooms are ample and commodious.	£13 0 0
				(8.) Bridge School, Milngavie (*Priv. Adv.*)	...	1	...	...	18	16	1	...	17	...	...	...	...	... ...	...	2		
Old, or West, Kilpatrick (*including Duntocher.*)	13,364	5,577	(1.) Parochial.	... ...	1	1	...	...	122	107	72	8	37	...	5	...	...	Substantial stone buildings, slated; wooden floor; play-ground, etc. House contains six apartments.	4	...	No additional school required.	£7 10 0
				(2.) Barclay F. C. School.	1	1	2 P.	T.	131	103	23	70	23	...	13	2	...	Substantial stone buildings, slated, wooden floor; two class-rooms; play-ground. Dwelling-house of four apartments for master, and three apartments for mistress.	...	½	... ...	£77 16 8*	19
				(3.) Bowling Subscription School.	1	...	...	...	74	58	30	23	20	...	...	...	1	Excellent stone building, slated; wooden floor; with play-ground. Erected by subscription.	...	1½	... ...	£10 0 0	
				(4.) Milton Subscription School.	1	...	...	...	63	49	29	10	...	5	15	2	2	The accommodation is very inadequate at present, but a new building is in process of erection, which is of a very superior description, and will cost about £800.	...	2¾		
				(5.) Duntocher School (*provided by the Proprietors of Duntocher Cotton Works.*)	1	1	...	...	146	119	34	31	20	...	61	...	...	Large stone building, slated. Two class-rooms; one for the master, the other for the mistress; large play-ground.	...	1½	... ...	£10 8 4†	
				(6.) Faifley School (*provided by the Proprietors of Duntocher Cotton Works*).	1	...	...	...	61	57	19	15	19	...	7	1	...	Upper flat of a building; wooden floor. Dwelling-house of two or three apartments, detached.	...	2		
Roseneath	8,829	1,626	(1.) Parochial.	... ...	1	...	...	...	58	51	37	21	...	...	...	...	...	Dwelling-house excellent. One schoolroom.	5	...		
				(2.) Knockderry School (*Ch. of Scot.*)	1	...	...	...	50	38	33	2	7	...	8	...	...	... ...	...	4	... ...	£7 10 0
				(3.) Duchess of Argyll's Female School (*Ch. of Scot.*)	...	1	...	...	14	12	8	6	...	...	...	...	...	... ...	. .	¼		
				(4.) Kilcreggan F. C. School.	1	1	...	...	51	33	17	21	11	1	1	...	...	School-house and school-buildings excellent.	...	3	... ...	£63 10 0§	18
Row . . . . . (*including Helensburgh*)	20,530	6,334	(1.) Parochial.	... .	1	...	...	...	54	48	44	7	...	3	...	...	...	This school is too small, damp, and ill-ventilated. No privies.	11½	...	No additional school required.	

				(2.) Helensburgh Industrial School (*Undenom.*)	1	1	...	...	238	201	47	86	33	3	40	5	24	A large and commodious building; two class-rooms. Ventilation good. Out-door conveniences for males and females good.	...	2½	...	...	...	...	£100 16 8‖	18	
				(3.) Springfield Academy, Helensburgh (*Priv. Adv.*)	1	...	...	...	117	107	30	39	32	9	...	7	...	Excellent accommodation; three large class-rooms.	...	2½							
				(4.) Western Academy Helensburgh (*Priv. Adv.*)	1	...	...	...	39	35	6	22	11	...	...	...	...	Accommodation ample.	...	2½							
				(5.) Glenfruin House School Helensburgh (*Priv. Adv.*)	...	1	...	...	86	76	23	25	23	10	...	5	...	Accommodation ample.	...	2½							
				(6.) Bellevue Academy, Helensburgh (*Priv. Adv.*)	...	1	...	...	14	9	2	4	8	...	...	...	...	Buildings suitable.	...	2½							
				(7.) Eastburn School (*Bapt.*)	...	1	...	...	18	12	...	...	10	3	3	2	...	A comfortable and well-furnished school.	...	2½							
				(8.) Garelochead School (*Ch. of Scot. — partly Endowed.*)	1	...	...	...	53	48	47	2	...	...	4	...	...	A dwelling-house, built by private subscription in 1853. Ample accommodation; building good. Two good privies.	...	5							
				(9.) Garelochead *Subscription* School.	1	...	...	...	37	33	37	...	...	...	...	...	...	School commodious and well furnished. Two good privies.	...	5	...	...	...	...	£15 0 0		
				(10.) Shandon F. C. School.	1	..	...	...	35	31	21	14	...	...	..	...	...	A commodious and well-furnished school. Two good privies.	...	2	...	...	...	...	£58 8 4¶	19	
				(11.) Glenfruin School (*Ch. of Scot. — partly Endowed.*)	1	...	...	...	15	15	7	8	...	...	...	...	...	A plain building, damp. Dwelling-house damp. No privies.	...	4							
				(12.) Helensburgh *quoad sacra* Parish School (*Ch. of Scot.*)	1	...	...	...	193	163	63	49	51	...	...	...	30	Excellent accommodation. Out-door conveniences good.	...	2½	...	...	...	...	£107 3 4	16	
				(13.) Helensburgh F. C. School.	1	...	...	...	95	82	13	73	9	...	...	...	...	Commodious school, well lighted; ventilation good.	...	2½							
				(14.) Helensburgh Episcopal School.	1	...	...	...	45	32	11	10	...	20	4	...	...	A comfortable school; two class-rooms.	...	2½	...	...	...	...	£27 0 10	9	
				(15.) Larchfield Academy, Helensburgh (*Priv. Adv.*)	1	...	...	...	32	27	10	14	3	5	...	...	...	A large building; ample and well-furnished class-rooms.	...	2½							
				(16.) West King Street Seminary, Helensburgh (*Priv. Adv.*)	...	1	...	...	12	12	12	...	...	...	...	...	...	Self-contained house, well furnished.	...	2½							
				(17.) West Montrose Street Seminary, Helensburgh (*Priv. Adv.*)	...	1	...	...	9	8	...	1	...	4	...	4	...	Self-contained house, well furnished.	...	2½							
DUMFRIES.																													
†Annan . . . . . *(including part of Burgh.)*	12,047	5,113	(1.) Parochial.	... ...	1	...	1	...	212	145	67	33	24	5	1	15	67	Two class-rooms, having glass sliding doors between.	5½	...	No additional school required.						
			(2.) Bonshaw Side School.	... ...	1	...	...	...	86	46	60	14	8	...	...	4	...	Two class-rooms.	...	4½							
			(3.) Annan Academy (*Undenom.*)		2	...	1	...	145	125	78	15	39	8	...	5	...	Three class-rooms.	...	⅙							
			(4.) Infant and Industrial School (*Undenom.*)		...	1	3 F	T.	278	213	113	66	63	17	6	13	...	Two class-rooms.	...	½	...	...	...	...	£38 10 0	7	
			(5.) Priv. Adv. School.		1	...	...	...	43	37	30	1	...	3	4	5	...	One room in a private house.	...	½							
			(6.) Priv. Adv. School.		1	...	...	...	36	27	24	3	6	2	...	1	...	One room in a private house.	...	½							
			(7.) Priv. Adv. School.		...	1	...	...	10	10	7	...	2	1	...	...	...	One room in a private house.	..	½							
			(8.) Priv. Adv. School.		...	1	...	...	24	12	5	3	...	2	...	5	9	One room in a private house.	...	½							
			(9.) Priv. Adv. School.		...	1	...	...	85	39	41	10	11	3	9	11	...	Two rooms in a private house.	...	⅙							
			(10.) Priv. Adv. School.		...	1	...	...	20	16	11	6	...	2	...	1	...	One room in a private house.	...	½							
			(11.) Priv. Adv. School.		1	...	...	...	20	17	2	...	...	1	17	...	...	One room in a private house.	...	⅓							

* Part (£46, 6s. 8d.) paid in 1865. ‡ Grant not paid till 1865. § Part (£43, 10s.) paid in 1865. ‖ Part (£49, 15s.) paid in 1865. ¶ Part (£35, 18s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*). Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
DUMFRIES—*Contd.*																							
Applegarth	11,928	935	(1.) Parochial.	... ...	1	...	...	...	55	51	43	2	7	...	1	2	...	Schoolroom recently erected; well ventilated; dwelling-house and garden.	4	...	No additional school required.		
			(2.) Side School.	... ...	1	1	1 P.	T.	57	53	26	22	4	...	1	4	...	Schoolroom and class-room; well-ventilated; dwelling-house and garden.	...	4			
				(3.) Female School (*supported by an Heritor*).	...	1	...	...	19	16	15	2	2	...	...	...	...	Schoolroom (well ventilated), and dwelling-house.	...	1½			
BRYDEKIRK	...	779	(1.) Parochial.	... ...	1	...	...	...	47	40	34	6	7	...	...	...	...	Schoolroom with dwelling-house and offices.	2½	...	... ...	£9 12 6	7
(*parts of Annan, Cummertrees and Hoddam.*)				(2.) Infant and Industrial School (*Subscription*).	...	1	...	...	79	64	63	7	9	...	...	...	...	Schoolroom with dwelling-house and offices.	...	...	... ...	£12 1 8	7
Canonbie	24,359	3,219	(1.) Parochial.	... ...	1	1	...	...	135	118	65	59	6	4	1	...	...	Schoolroom and class-room, with cloak-rooms; separate playgrounds, and other conveniences for boys and girls, all in excellent order.	6½	...	No additional school required.		
			(2.) Glenzier Side School.	... ...	1	...	...	...	112	102	80	19	13	...	...	...	...	Schoolroom incommodious.	...	3			
			(3.) Tail Side School.	... ...	1	...	...	...	71	53	47	18	5	...	1	...	...	Accommodation wretched; schoolroom damp and unventilated.	...	2⅓			
			(4.) Harelaw Hagg Side School.	... ...	1	...	...	...	84	67	35	5	4	...	...	...	40	Fair accommodation.	...	3			
				(5.) Hagg or Esk School (*supported by the Duke of Buccleuch*).	1	...	...	...	15	10	8	4	3	...	...	...	...	Excellent accommodation.	...	3			
				(6.) Woodhouselees School (*Subscription*).	...	1	...	...	37	30	16	4	...	2	...	...	15	An ordinary cottage.	...	2			
Carlaverock	18,320	1,248	(1.) Parochial.	... ...	1	...	1	...	161	126	128	25	4	4	...	...	...	Two class-rooms.	3½	...	No additional school required.	£40 0 0	
				(2.) Hutton Lodge School (*Hutton Bequest, managed by Parish Minister and Kirk-Session*).	...	1	...	1	7	7	6	...	1	...	...	...	...	Two class-rooms.	...	⅐			
				(3.) Blackshaw School *(*Hutton Bequest, managed by Parish Minister and Kirk-Session*).	...	...	...	...	...	..	...	...	...	...	...	...	..	One schoolroom.	...	2½	Closed since summer vacation, owing to the prevalence of Gastric Fever. The attendance at schools Nos. (1.) and (2.) is also affected by the same cause.		
				* Taught by a Master.																			
				(4.) Glencaple School (*Hutton Bequest, managed by Parish Minister and Kirk-Session*).	1	1	...	...	63	57	54	6	3	...	...	..	...	One schoolroom.	...	2½	... ...	£8 6 8	5

				(5.) Glencaple Priv. Adv. School.	...	1	...	...	4	4	4	...	...	...	...	...	...	Room in teacher's dwelling.	...	2½					
Closeburn	29,347	1,651	(1.) Parochial.	... ...	1	...	...	...	55	53	14	35	6	...	...	...	...	One class-room.	7	...	No additional school required.				
				(2.) Closeburn Endowed Free School (*Ch. of Scot.*)	1	...	2	...	180	146	97	62	17	...	...	4	...	Three class-rooms.	...	3					
				(3.) Closeburn Priv. Adv. School.	...	1	...	...	87	80	34	40	6	...	...	7	...	One class-room.	...	3					
†**Cummertrees**	11,747	1,184	(1.) Parochial.	... ...	1	...	...	...	78	70	66	12	...	...	...	...	...	Schoolroom and class-room; very fair.	6	...	No additional school required.	£17	14	2	7
			(2.) Side School.	. . ..	1	...	...	...	42	18	35	6	1	...	...	...	...	Very middling; clay floor; no ceiling.	...	2					
			(3.) Side School.	... ...	1	...	...	...	60	49	39	10	11	...	...	...	...	Good, but too small.	...	5					
				(4.) Priv. Adv. School.	...	1	...	...	15	12	6	9	...	...	...	...	...	Accommodation good.	...	3					
Dalton	6,941	679	(1.) Parochial	... ...	1	...	...	...	53	52	36	10	7	...	...	...	...	School cost £250.	3	...	... ...				
				(2.) Infant School (*Subscription*).	...	1	...	...	13	9	12	1	...	...	...	...	...	Schoolroom leased from heritors.	...	1/9					
				(3.) Hetland School (*F. C.*)	...	1	...	...	31	20	20	11	...	...	...	...	...	Schoolroom private property.	...	3					
Dornock	5,779	856	(1.) Parochial.	... ...	1	...	...	...	52	45	36	3	5	...	...	1	7	Schoolroom with dwelling-house adjoining; ample accommodation.	5	...	There is one small district completely detached from the rest of the parish; but its wants are supplied by schools in adjoining parishes.				
			(2.) Female Parochial.	... ...	...	1	...	...	62	53	43	2	2	...	...	6	9	Buildings consisting of school-room and dwelling-house, recently erected.	...	¾					
				(3.) Priv. Adv. School.	1	...	...	...	29	23	14	2	4	...	...	3	6	An apartment in teacher's dwelling-house, sufficient to accommodate forty pupils.	...	1					
Dryfesdale	10,372	2,509	(1.) Parochial.	... ...	2	...	...	...	232	196	127	62	41	...	...	2	...	Two schoolrooms. Dwelling-house of seven apartments, old.	4	...	No additional school required.				
				(2.) Priv. Adv. School (*Aided by annual grant from Ch. of Scot.*)	...	1	...	...	48	39	29	14	5	...	...	...	...	One schoolroom.	...	(Close to Par. School.					
				(3.) F. C. Congregational School.	1	and 3 p.t.			121	104	29	72	20	...	...	...	...	Two schoolrooms. Dwelling-house of six apartments.	...	¼	... ...	£102	0	0*	18
				(4.) Priv. Adv. School.	...	1	...	...	50	45	16	25	9	...	...	...	...	One schoolroom.	...	¼					
Dumfries (*including part of Burgh.*)	10,199	13,523	No Return.																						
Dunscore	14,923	1,551	(1.) Parochial, Dunscore.	... ...	1	...	...	...	45	39	36	9	...	...	...	...	...	Schoolroom new, but rather small; with indifferent furniture, and insufficient for the comfort of the pupils. No dwelling-house.	8	...	In the Glenesslin district of the parish, some of the families complain that the school is too far removed from them, and wish to have it nearer. The school is large enough for the population; but it is inconveniently situated for some of the distant families.				
			(2.) Parochial, Burnhead.	... ...	1	...	...	...	76	55	33	34	7	...	2	...	...	Good in every respect; excellent dwelling-house.	...	3					
			(3.) Parochial, Glenesslin.	... ...	1	...	...	...	32	29	13	10	3	...	...	6	...	In bad repair. No dwelling-house.	...	3					
				(4.) F. C. School.	1	...	...	...	146	139	71	54	17	...	...	4	...	Buildings new and commodious, including schoolroom, dwelling-house, and offices. Cost upwards of £500.	...	¼					

* Part (£30) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
DUMFRIES—*Contd.*																							
Durrisdeer	19,852	1,320	(1.) Parochial.	... ...	1	...	...	...	45	43	33	4	8	...	...	...	...	Schoolroom large and commodious.	3 from N. E. boundary.	...	No additional school required.		
			(2.) Parochial.	... ...	1	...	...	...	61	52	16	13	24	...	...	8	...	Schoolroom good, an addition having been built last year.	...	7			
			(3.) Side School (*supported by the Duke of Buccleuch*).	... ...	1	...	...	...	29	21	17	3	9	...	...	...	...	Schoolroom not good.	...	2			
				(4.) F. C. School.	1	...	...	...	43	41	19	24	...	...	...	...	...	School held in large building, used also as a church. Not well adapted for a school.	...	1			
Eskdalemuir . . .	43,521	590	(1.) Parochial.	... ...	1	...	...	...	37	37	31	...	...	...	...	6	...	Schoolroom and dwelling-house of four rooms, etc.	7	...	The district of Black Esk, with a population of about 50, is from four to five miles from parish school, and eleven families, extending along the river side six miles. About ten children able to go to school.		
				(2.) Davington Priv. Adv. School.	1	...	...	...	44	43	33	3	4	...	...	4	...	Schoolroom and dwelling-house of two apartments, etc.	...	2½			
Ewes	25,010	356	(1.) Parochial.	... ...	1	...	...	...	30	29	22	8	...	...	...	...	...	Buildings new; capable of accommodating forty to fifty children.	5½	...	A few families towards the north end of the parish have to send their children a long way to the parish school; but they do send them.		
Glencairn	30,239	1,867	(1.) Parochial.	... ...	1	...	...	...	80	69	44	18	18	...	...	...	...	One schoolroom.	8	...	... ...		
			(2.) Crossford Side School.	... ...	1	...	...	...	33	31	7	14	9	...	...	3	...	Schoolroom and dwelling-house of three apartments.	...	4			
			(3.) Dalwhat Side School.	... ...	1	...	...	...	16	11	4	6	4	...	...	2	...	One schoolroom.	...	4			
				(4.) F. C. School.	1	...	...	...	72	56	4	57	8	...	...	3	...	One schoolroom.	...	...	... ...	£34 10 0*	18
				(5.) Priv. Adv. School.	1	...	...	...	24	22	12	10	2	...	...	...	...	One schoolroom.	...	...			
				(6.) Priv. Adv. School.	...	1	...	...	23	23	2	10	10	...	...	1	...	One schoolroom.	...	...			
Graitney (or Gretna)	9,089	1,620	(1.) Parochial.	... ...	1	...	...	...	81	73	72	9	...	...	...	...	...	Dwelling-house of three apartments above school. The situation is not good, being shut in by the public road and the railway. It is even dangerous for the scholars, as the railway is not fenced.	5	...	No additional school required.		
			(2.) Side School.	... ...	1	...	..	...	69	63	59	8	2	...	...	...	...	The schoolroom is too small for the number in attendance. Dwelling-house of four apart-	...	3			

				(3.) Subscription School.	...	1	...	...	83	65	71	6	6	...	...	...	...	Good schoolroom. Dwelling-house of four apartments.	...	2					
				(4.) Priv. Adv. School.	...	1	...	...	45	37	40	5	...	...	...	...	...	... ...	...	$\frac{3}{4}$					
Half Morton . . .	6,100	713	(1.) Parochial.	... ...	1	...	...	...	80	74	43	20	17	...	...	...	...	The school is too small and in wretched repair.	$3\frac{1}{2}$	...	No additional school required.				
				(2.) F. C. School.	...	1	...	...	23	23	5	13	5	...	.	...	...	Schoolroom of fair size.	...	$\frac{1}{17}$					
†**Hoddam**	7,564	1,568	(1.) Parochial.	... ...	1	and	2 P.	T.	150	141	91	6	46	...	4	3	...	Buildings excellent. Schoolroom and class-room; two w.-c.; play-ground, etc; dwelling-house three-quarters of a mile distant, consisting of four apartments and two attics.	3	...	No additional school required.	£35	5	10	7
				(2.) Ecclefechan F. C. School.	1	...	...	...	71	64	13	44	12	...	...	2	...	Schoolroom good. No dwelling-house.	...	$\frac{1}{6}$					
				(3.) Ecclefechan Infant School (*Ch. of Scot.*)	...	1	1 P.	T.	56	40	36	7	10	...	...	3	...	Schoolroom good. Dwelling-house of three apartments.	...	$\frac{1}{6}$	... ...	£18	15	0	5
Holywood	8,939	1,115	(1.) Parochial. (At present closed for repairs; average attendance 70.)	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Buildings good and well-ventilated. Two class-rooms, with offices for children. No dwelling-house.	8	...	No additional school required.	£12	10	10	7
				(2.) Steilston Side School.	... ...	1	...	...	...	50	42	45	5	...	...	...	...	...	Buildings good, with offices for children. No dwelling-house.	...	4					
				(3.) Speddoch Side School.	... ...	1	...	...	...	52	49	16	...	...	...	...	...	36	Buildings good, but rather small for the attendance.	...	7					
Hutton	23,991	876	(1.) Parochial.	... ...	1	...	...	...	85	83	57	13	15	...	...	...	...	Buildings commodious and suitable; recently erected.	7	...	With the exception of three or four shepherds' families, whose average distance may be about five or six miles, there are no others more than two and a half or three miles distant from a school.				
				(2.) Corrie Endowed School (*Ch. of Scot.*)	1	...	...	...	73	68	51	13	9	...	...	...	...	... ...	...	4					
Johnstone	13,607	1,149	(1.) Parochial.	... ...	1	...	...	...	96	93	49	35	12	...	...	...	...	Schoolroom and dwelling-house of six apartments, all new and very good.	7	...	No additional school required.				
				(2.) Goodhope Subscription School.	1	...	...	...	56	54	35	9	9	...	...	3	...	Schoolroom and dwelling-house of five apartments, all lately repaired, and in good condition.	...	2	.. ..	£4	3	4	
				(3.) Cogrieburn Subscription School.	1	..	...	...	32	28	15	17	...	...	...	...	...	Schoolroom very bad; ill-lighted; furniture bad. Dwelling-house of three apartments, nearly new.	...	$3\frac{3}{4}$					
				(4.) St. Anne's Subscription School.	...	1	...	...	19	19	16	3	...	...	...	...	...	Schoolroom and house of one apartment, all in good condition.	...	$3\frac{1}{4}$					
Keir	7,890	849	(1.) Parochial, (Upper.)	... ...	1	...	...	...	26	24	15	8	3	...	...	...	...	Stone and lime; slated; wooden floor.	7	...	No additional school required.				
			(2.) Parochial, (Lower.)	... ...	1	...	...	...	55	47	20	33	2	...	...	...	...	Stone and lime; slated roof; stone floor.	...	4					
				(3.) Capenoch Infant School (*Undenom.*)	...	1	...	...	34	11	17	11	5	...	...	1	...	Stone and lime; slated roof; and wooden floor.	...	1					
Kirkconnel	26,807	996	(1.) Parochial.	... ...	1	...	...	...	88	83	54	15	10	...	...	9	...	Building excellent.	12	..	No additional school required.				
				(2.) Subscription School.	1	...	...	...	25	19	16	7	2	...	...	...	...	Building excellent.	...	3					

* Grant paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
DUMFRIES—*Contd.*																							
Kirkmahoe	12,699	1,462	(1.) Parochial, Duncow.	... ...	1	...	...	...	54	48	...	...	...	...	...	...	54	Buildings good and commodious. Dwelling-house attached.	...	...	No additional school required.		
			(2.) Side School, Dalswinton.	... ...	1	...	...	...	42	40	...	...	...	...	...	...	42	New and substantial. No dwelling-house.	2	...			
			(3.) Side School, Lakehead.	... ...	1	...	...	...	41	36	41	...	...	...	...	...	...	New and substantial. No dwelling-house.	3	...			
				(4.) Gateside F. C. School.	1	...	...	...	59	54	...	...	...	...	...	...	59	... ...	...	½	... ...	£42 1 8*	18
				(5.) Kirkton Subscription School.	1	...	...	...	89	78	...	...	...	...	...	...	89	... ...	...	1¼			
Kirkmichael	17,130	1,026	(1.) Parochial.	... ...	1	...	...	...	78	74	56	16	5	...	1	...	...	Buildings in a ruinous state. A new school, however, is to be built, and the dwelling-house to be put in thorough repair.	9	...	No additional school required.		
			(2.) Parochial, Garrel.	... ...	1	...	...	..	43	41	30	9	3	...	...	1	...	This school is also to be repaired.	...	3			
Kirkpatrick-Fleming	11,572	1,925	(1.) Parochial.	... ...	1	...	...	...	86	71	78	4	4	...	...	...	...	Schoolroom bad; ill-lighted, ill-ventilated, unceiled, unplastered, unfloored, and damp. Dwelling-house of four rooms, good.	8½	...	No additional school required.		
			(2.) Gair Side School.	... ...	1	...	...	...	42	39	25	8	9	...	...	...	...	School buildings very dilapidated and damp—heritors refusing to repair. Dwelling-house of two apartments.	...	6½			
				(3.) Burnhead F. C. School.	1	...	...	...	54	42	5	40	9	...	...	...	...	School buildings in good repair. Dwelling-house above school.	...	4			
				(4.) Newton Subscription School.	...	1	...	...	91	75	78	5	5	...	...	3	...	School buildings erected and kept up by parish minister. Dwelling-house of three apartments—all in fair repair.	...	½	... ...	£14 13 4	
				(5.) Irvington Subscription School.	...	1	...	...	64	55	52	4	5	...	...	3	...	The schoolroom is private property, let or granted for the purpose of a school; comfortable, and kept in good repair.	...	2			
Kirkpatrick-Juxta .	22,468	1,025	(1.) Parochial.	... ...	1	...	...	...	107	97	78	21	7	...	1	...	...	School in good order, and of sufficient accommodation, having been recently repaired and enlarged.	7	...	No additional school required.	£8 15 0	7
			(2.) Side School.	... ...	1	...	...	...	53	47	45	3	5	...	...	...	...	In good repair.	...	2½			
				(3.) Female School (*Subscription*).	...	1	...	...	34	28	28	6	...	...	...	...	...	In good repair.	...	¼			

			(2.) Side School,	... ...	1	...	...	...	9	6	3	3	...	...	...	...	3	One schoolroom.	...	3¼					
				(3.) Broomholm School (*Undenom.*)	1	...	...	...	55	43	30	1	9	1	1	1	12	One schoolroom.	...	¾					
				(4.) F. C. School.	1	1	...	...	136	113	27	39	39	...	...	4	27	Schoolroom, side-room, and three class-rooms.	...	¾	... ...	£89 10 0‡	18		
				(5.) Mr. Thomson's School (*Priv. Adv.*)	1	...	...	...	47	37	20	2	11	...	...	4	10	Schoolroom too small for the number of pupils.	...	⅛					
				(6.) Miss Duncan's Female School (*Priv. Adv.*)	...	1	...	...	39	35	8	11	13	...	...	3	4	Schoolroom too small for the number of pupils.	...	¾					
				(7.) Infant School (*Undenom.*)	...	1	...	2	138	108	45	16	38	...	...	9	30	Schoolroom, class-room, and cloak room.	...	¾					
				(8.) Mr. Scott's School (*Priv. Adv.*)	1	...	...	...	18	17	8	1	7	...	...	1	1	One schoolroom.	...	¼					
Lochmaben . . . . (*including Burgh.*)	11,367	3,087	(1.) Parochial.	... ...	1	...	...	...	134	124	108	10	12	...	1	3	...	Built about three years ago according to Government plans.	6	...	No additional school required.	£117 12 6§	19		
				(2.) F. C. School.	1	...	...	...	116	112	20	74	14	...	2	6	...	A good building—schoolroom and class-room.	...	¼	... ...	£59 13 4‖	18		
				(3.) F. C. School, Highton.	1	...	...	...	47	45	10	19	5	...	...	13	...	A recently erected building.	...	2½	... ...	£15 0 0			
				(4.) West Street School, (*Priv. Adv.*)	1	...	...	...	83	62	41	30	9	...	...	3	...	An uncomfortable room—walls not plastered.	...	¼					
				(5.) High Street Girls' School (*Priv. Adv.*)	...	1	...	...	35	29	15	17	3	...	...	...	...	A comfortable room.	...	⅙					
				(6.) Bruce Street Girls' School (*Priv. Adv.*)	...	1	...	...	21	19	14	5	2	...	...	...	...	One room.	...	¼					
				(7.) Moss-side Girls' School (*Priv. Adv.*)	...	1	...	...	5	5	2	...	2	...	...	1	...	One room.	...	1½					
				(8.) Highton Subscription School.	1	...	...	...	46	42	20	7	4	...	...	15	...	An old building.	...	2½					
				(9.) Highton Girls' School (*Priv. Adv.*)	...	1	...	...	41	41	23	9	...	...	2	7	...	One room, not in good repair.	...	2½					
				(10.) Templand Village School (*Subscription*).	1	...	...	...	74	70	34	25	9	...	...	6	...	A fair building, but damp; schoolroom and class-room.	...	3					
				(11.) Moor School (*Subscription*).	1	...	...	...	12	7	7	5	...	...	...	...	...	An old house, very damp.	...	2					
Middlebie	17,592	2,004	(1.) Parochial.	... ...	1	...	...	...	45	40	34	6	5	...	...	...	...	Schoolroom, and dwelling-house of room and kitchen.	7	...	There is no district more than two and a half miles from a school.				
			(2.) Side School.	... ...	1	...	...	...	51	44	30	9	10	...	...	2	...	Schoolroom, and dwelling-house of three rooms and kitchen.	...	3					
				(3.) Eaglesfield School (*Ch. of Scot.*)	1	...	...	...	33	21	27	3	2	...	...	1	...	Schoolroom, and dwelling-house of room and kitchen.	...	2					
				(4.) Eaglesfield Subscription School.	...	1	...	...	89	61	65	13	11	...	...	...	...	Schoolroom, and dwelling-house of one room.	..	2					
				(5.) Waterbeck Subscription School.	...	1	...	...	38	27	9	5	21	...	...	3	...	Schoolroom; no dwelling-house.	...	2½					
				(6.) Lauries Close School (*Priv. Adv.*)	1	...	...	...	19	16	5	...	14	...	...	...	...	Schoolroom; no dwelling-house.	...	5					
Moffat	40,067	2,232	(1.) Parochial and Academy combined (*Endowed*).	... ...	2	...	...	...	98	88	61	21	16	...	...	...	...	Two teaching-rooms, cloak-room, library, 2 w.-c., etc., with play-ground.	11	...	No additional school required.				
			(2.) Evan Water Side School (*Endowed*).	... ...	1	...	...	...	70	67	44	15	11	...	...	..	...	One schoolroom.	...	3½					

* Part (£25) paid in 1865. ‡ Part (£53) paid in 1865. § Part (£68, 18s. 4d.) paid in 1865. ‖ Part (£28, 13s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
DUMFRIES—*Contd.*			(3.) Moffat Water Side School.	... ...	1	...	...	...	14	14	7	5	2	...	...	...	...	One schoolroom.	...	5½			
				(4.) Morrison's School (*Undenom.—Endowed*).	1	...	...	...	96	94	48	22	26	...	...	...	...	Schoolroom, cloak-room, w.-c., etc.	...	⅛			
				(5.) Townfoot Industrial School (*Undenom.—Endowed*).	...	1	...	...	43	37	18	19	6	...	...	...	...	One schoolroom.	...	⅛			
				(6.) Infant School (*Undenom.*)	...	1	...	...	22	22	12	6	4	...	...	...	...	Schoolroom and anteroom.	...	⅛			
				(7.) Annan Water School (*Priv. Adv.*)	1	...	...	...	29	29	12	15	...	...	2	...	...	New schoolroom built by Thomas Welsh, Esq., Braefoot.	...	2½			
				(8.) Wellroad Industrial School (*Priv. Adv.*)	...	1	...	...	25	22	8	12	4	...	1	...	...	A private house.	...	⅛			
				(9.) Causeway School (*Priv. Adv.*)	...	1	...	...	33	33	24	7	..	...	...	...	2	A private house.	...	...			
				(10.) Beechgrove School for Young Ladies (*Priv. Adv.*)	...	1	...	...	3	3	1	2	...	...	...	...	...	A private house.	...	...			
				(11.) Academy Road Boarding School for Young Ladies (*Priv. Adv.*)	No	in	for	ma	tion.									... ...					
Morton	8,216	2,253	(1.) Parochial.	... ...	1	...	...	...	155	135	75	...	...	...	...	...	80	Present schoolroom too small; but new and ample rooms are nearly ready for occupation.	3½	...	No additional school required.		
			(2.) Gatelawbridge Side School (*built and supported by the Duke of Buccleuch*).	... ...	1	...	...	...	50	45	34	9	7	...	...	...	...	Accommodation very good.	...	2			
			(3.) Carronbridge Side School (*built and supported by the Duke of Buccleuch*).	... ...	1	...	...	...	108	100	39	29	30	...	3	7	...	Accommodation very good.	...	2			
				(4.) Thornhill School (*Priv. Adv.*)	1	...	...	...	112	93	30	60	22	...	...	...	...	Accommodation very good.	...	⅐			
				(5.) Thornhill School (*Priv. Adv.—Built by the Duke of Buccleuch.*)	...	1	...	...	26	21	8	11	3	...	...	4	...	Accommodation very good.	...	⅕			
				(6.) Thornhill School (*Priv.*	...	1	...	...	30	30	6	5	12	...	...	7	...	Accommodation very good.	...	⅓			

Mousewald	5,891	633	(1.) Parochial.	... .	1	...	...	...	104	97	91	9	...	...	...	4	...	School-house in a wretched state, cold and damp, low in the ceiling, and badly ventilated, and altogether inadequate for the large attendance. Dwelling-house above schoolroom is too small, and very uncomfortable.	3	...	No additional school required.				
			(2.) F. C. School.		1	...	...	...	63	49	22	41	...	...	...	...	...	School-house in fair condition—damp, and the want of proper ventilation, being the chief drawbacks. Dwelling-house above schoolroom of four small apartments.	...	1½					
Penpont	22,099	1,326	(1.) Parochial.	... ...	1	1	...	...	135	121	63	25	33	...	...	14	...	Schoolroom large and well ventilated. Dwelling-house small.	1	...	No additional school required.	£21	5	0	
			(2.) Parochial, Woodside.* *At present vacant.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom small, but sufficient for the district. Dwelling-house pretty good.	4	...					
			(3.) Mr. M'Naught's School (*Priv. Adv.*)		1	...	...	..	87	63	29	19	23	...	...	16	...	Schoolroom small, and ill ventilated, and not well adapted for a school. It is rented by teacher. No dwelling-house.	...	⅛					
			(4.) Miss Armstrong's School (*Priv. Adv.*)		...	1	...	...	19	12	7	2	5	...	...	5	...	Dwelling-house and school belong to the mistress, and are in good condition.	...	⅛					
Ruthwell	11,321	1,046	(1.) Parochial.	... ...	2	1	...	...	125	107	92	13	...	...	...	2	18	Schoolroom and class-room. Dwelling-house large and commodious. Both are in good repair.	4½	...	About twenty houses at Locharwoods are from two and a half to three miles distant from the parish school, but are conveniently served by the schools in the adjoining parish of Carlaverock.				
			(2.) Ruthwell Village School. (*Priv. Adv.*)		...	1	...	...	40	35	30	5	...	...	...	...	5	One small room.	...	1					
St. Mungo	4,982	686	(1.) Parochial.	... ...	1	...	...	...	120	112	104	7	9	...	...	...	...	Schoolroom new.	2½	...	No additional school required.				
†**Sanquhar** . . . . . (*including Burgh.*)	41,077	2,758	(1.) Parochial.	... ...	1	1	2 P.	T.	178	151	56	40	70	...	...	12	...	Schoolroom and anteroom. Dwelling-house upstairs of five apartments, etc.	8	...	No additional school required.	£47	13	4	11
			(2.) Crichton Endowed School (*Ch. of Scot.*)		1	...	2	...	126	120	34	14	68	...	...	4	6	Schoolroom and anteroom. Dwelling-house of ten apartments.	...	¼					
			(3.) Mennock Endowed School (*Ch. of Scot.*)		1	...	...	...	50	45	23	8	17	...	...	2	...	One schoolroom.	..	2½					
			(4.) Priv. Adv. School (*For Music*).		...	1	...	...	12	12	4	2	5	...	...	1	...	Anteroom in connexion with Crichton school No. (2.), *sup.*	...	¼					
			(5.) Priv. Adv. School.		...	1	...	...	65	50	18	13	21	...	...	9	4	One schoolroom.	...	⅐					
Tinwald	10,391	1,079	(1.) Parochial, Amisfield.	... ...	1	...	...	...	73	56	46	12	8	...	...	7	...	Both house and schoolroom in excellent order.	4	...	No additional school required.	£18	19	2	7
			(2.) Parochial, Shieldhill.	... ...	1	...	...	...	54	51	42	4	2	...	1	5	...	Both house and schoolroom in excellent order.	...	3					
Torthorwald . . .	6,843	1,254	(1.) Parochial.	... ...	1	...	...	...	125	110	68	16	12	...	...	14	15	Schoolroom too small, and ill ventilated. Dwelling-house of five rooms and kitchen.	4	...					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
DUMFRIES—*Contd.*			(2.) Parochial, Collin.	... ...	1	...	...	...	90	84	56	12	4	...	...	12	6	Schoolroom ill lighted and ill ventilated. Dwelling-house of three rooms and kitchen—inferior.	...	1½			
				(3.) Infant School (*Subscription*).	...	1	...	...	52	45	32	5	2	1	2	3	7	Schoolroom and small class-room. Dwelling-house of one room.	...	1½			
Tundergarth . . .	10,513	507	(1.) Parochial.	... ...	1	...	...	...	63	59	51	4	8	...	...	...	...	Schoolroom bad.	7	...	School accommodation insufficient.		
				(2.) Priv. Adv. School.	1	...	...	...	28	25	14	...	14	...	...	...	...	... ...	...	4			
Tynron	15,752	446	(1.) Parochial.	... .	1	...	...	...	26	25	6	3	6	...	...	11	...	Both school and house accommodation good.	10	...	No additional school required.		
				(2.) Endowed School.	1	...	...	...	32	25	27	1	...	...	...	4	...	Both school and house accommodation good.	...	2			
Wamphray	13,189	559	(1.) Parochial.	... ...	1	...	...	...	78	75	39	30	9	...	...	...	...	Schoolroom new and commodious.	8	...	There is sufficient school accommodation accessible to all the parishioners, with the exception of two shepherds' families, which are distant respectively four and five miles from the parish school.		
				(2.) Female School (*Ch. of Scot.*)	...	1	...	...	53	47	21	29	3	...	...	...	...	Accommodation good, but perhaps scarcely adequate for the number in attendance.	...	1			
WANLOCKHEAD . . (*part of Sanquhar.*)	...	811	.....	(1.) Elementary School (*Ch. of Scot. — supported by the Duke of Buccleuch.*)	1	1	...	...	155	118	49	103	3	...	...	...	...	Two separate schoolrooms under the same roof, well lighted and ventilated, in excellent condition.	3	...	No additional school required.		
				(2.) Occasional Night School.	1	...	...	...	15	12	6	9	...	...	...	...	...	... ...	...	...			
Westerkirk	27,152	537	(1.) Parochial.	... ...	1	...	...	...	64	58	60	3	1	...	...	...	...	Schoolroom and dwelling-house of five rooms and kitchen, both in good repair.	8	...	No additional school required.		
			(2.) Side School.	... ...	1	...	...	...	23	20	21	2	...	...	...	...	...	Schoolroom and dwelling-house of room and kitchen, both in good repair.	...	4			
EDINBURGH—**Borthwick**	9,806	1,742	(1.) Parochial (*Male.*)	... ...	1	...	...	...	78	65	60	4	12	...	2	...	...	Schoolroom and dwelling-house of five apartments.	4	...	In the village of Dewarton, containing a population of 300, there is no school, but it is within one-fourth of a mile of the parish school of Cranston, and within one mile of the side school at Newlandrig in this parish.	£44 0 0	
			(2.) Parochial (*Female.*)	... ...	...	1	...	...	65	50	54	4	6	...	1	...	...	Two class-rooms, and dwelling-house of four apartments.	...	(Adjoining Par. School.)		£10 0 0	
			(3.) Newlandrig Side School.	... ...	...	1	...	...	38	33	38	...	...	...	...	...	...	Schoolroom and house of two apartments.	...	3			
			(4.) Standpretty Side School.	. ...	...	1	...	...	26	23	17	6	3	...	...	...	...	Schoolroom and house of three apartments.	...	1			

Carrington	4,493	681	(1.) Parochial.	... ...	1	1	...	...	83	79	71	...	...	...	...	12	...	Schoolroom built this year, according to Government plans. There are separate playgrounds for boys and girls. The dwelling-house is two storeys in height, and contains six apartments.	3½	...	No additional school required.	£20 0 0
Cockpen	2,950	2,902	(1.) Parochial.	... ...	1	...	...	...	110	92	68	24	10	...	...	...	8	The schoolroom and dwelling-house were erected in 1836, are commodious and in good condition.	2¾	...	A population of at least 600 in south of the parish is embraced in the *quoad sacra* parish of Stobhill, which has a commodious school. Stobhill and Newton schools are both near the south border of the parish, but not in it, and afford school accommodation for the district.	£89 5 0
			(2.) F. C. School.		1	1	2 P.	T.	183	127	62	53	39	...	...	...	29	Three class-rooms. Mistress has a dwelling-house of two rooms above her class-room. This school is situated in the village of Bonnyrigg, containing a population of 1100.	..	¾		
			(3.) Priv. Adv. School.		...	1	...	...	17	17	6	3	7	..	...	...	1	A room in a dwelling-house.	...	1¼		
Colinton	5,659	2,656	(1.) Parochial.	... ...	1	...	...	...	111	89	78	6	25	...	...	2	...	School and furnishings very good. Dwelling-house under school; apartments small and badly ventilated, and considered unhealthy; not occupied by schoolmaster, who lives in a house adjoining.	3	...	There is a village, with a population of about 200, about a mile and a half north of the parish school, where there is no school at present, but there is easy access to the parish school. The latter is good, but too small for the attendance, especially during winter.	£21 10 0
			(2.) F. C. School.		1	...	...	...	56	50	17	26	12	1	...	...	...	School and furniture good; two rooms. Dwelling-house good.	...	1½		
			(3.) Female Subscription School, Juniper Green.		...	1	...	...	40	30	29	6	4	...	1	...	...	School and furniture good. Dwelling-house fair.	...	1½	There is a school at Slateford, a populous village in this parish, about a mile and a half from the parish school, and intended for that village and locality, but being locally situated a few yards beyond the parish boundary, and in the parish of St. Cuthbert's, its statistics are not here given.	£18 0 0
			(4.) Priv. Adv. School, Hillmount, Juniper Green.		1	...	...	...	21	17	8	5	6	...	2	...	...	One class-room, pretty good.	...	1½		
			(5.) Swanston School (*Undenom.*)		...	1	...	...	44	37	15	8	8	...	11	2	...	One class-room, pretty good. Dwelling-house very good.	...	3		
Corstorphine . .	3,653	1,579	(1.) Parochial.	... .	1	...	...	1	107	97	57	37	6	...	5	...	2	The school is a stone and lime building, with slate roof, recently erected, and in excellent condition, with play-ground and water-closets attached. The master has a residence provided, rent free, containing eight apartments.	2½	...	No additional school required.	£31 10 0
			(2.) Undenom. Subscription School.		...	1	...	1	49	42	24	13	...	...	9	...	3	A stone and lime building, with slate roof, recently erected with the view of being a dwelling-house for an artisan, but presently occupied as a school.	...	1/17		
†**Cramond** . . .	6,662	2,695	(1.) Parochial.	... .	1	...	...	...	75	51	36	15	4	...	...	...	20	Schoolroom, with dwelling-house above.	3½	...	No additional school required.	£43 0 0
			(2.) Subscription School, Davidson's Mains.		1	...	...	...	112	85	68	14	11	3	12	2	2	Schoolroom, capacious and airy, having been greatly enlarged about a year ago. No dwelling-house.	...	1¾	... ...	£33 15 0

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
EDINBURGH—*Contd.*				(3.) Subscription School, Lenny.	1	...	...	...	61	53	35	11	9	...	5	...	1	Large enough for the wants of the district; is situated on the borders of three parishes. Dwelling-house attached.	...	3½	... ...	£13 15 0	11
				(4.) Privately Endowed School, Granton (*Ch. of Scot*)	1	...	...	...	77	52	45	14	14	...	1	1	2	No. 4 is on the ground floor, and No. 5 on the upper floor of the same (brick) building. No dwelling-houses attached.	...	3½			
				(5.) Privately Endowed School, Granton (*Ch. of Scot.*)	...	1	...	...	64	52	44	6	8	5	1	...	...						
				(6.) Female Industrial School, Davidson's Mains (*Ch. of Scot.*)	...	1	...	...	60	51	37	14	8	...	1	...	...	Schoolroom very good; dwelling-house attached.	...	1½	... ...	£37 10 0	
				(7.) Female Industrial School, Longgreen (*Ch. of Scot.—privately endowed by Lady Roseberry.*)	...	1	...	...	19	13	18	...	1	...	...	...	...	Schoolroom very good; dwelling-house attached.	...	1½			
				(8.) F. C. School, Davidson's Mains.	1	...	...	...	86	67	25	50	2	3	...	...	6	Schoolroom very good; dwelling-house attached. There is a class-room for sewing attached.	...	1½	... ...	£35 0 0	
Cranston	5,102	1,035	(1.) Parochial.	... ...	1	...	...	...	76	68	48	3	21	...	...	2	2	Buildings in excellent condition; two rooms.	4	...	No additional school required. The most remote parts are near other parish schools.		
				(2.) Subscription School.	1	...	...	...	47	44	22	2	11	...	3	...	9	Buildings in very good repair. Two rooms.	...	3		£48 0 0	
				(3.) Undenom. School (*partly supported by Lord Stair.*)	...	1	...	...	75	70	40	4	31	...	...	...	...	Buildings in very good repair. Two rooms.	...	¼			
Crichton	4,821	1,304	(1.) Parochial.	... ...	1	1	...	...	166	153	73	23	57	...	...	...	13	Buildings in excellent repair; three rooms.	4	...	No additional school required.	£10 0 0	
			.....	(2.) F. C. School.	1	...	...	...	30	27	5	11	2	...	1	...	11	School attached to the Free Church, and under the same roof; building in fair repair.	...	¼	... ...	£7 10 0	6
			.....	(3.) R. C. School.	...	1	...	...	63	21	...	...	...	...	63	...	...	One room; building in fair repair.	...	⅓	... ...	£1 13 4	
Currie	11,236	2,248	(1.) Parochial.	... ...	1	...	...	...	87	80	61	3	18	...	5	...	...	Two rooms; dwelling-house excellent; playground ample and well enclosed.	4	...	No additional school required.		
			.....	(2.) Balerno Subscription School.	1	...	...	...	102	90	34	2	53	...	5	...	8	Two rooms; dwelling-house above containing seven apartments, including closets; playground.	...	2	... ...	£59 10 0	
			.....	(3.) Hermiston School (*Ch. of Scot.*)	1	...	...	...	68	54	50	7	9	...	2	...	...	One room; no dwelling-house; no playground.	...	1½			
			(4.) Female Side School.	... ...	1	...	...	...	17	17	10	1	5	...	...	...	1	One room; dwelling-house of two apartments.	...	⅓			
Dalkeith . . . . . *(including Town.)*	2,345	7,114	No Return.																				

Duddingston—																											
(1.) PORTOBELLO . .	1,899	4,366	No Return.																								
(2.) LANDWARD . .		857	(1.) Parochial	...	...	...	1	...	...	...	107	80	46	17	27	6	...	11	...	Schoolroom and dwelling-house of four rooms and attic bedroom, kitchen and cellars, with a garden.	3	...	The village of Easter Duddingstone, and a small district at the north-eastern extremity of the parish—the population of which together is about 300—have no school; but there are schools at Portobello and Pinkie Pans, within a convenient distance.			
Edinburgh—																											
(1.) ST. GEORGE . . (*including Landward of St. Cuthbert's.*)	7938	42,068	No Return.																								
(2.) ST. ANDREW . .		38,731																									
(3.) CANONGATE . . (*including Landward.*)		30,169																									
(4.) ST. GILES . . .		29,679																									
(5.) NEWINGTON . .		29,797																									
Fala and Soutra . .	6,066	382	(1.) Parochial.	...	...	...	1	...	...	...	65	59	...	...	...	...	...	...	65	Schoolroom, and dwelling-house containing three rooms.	5	...	...	...	...	...			
Glencross	4,292	1,217	(1.) Parochial.	...	...	...	1	...	1	...	149	127	88	23	26	12	...	...	...	Schoolroom almost new, and well supplied with apparatus; excellent playground, and good water-closets for boys and girls; and also a shed to take shelter in during wet days.	2	...	...	...	...	...	£37	18	4
Heriot	15,038	497	(1.) Parochial.	...	...	...	1	...	...	...	61	47	33	4	19	1	3	1	...	School built in 1853-4, with a gallery in the west end accommodating sixty or seventy children.	6	...	No additional school required.						
†**Inveresk** . . . . . (*including Musselburgh.*)	5,925	9,518	No Return.																								
Kirknewton and East Calder (*and part of Kirkliston*).	9,491	1,549	(1.) Parochial.	...	...	...	1	1	...	...	67	61	48	4	9	1	5	...	...	School good; house (consisting of one large and six small rooms, kitchen, etc.) very good; offices fair.	5	...	No additional school required.				£29	0	0	
				(2.) Meadowbank Female and Infant School (*Undenom.*)	...	1	...	...	41	33	29	9	...	...	3	...	...	Buildings good, consisting of schoolroom, offices, and two rooms for mistress.	...	½							
				(3.) F. C. School, Wilkieston.	1	1	...	...	63	50	31	24	3	...	2	...	3	Schoolroom and dwelling-house of four apartments, very good; offices fair.	...	2¾	...	...	...	...	£3	15	0	3
				(4.) East Calder Subscription School.	1	...	...	...	107	87	54	4	47	...	2	...	...	Schoolroom very good; offices and dwelling-house of five apartments, good.	...	2							
				(5.) East Calder Dame's School (*Priv. Adv.*)	...	1	...	...	24	23	18	...	6	...	...	...	...	Building fair. The school is held in the private dwelling-house of the mistress, the two rooms of which are thrown into one for the purpose.	...	2							
				(6.) Aimville Subscription School.	1	...	...	...	30	28	20	2	8	...	...	...	...	School held in a room of an old mansion-house; furniture good.	...	3							

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EDINBURGH—*Contd.*																						
Lasswade	10,678	5 688	(1.) Parochial.	... ...	1	...	...	...	80	67	45	9	25	...	1	...	...	First-rate accommodation.	8	...	... ...	
				(2.) Priv. Adv. School, Lasswade.	...	1	...	...	45	27	19	6	13	...	2	...	5	School held in U. P. session-house.	...	...		
				(3.) Subscription School, Lasswade.	1	...	...	...	110	86	73	6	20	...	...	11	...	School held in Gardener's Hall.	...	...	... ...	£15 0 0
				(4.) Infant School, Loanhead (*supported entirely by Mrs. Arbuthnot of Mavisbank*).	...	1	...	...	60	50	26	9	12	...	...	3	...	One large room.	...	1½		
				(5.) Subscription School, Loanhead.	1	...	...	...	172	150	40	66	33	...	...	24	...	According to Government arrangements.	...	1½	... ...	£61 5 0
				(6.) Priv. Adv. School, Loanhead.	1	...	...	...	34	32	14	13	1	...	...	6	...	One small room.	...	1½		
				(7.) Pentland School (*Ch. of Scot.*)	1	...	...	...	50	37	40	10	...	...	...	...	...	Excellent accommodation as a class-room.	...	2½		
				(8.) F. C. School, Roslin.	1	...	...	...	55	49	6	42	3	...	3	1	...	Excellent accommodation as a class-room.	...	3	... ...	£23 6 8
				(9.) Ch. of Scot. School, Roslin.	1	...	...	...	94	85	81	4	1	2	6	...	...	Accommodation good.	...	3		
				(10.) Female School, Rosewell (*Ch. of Scot.*)	...	1	...	...	70	58	63	1	...	...	3	3	...	Accommodation according to Government conditions.	...	3	... ...	£61 0 0
				(11.) Male School, Rosewell (*Ch. of Scot.*)	1	...	...	...	95	60	75	5	...	...	8	7	...	Accommodation according to Government conditions.	...	3	... ...	
Leith—																						
(1.) NORTH LEITH (*parts of Cramond, North Leith, and St. Cuthbert's.*)	517	11,562	No Return.																			
(2.) SOUTH LEITH (*parts of North Leith, St. Cuthbert's, and South Leith.*)	2,265	24,467																				
†**Liberton**	6,617	3,510	(1.) Parochial.	... ...	1	...	1	...	100	90	48	26	4	...	3	1	18	Building good, roomy, and well lighted, consisting of one large room and one side-room. Dwelling-house old, but comfortable.	5	...	No additional school required.	
			(2.) Niddrie Side School.	... ...	1	1	...	...	88	69	46	15	6	...	4	1	16	Schoolroom and dwelling-house recently erected; roomy and convenient.	...	3		
				(3.) F. C. School, Stenhouse.	1	1	1 P. T.		84	55	29	20	2	...	2	2	29	Two rooms, built twenty years ago	...	1	... ...	£39 0 0
			(4.) Gilmerton Female Side School.	... ...	...	1	...	...	64	54	46	5	3	...	...	...	10	Schoolroom recently fitted up for the purpose; dwelling-house attached.	...	1½	... ...	£13 0 0
			(5.) Gilmerton Side School.	... ...	1	1	...	...	117	85	61	14	2	...	5	2	33	Schoolroom, small and low in the ceiling; dwelling-house attached. Both have been used for the same purpose for above eighty years.	...	1½		

			(6.) Morton-hall Side School.	... ...	...	1	...	...	50	44	39	4	...	...	1	...	6	School and dwelling-house built about twenty years ago by Mrs. Trotter of Mortonhall. The building is handsome and neatly kept.	...	1			
			(7.) Cameron Toll Side School.	... ...	...	1	...	...	21	17	7	1	4	1	1	1	6	Present accommodation only temporary; larger schoolroom to be occupied at Whitsunday next.	..	1¼			
Mid-Calder	12,324	1,389	(1.) Parochial.	... ...	1	...	1	...	112	101	80	2	19	...	10	1	...	Schoolroom and dwelling-house of eight apartments, besides attics, offices, etc., adjoining—all sufficient.	7	...	No school in the district of Causewayend, lying along the north side of the foot of the Pentlands; population in 1861, 91; extent about three miles square. The hamlet of Causewayend, the centre of this district, is about six miles from the parish school.	£31 0 0		
			(2.) Mid-Calder Female Industrial School (*Subscription*).	...	1	1 P. T.			85	80	52	10	23	...	...	...	...	Schoolroom and furniture good; dwelling-house new and good, consisting of three apartments, etc.	...	¼			
			(3.) Bellsquarry School (*Ch. of Scot.*)* Vacant.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom and furniture good; no dwelling-house.	...	2½			
Newbattle	5,224	2,837	(1.) Parochial.	... ...	1	1	...	...	78	69	76	...	2	...	...	...	...	Schoolroom excellent, with a commodious class-room. Good dwelling-house of eight apartments, and large garden attached. Good playground; two water-closets.	4¼	...	There is no district in this parish at any great distance from a good school, either within the parish, or on its immediate boundaries. It has been my conviction for ten years past that the parish is over-schooled. As taking a deep interest in education, I wish to remark that the reason of so few Dissenters appearing on our rolls does not arise from their objecting to be educated at our schools, but because they are few in number in the parish. I have had many U. P., Free Church, and Evangelical Union scholars, and as many as a dozen Roman Catholics, during the last nineteen years. No one is ever asked the religious denomination to which he or she may belong, and I never knew a scholar removed from a school in this parish to another on account of religious principles, except in the case of Roman Catholics, and the parents of these did so unwillingly, by command of the priest,—so the parents said to me.	£78 12 6		
			(2.) Newton-Grange Colliery School (*Boys*).* * Evening school, attended by lads from ten to seventeen years of age, and a few even above twenty; number on roll 71, average attendance 60.	1	...	1	...	116	99	110	...	1	...	...	2	...	Good schoolroom, dwelling house of four apartments; good playground, water-closets, etc.	...	1			
			(3.) Newton-Grange Colliery School (*Girls*).* * Evening school for young women, present attendance 12.	...	1	...	1	120	96	110	6	3	...	...	1	...	Good schoolroom; large playground, and one water-closet; dwelling-house of three apartments; small garden attached.	...	1			
			(4.) Newton-Grange Colliery School.	...	1	...	...	67	60	56	10	...	...	...	1	...	One room, far too small for an infant school. Children play in girls' playground. House and garden same as mistress of girls' school.	...	1			
			(5.) Easthouses Colliery School.	...	1	...	..	62	54	60	2	...	...	...	...	..	Schoolroom very small, ill lighted and ill ventilated; no water-closet. Dwelling-house of one poor apartment and a closet.	...	1			
			(6.) Stobhill Colliery School (*Boys*).* * Evening school for lads and men, from ten to seventeen years of age, present attendance 20.	1	...	...	...	102	90	97	4	...	...	1	..	...	Schoolroom not very well lighted; water-closets and large playground; dwelling-house of five apartments and offices.	...	1¾			
			(7.) Stobhill Colliery School (*Girls*).	...	1	...	1	81	70	72	7	2	...	...	..	...	Two rooms, well ventilated; not so well lighted; large playground and a water-closet. Teacher's dwelling-house of two apartments detached.	...	1¾			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
EDINBURGH—*Contd.*																						
Newton	2,034	1,553	(1.) Parochial.	... ...	1	...	...	1	90	82	65	13	12	...	...	...	...	Two rooms.	2	...	No additional school required.		
				(2.) Adamsrow School (*Salary paid by Sir J. D. Wauchope, Bart.*)	1	...	1 P.	T.	91	73	83	4	2	...	2	...	...	One room.	...	¼	... ...	£15 0 0	
				(3.) Edmonstone School (*Salary paid by Sir J. D. Wauchope, Bart., and others*).	...	1	1 P.	T.	56	44	53	1	2	...	...	...	...	One room.	...	1½	... ...	£27 18 4	
Penicuik	18,966	3,249	(1.) Parochial.	... ...	2	1	...	...	141	107	60	15	32	...	...	...	34	Two rooms.	5	...	... ...		
				(2.) Nine-Mile Burn School (*Ch. of Scot.*)	1	...	...	...	48	46	30	11	7	...	...	...	...	One room; no dwelling-house.	...	4½			
				(3.) U. P. School, Howgate.	1	...	...	...	64	48	30	...	20	...	...	...	14	One room.	...	2			
				(4.) Penicuik Female School (*Ch. of Scot.*)	...	1	1 P.	T.	99	90	51	18	28	2	...	...	...	Two rooms.	. .	¼	... ...	£34 0 0	
				(5.) F. C. Industrial School.	...	1	...	...	32	24	9	12	5	...	...	1	5	One room.	...	¼	... ...	£59 1 8	
				(6.) F. C. Infant School.	...	1	2 P.	T.	70	58	27	...	5	...	...	1	37	One room.	...	¼			
				(7.) F. C. School, Kirkhill.	2	1	...	...	165	125	22	50	48	5	...	...	40	Two rooms.	...	¼	... ...	£76 10 0	
				(8.) Infant School, Kirkhill, (*Ch. of Scot.*)	...	1	...	...	71	40	7	...	15	...	...	...	49	One room.	...	¼			
				(9.) Priv. Adv. School.	...	1	...	...	17	10	1	8	6	...	...	...	2	... ...	...	(Close to Par. School.)			
				(10.) Wellington Farm Reformatory School.	1	...	1	...	90	90	...	...	...	...	...	...	90	Two schoolrooms.	...	2			
Ratho	6,168	1,659	(1.) Parochial.	... ...	1	...	...	...	101	92	90	4	2	...	5	...	...	Schoolroom and dwelling-house.	3	...	No additional school required.		
			(2.) Fem. Side School.	... ...	...	1	1 P.	T.	48	43	32	10	...	1	5	...	...	Schoolroom and dwelling-house.	...	⅛	... ...	£26 0 0	
				(3.) St. Mary's Episcopal School.	1	...	1 P.	T.	98	80	...	...	...	33	12	53	...	Two class-rooms and dwelling-house.	...	1	... ...	£36 10 0	
Stow	26,873	2,171	(1.) Parochial.	... ...	1	...	...	...	78	67	64	6	4	...	2	2	...	Schoolroom, with a court and dwelling-house.	9	...	No additional school required. The first three schools are all *within* the village; it would be much better were they *on its outskirts*.		
			(2.) Parochial Female School.	... ...	...	1	...	...	41	33	22	3	10	2	4	..	...	One room; no dwelling-house.	...	⅛			
				(3.) U. P. School, Stow.	1	...	...	...	60	48	23	7	29	...	1	...	...	Schoolroom, with a court attached.	...	¼			
			(4.) Caitha Side School.	... ...	1	...	...	...	39	26	31	1	5	...	2	...	...	One room, and a small dwelling-house in the adjoining hamlet of Crosslee.	...	4			
			(5.) Fountainhall Side School.	... ...	1	...	...	...	73	52	35	8	30	...	...	...	...	School new, with every modern improvement and convenience; large playground, separate necessaries for boys and girls; porch at entrance, with water for washing hands, etc., etc.	...	4½			

																		Good dwelling-house a short distance from the school.					
Temple	14,478	1,385	(1.) Parochial.	... ...	1	...	...	..	81	74	34	23	10	...	7	...	7	Schoolroom, dwelling-house, and garden.	9½	...	No additional school required.		
			(2.) Toxside Side School.	... ...	1	...	...	...	26	22	12	6	3	...	1	...	4	Schoolroom, dwelling-house, and garden.	...	4			
				(3.) F. C. School, Stobhill.	1	...	...	...	90	71	12	20	...	...	...	8	50	Two rooms.	...	3¼			
				(4.) Subscription School, Gorebridge.	1	1	...	...	140	127	50	15	62	...	...	...	13	Schoolroom insufficient for the attendance.	...	3			
West Calder	21,392	1,927	(1.) Parochial.	... ...	1	1	1 P.	T.	163	122	40	17	78	...	14	8	6	Two rooms.	...	...	No additional school required.	£64	5 0
			(2.) Subscription School.		1	...	...	...	23	21	7	9	5	...	...	...	2	The school was built in 1826, and has a playground attached.	...	1/6			
				(3.) Priv. Adv. School.	...	1	...	...	33	31	18	1	9	...	2	1	2	A room in a dwelling-house.	...	1/9			
				(4.) Priv. Adv. School.	...	1	...	...	16	14	10	...	6	...	...	...	...	An apartment with two beds in it; dimensions of floor, *without beds*, 12 ft. by 12 ft., and 7 ft. high.	...	2½			
				(5.) Priv. Adv. School.	...	1	...	...	16	6	7	3	6	...	...	...	...	An apartment with two beds in it; dimensions of floor, exclusive of beds, 12 ft. by 8 ft., and 7 ft. high.	...	2			
ELGIN— **Abernethy and Kincardine.**	...	1,928	(1.) Parochial.	... .	1	...	...	...	90	81	59	31	...	...	...	...	...	Building of stone and lime, slated; built according to the School Act of 1803. Accommodation insufficient. The schoolroom is on the ground floor, the teacher's family occupying the flat above.	9	...	An endowed school is very much required at a central point, to accommodate both the Tulloch and Gartin districts, the former in the south, and the latter towards the west of the parish. The accommodation in the two adventure schools situated in these districts is very insufficient; and they are at present taught only during the winter and part of spring. The population of these two districts according to last Census was 504, and their extent together may be 4½ miles by 4. It would be an advantage to have the Braes School (No. 5) endowed, either on its present site or somewhat nearer the centre of the parish, where it might serve its present purpose, and accommodate the districts of Upper Auldmore and Upper Clachaig. Braes and these two districts may contain a population of 230; extent 3 miles by 3.		
				(2.) Nethy Bridge School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	17	16	16	1	...	...	...	...	...	Taught at present in a room of the teacher's dwelling-house. A more commodious school and dwelling-house are in preparation.	...	½			
				(3.) F. C. School.	1	...	...	...	33	30	26	7	...	...	...	...	...	Building of stone and lime, slated, ventilation bad.	...	6			
				(4.) Tulloch Priv. Adv. School.	1	...	...	...	38	33	32	6	...	...	...	...	...	The accommodation here is very poor; house built entirely of wood; no dwelling-house.	...	5			
				(5.) Braes Priv. Adv. School.	1	..	...	...	33	31	17	16	...	...	...	...	...	Schoolroom fair; built of stone, and thatched; no dwelling-house.	...	4½			
				(6.) Gartin Priv. Adv. School.	1	...	...	...	16	15	4	12	...	...	...	...	...	Accommodation very poor; school kept in an old dwelling-house; school furniture insufficient.	...	3½			
				(7.) Auldmore Priv. Adv. School.	...	1	...	...	18	12	11	7	...	...	...	...	...	A room in a dwelling-house, built of stone and lime, and hatched.	...	1½			
Alves	...	1,010	(1.) Parochial.	... ...	1	...	...	...	40	36	27	12	...	...	...	1	...	Accommodation insufficient.	4	...	... ...		
				(2.) Undenom. School.	1	...	...	...	28	21	5	23	...	...	...	...	...	Accommodation inferior; one room; walls without lath.	...	2½			
				(3.) Ch. of Scot. School.	...	1	...	...	14	13	8	6	...	...	...	...	...	Accommodation sufficient.	...	150 yards.			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistant & Pupil Teachers M	Number of Assistant & Pupil Teachers F	No. of Scholars on the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not classed.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ELGIN—*Contd.*				(4.) Infant School (*Priv. Adv.*)	...	1	...	...	20	19	11	9	...	...	...	...	...	Accommodation inferior; one room; walls without lath.	...	2			
†**Bellie**	...	1,967	(1.) Parochial (*Education free*).	... ...	1	1	...	...	131	119	72	38	...	...	21	...	...	Schoolroom neatly and newly finished with lath and plaster, and floored with wood; female school attached, finished in the same way; cost about £700.	6½	...	No additional school required.	£50 10 0	
				(2.) Milne's Institution (*Endowed. — Education free.*)	4	1	...	...	330	295	172	107	...	17	31	...	...	Five class-rooms, all finished with lath and plaster; cost upwards of £4000.	..	4	... ...	£47 6 8*	10
				(3.) Priv. Adv. School.	...	1	...	...	17	10	4	10	...	...	3	...	...	Schoolroom plastered; flag pavement.	...	1			
Birnie	...	411	(1.) Parochial.	... ...	1	...	...	...	51	40	21	24	5	...	...	1	...	Accommodation sufficient for the attendance.	6	...	No additional school required. A considerable number of the pupils attending the parish school come from the parish of Elgin.		
			(2.) Female Side School.	... ...	...	1	...	...	8	8	8	...	...	...	...	...	...	... ...	...	2½			
Boharm	...	1,412	(1.) 1st Parochial.	... ...	1	...	...	...	65	55	44	10	...	...	1	...	10	Buildings good; accommodation sufficient.	6	...	In the Forgie district of the parish, about six miles from the first parochial school, there is a *female* school (now vacant) in connexion with the Church of Scotland, but grown-up boys are too far off to attend the first parochial school. Population, 150.		
			(2.) 2d Parochial.	... ...	1	...	...	...	55	41	33	8	...	...	...	...	14		...	4			
				(3.) School supported by Soc. for Prop. Christ. Know.	...	1	...	...	29	26	16	10	...	...	...	...	3		...	4			
				(4.) Subscription School.	...	1	...	...	25	23	20	3	...	...	...	...	2		...	2			
Dallas	...	1,102	(1.) Parochial.	... ...	1	...	...	...	80	73	37	43	...	...	...	...	...	Schoolroom good; dwelling-house indifferent.	6	...	There are two districts, distant about three or four miles from the parish school, in each of which an elementary school would be desirable, but in both cases the population is so thin and scattered as to be unable to support a teacher.		
				(2.) Female Industrial School (*F. C.*)	...	1	...	...	25	21	3	22	...	...	...	...	...	One room; rented.	...	⅛			
				(3.) Priv. Adv. School.	...	1	...	...	12	8	5	3	...	...	...	...	4	One room; rented.	...	⅛			
				(4.) Kellas School (*Undenom.*)	1	...	...	...	43	34	20	19	...	...	...	4	...	Schoolroom, and one apartment for teacher.	..	4½			
Drainie	...	3,028	(1.) Parochial.	... ...	1	...	...	...	54	48	34	14	6	...	...	...	...	Small, low in the roof, and badly ventilated. Dwelling-house contains seven small apartments in bad repair.	4	...			
				(3.) Gen. Assembly School, Lossiemouth (*Boys*).	1	...	...	...	158	123	59	21	65	2	...	11	...	Schoolroom approved of by Government. Dwelling-house, built according to plans approved by Government, contains parlour, three bedrooms, kitchen, &c.	...	2	... ...	£39 17 6	11

				(3.) Gen. Assembly School, Lossiemouth (*New*)	...	1	...	...	83	62		23	21					vernment. Dwelling-house, built according to plans approved by Government, contains parlour, three bedrooms, kitchen, etc. Both of the General Assembly schools are in one block of building, and under one management.							
				(4.) F. C. School, Lossiemouth.	1	1	...	...	175	151	11	104	21	...	3	3	...	Too small for present attendance.	...	2¼	... ...	£52	0	0	11
Duffus	...	3,308	(1.) Parochial.	... ...	1	...	...	...	88	75	31	11	...	..	...	...	12	One large schoolroom.	3½	...	A F. C. school was in operation in Hopeman till within two years ago. It is to be resumed immediately, and will accommodate 140 scholars.	£15	0	0‡	
				(2.) Gen. Assembly School, Hopeman.	1	...	...	...	80	55	23	23	...	...	3	...	23	One large schoolroom.	...	1¼		£34	7	6	11
				(3.) Gen. Assembly School, Burghead.	1	...	...	...	90	83	45	22	16	...	...	...	7	One schoolroom and a class-room.	...	3		£41	5	0	11
				(4.) F. C. School, Burghead.	1	...	...	...	130	123	11	123	4	...	...	...	1	One large schoolroom and a small class-room.	...	3	... ...	£15	16	8	
				(5.) School of Roseisle (*Undenom.*)	1	...	...	...	15	10	5	5	...	...	...	...	5	... ...	...	2					
				(6.) Priv. Adv. School, New Duffus.	...	1	...	...	26	23	5	17	...	...	1	...	3	... ...	...	1					
				(7.) Priv. Adv. School, Hopeman.	...	1	...	...	60	41	3	33	...	...	..	...	19	One small room.	...	1					
				(8.) Priv. Adv. School, Burghead.	...	1	...	...	47	35	9	18	8	...	...	...	12	One schoolroom.	...	3					
Duthil, etc., (1.) DUTHIL	...	1,609	(1.) Parochial.	... ...	1	...	...	...	52	46	28	29	...	...	...	...	...	Dwelling-house over the schoolroom, which is a miserable apartment.	11	...	No additional school is needed, but the accommodation in all of the existing schools may be said to be quite insufficient.				
				(2.) Female School, Duthil (*Soc. for Prop. Christ. Know.*)	...	1	...	...	46	32	21	15	...	...	...	...	...	One room, much too small for the attendance—must be ruinous to health.	...	¼					
				(3.) Battangorn Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	20	10	28	...	...	...	...	...	One room, utterly unfit for human beings to live in.	...	4					
				(4.) Kinveachie Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	56	16	19	46	...	...	...	...	...	Extremely bad. Rough walls, never even plastered, and open rafters.	...	5					
				(5.) Priv. Adv. School, Aviemore.	1	...	...	...	60	33	...	60	...	...	...	...	...	Accommodation indifferent.	...	9					
				(6.) Priv. Adv. School, Dunmullie.	1	...	...	...	53	30	3	50	...	...	...	...	...	Rather a good building; furniture indifferent.	...	7					
(2.) ROTHIEMURCHUS	...	319	.....	(1.) Subscription School.	1	...	...	...	45	37	20	16	...	...	...	...	9	Schoolroom excellent; dwelling-house, consisting of five apartments, very good.	...	8 (from Par. Sch. of Duthil.)					
Dyke	...	1,247	(1.) Parochial.	... ...	1	...	...	...	93	81	50	31	11	...	...	1	...	Buildings in good order. Two schoolrooms; dwelling-house contains seven rooms.	5½	...	There is no district of the parish unsupplied with the means of education. One portion of it extends southwards to the distance of five and a half miles from the parish school, but is within convenient distance of				
				(2.) Dyke Female School (*Ch. of Scot.—supported by an Endowment and by Proprietor.*)	...	1	...	...	19	15	6	10	3	...	...	...	...	Buildings good. Dwelling-house contains four apartments recently repaired. Schoolroom new.	...	(Near No. 1.)					

* Part (£45, 8s. 4d.) paid in 1865.

‡ Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
ELGIN—*Contd.*																						
				(3.) Kintessack Female School (*Undenom.*)	...	1	...	...	37	21	8	29	...	...	...	...	...	Building not very good. It contains one room for the teacher, and another for schoolroom. A new school and dwelling-house are in course of erection by the proprietor.	...	1¼	the Society school at Conicavil, parish of Edinkillie, on the one side, and the Undenominational school of Moyness, parish of Auldearn, on the other.		
Edinkillie	...	1,303	(1.) Parochial.	... .	1	...	...	...	47	41	38	8	...	...	1	...	...	Schoolroom, and dwelling-house of five apartments.	9½	...	The district of Halfdavoch (see No. 5), with a population of 103, and three and a half by one and a half miles in extent, has not sufficient school accommodation.	£95 13 4*	16
				(2.) Logie School (*Undenom.*)	1	1	...	...	75	70	15	52	4	...	...	4	...	Two schoolrooms, and dwelling-house of five apartments.	...	2¼			
				(3.) Society School, Relugas (*Soc. for Prop. Christ. Know.*)	1	1	...	...	53	48	24	29	...	...	...	...	...	Schoolroom, and dwelling-house of five apartments. The area of this school is only forty-four square yards, and the average number of scholars enrolled during each of the last ten years has been 122.	...	3			
				(4.) Society School, Conicavil, (*Soc. for Prop. Christ. Know.*)	1	...	...	...	41	31	27	2	12	...	...	...	...	Schoolroom, and dwelling-house of six apartments.	...	7			
				(5.) Halfdavoch Priv. Adv. School.	...	1	...	...	18	16	3	13	...	...	...	...	2	Schoolroom, and dwelling-house of two rooms, for several years occupied by a (female) teacher; lately given over by the proprietor to the farmer on whose farm it is situated, and whose sister now teaches reading and sewing in it. The schoolroom is in a most dilapidated condition.	...	3			
Elgin	...	9,866	.....	(1.) Elgin Academy (*Undenom.*)	3	...	1	...	115	106	43	49	5	6	1	11	...	Five class-rooms.	10	...	... ...		
(including Burgh and parts of New Spynie and St. Andrew's Lhanbryde.)				(2.) Elgin Girls' School (*Subscription*).	...	1	4 P.	T.	236	187	90	82	51	2	6	5	...	Two class-rooms.	...	50 yds.	... ...	£79 3 4	10
				(3.) Mrs. Shand's Boarding and Day School (*Priv. Adv.*)	3	3	...	...	26	26	13	7	1	5	...	...	...	Four class-rooms.	...	¼			
				(4.) Miss Milne's Boarding and Day School (*Priv. Adv.*)*	...	2	...	...	27	25	12	14	1	...	...	...	...	Two class-rooms.	...	⅛			
				* Two Visiting Masters.																		
				(5.) Miss Alexander's Day School (*Priv. Adv.*)	...	1	...	...	16	13	4	7	5	...	...	...	...	One class-room.	...	¼			
				(6.) School of Industry of the Elgin Institution (*Endowed Charity*).	1	1	...	...	43	43	43	...	...	...	...	...	...	Two class-rooms.	..				

				(7.) Free School of the Elgin Institution (*Endowed Charity*).																									
				(8.) Miss Collie's Day School (*Priv. Adv.*)	...	2	...	...	60	53	13	19	11	3	7	7	...	Two class-rooms.	...	$\frac{1}{3}$									
				(9.) Mrs. Watson's Day School (*Priv. Adv.*)	...	1	...	...	30	25	15	11	4	...	...	...	...	One class-room.	...	$\frac{1}{4}$									
				(10.) Weston House Boarding and Day School (*Priv. Adv.*)	4	...	...	...	57	53	30	16	1	8	...	2	...	Three class-rooms.	...	$\frac{1}{3}$									
				(11.) Trinity Episcopal Ch. Girls' School.	...	1	3 P. T.		164	122	79	...	...	30	5	...	50	Three class-rooms.	...	$\frac{1}{3}$	...	...	...	...	£56	7	6	11
				(12.) Trades' School (*Undenom.*)	1	...	2 P. T.		130	119	40	56	21	1	1	11	...	One class-room.	...	$\frac{1}{4}$	...	...	...	...	£49	11	8	10
				(13.) Clackmarras District School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	50	42	27	17	6	...	...	...	...	One class-room.	...	5									
				(14.) New Elgin School of Industry, New Elgin (*F. C.*)	...	2	...	...	92	72	32	41	10	...	3	3	3	One class-room.	...	1									
				(15.) Viewhill Mosstowie District School (*Undenom.—partly supported by Earl of Fife*).	1	...	...	...	27	20	9	16	2	...	...	...	...	One class-room. Buildings stone and lime; straw-thatched; floor wood.	...	5									
				(16.) Milton-Duff District School (*Undenom.*)	...	1	...	...	11	10	4	5	2	...	...	...	...	One class-room. Buildings stone and clay; straw-thatched; floor wood.	...	3									
				(17.) Pluscarden District School (*F. C.*)	1	...	...	...	38	33	6	26	4	2	...	...	...	One class-room. Buildings stone and clay; straw-thatched; floor wood.	...	6									
				(18.) Barnhill Priv. Adv. School.	...	1	...	...	8	8	...	8	...	...	...	...	...	One class-room. Buildings stone and clay; straw-thatched; clay floor.	...	8									
†New Spynie	...	518	(1.) Parochial.	... ...	1	...	...	...	48	44	37	10	1	...	...	...	...	One schoolroom.	3	...	No additional school required.				£18	0	0	
				(2.) Gen. Assembly's School, Bishopmill.	1	1	...	...	228	187	32	105	29	2	4	15	41	One schoolroom.	...	$2\frac{1}{2}$	...	...	...	...	£63	14	2	11
				(3.) Subscription School.	...	1	...	...	14	12	8	6	...	...	...	...	...	One schoolroom.	...	(Close to Par. School.)								
Forres . . . . . (*including Burgh.*)	...	4,112		(1.) Forres Academy (*Burgh School*).	1	...	2	...	188	158	68	64	37	3	...	16	...	Three class-rooms.	3	...	No additional school required.								
				(2.) Fraser's Female Industrial School (*Ch. of Scot.*)	...	1	2 P. T.		119	98	41	43	23	...	2	10	...	One schoolroom, and a dwelling-house containing six apartments.	...	$\frac{1}{4}$	...	...	...	...	£55	0	0	10
				(3.) Forres Infant School (*Subscription*).	...	1	1 P. T.		161	122	75	43	23	4	...	16	...	One schoolroom.	...	$\frac{1}{4}$	...	...	...	...	£32	10	10	11
				(4.) Anderson's Institution (*Endowed*).	1	...	...	...	138	118	52	50	19	...	...	17	...	One class-room, and a dwelling-house of eleven apartments.	...	$\frac{1}{6}$									
				(5.) Fem. Industrial School (*Salary paid by Town-Council and Parochial Board*).	...	1	...	...	16	16	10	...	4	...	...	2	...	One class-room in *Anderson's Institution.*	...	$\frac{1}{6}$									
				(6.) *Ladies' Boarding and Day School.	...	1	...	1	53	40	3	18	17	2	...	13	...	House of eight apartments, including three class-rooms.	...	$\frac{1}{4}$									
				* The Town Council of Forres, who are the Patrons, appoint the teacher, and allow a salary of £25 per annum.																									

* Part (£58, 3s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Designation of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ELGIN—*Contd.*				(7.) Urquhart's Priv. Adv. School.	...	1	...	...	21	21	4	7	5	...	...	5	...	One class-room, and a dwelling-house of three apartments.	...	½			
				(8.) Torrie's Priv. Adv. School.	...	1	...	...	29	26	16	6	6	...	...	1	...	One class-room.	...	¼			
Kinloss	...	1,315	(1.) Parochial.	... ...	1	...	...	...	46	43	28	18	...	...	...	...	...	Schoolroom sufficiently lighted. Dwelling-house of two storeys, containing five rooms and kitchen.	3	...	The village of Findhorn, situated in the north-east corner of the parish, and containing a population, at the census of 1861, of 893, is insufficiently supplied with school accommodation.	£21 0 0*	14
				(2.) F. C. School, Findhorn.	1	...	...	...	78	69	4	64	10	...	...	...	...	Schoolroom sufficiently lighted and ventilated. There is no house for the teacher, but an allowance of £10 in lieu thereof has been given yearly by the proprietor of the village.	...	2		£15 2 6	
				(3.) Female Infant School (*Priv. Adv.*)	...	1	...	...	53	43	5	47	1	...	...	...	...	A room in a dwelling-house; lighted by one window.	...	2			
Knockando	...	1,736	(1.) 1st Parochial.	... ...	1	...	...	...	31	31	27	3	1	...	...	...	...	Dwelling-house of statutory size and number of apartments. Schoolroom small for attendance.	9	...	No district of the parish unsupplied with a school.	£19 5 0	14
			(2.) 2d Parochial.	... ...	1	...	...	...	53	51	26	23	1	...	...	1	2	Dwelling-house good, and of the statutory number of apartments. Schoolroom small for attendance, but a new school is to be built.	12	...			
				(3.) Archiestown Male School (*Endowed by Soc. for Prop. Christ. Know.*)	1	...	...	...	55	51	26	26	3	...	...	...	...	Dwelling-house, provided by heritor, in good repair. Schoolroom built by Government aid and local subscription; commodious and excellent in every respect.	...	3			
				(4.) Knockando Female Industrial School (*Gen. Assem.*)	...	1	...	...	17	15	17	...	...	...	...	...	...	School buildings recently erected by local subscription and Government aid; excellent and commodious in all respects.	...	½			
				(5.) Kirdale's Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	21	20	17	...	3	...	...	...	1	School buildings provided by heritor; in fair condition.	...	2			
				(6.) F. C. Female School.	...	1	...	...	22	19	15	6	1	...	...	...	...	School buildings provided by heritor; recently repaired and in good condition.	...	3			
Rafford	...	1,055	(1.) Parochial.	... ...	1	...	...	...	133	119	...	...	...	...	...	...	133	One schoolroom.	4	...	No additional school required.		
				(2.) F. C School.	1	...	...	...	50	43	...	...	...	...	...	...	50	One schoolroom.	...	2	The *side* school, the *female* school, and a *Society* school in an adjoining parish, are within a gunshot of each other.		
				(3.) F. C. School.	1	...	...	...	32	30	...	...	...	...	...	...	32	One schoolroom.	...	4			
				(4.)* F. C. Female School.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	4			

Rothes	..	2,407	(1.) Parochial.	... ...	1	...	...	...	110	107	79	31	...	...	...	...	...	Schoolroom handsomely fitted with ventilators, gas, etc.; abundantly lighted. Separate dwelling house.	7½	...					
			(2.) Inchberrie Society School (*Soc. for Prop. Christ. Know.*)		1	...	...	...	48	40	21	25	...	...	2	...	...	One school-room, abundantly lighted. Separate dwelling-house.	...	5½					
			(3.) Rothes Female Society School (*Soc. for Prop. Christ. Know.*)		...	1	...	...	58	54	22	36	...	...	...	...	...	A room in teacher's dwelling-house; sufficiently lighted.	...	(Close to Par. School.)	...	...	...	...	£37 3 4‡	14
			(4.) Dundurcas Subscription School.		...	1	...	...	17	17	9	8	...	...	...	...	...	A room in teacher's dwelling-house—well lighted.	...	3					
			(5.) Rothes F. C. School.		1	...	...	...	141	124	35	105	...	...	...	...	1	One schoolroom, lighted on one side. Separate dwelling-house.	...	$\frac{1}{17}$					
			(6.) Miss Calder's Priv. Adv. School.		...	1	...	...	55	45	32	23	...	...	...	...	...	A room in teacher's dwelling-house.	...	$\frac{1}{17}$					
			(7.) Miss Anderson's Priv. Adv. School.		...	1	...	...	34	27	30	4	...	...	...	...	...	A room in teacher's dwelling-house; one window in front.	...	$\frac{1}{8}$					
† **St. Andrews-Lhanbryde.**	...	1,344	(1.) Parochial.	... ...	1	...	...	...	63	59	46	16	1	...	...	...	...	A well-ventilated schoolroom. Dwelling-house contains four apartments.	5	...	No additional school required.			£21 13 4*	14
			(2.) Young Ladies' Seminary (*Priv. Adv.*)		...	1	...	...	24	24	22	2	...	...	...	...	...	Two class-rooms. Dwelling-house of four apartments.	...	1½					
			(3.) Side School (*Infant School, Lhanbryde*).	.. ..	...	1	...	...	22	16	21	1	...	...	...	...	...	Schoolroom good. Dwelling-house contains two rooms.	...	1½					
			(4.) Side School of Cranloch.	... ...	1	...	...	...	45	30	33	12	...	...	...	...	...	Schoolroom low-roofed and uncomfortable. Dwelling-house of two apartments.	...	4					
Speymouth	...	689	(1.) Parochial.	... ...	1	...	...	...	59	57	43	12	...	...	4	...	...	Spacious, of comparatively recent erection, and in good order.	2¾	...	No additional school required.				
Urquhart	...	2,532	(1.) Parochial.	... ...	1	...	...	...	81	76	66	3	3	1	3	...	5	Building good. Two class-rooms.	5	...	No additional school required.			£19 5 0*	
			(2.) F. C. School.		1	...	...	...	86	65	7	57	1	...	...	...	21	Building good. Two class-rooms.	...	$\frac{1}{8}$	... ...			£54 3 4§	17
			(3.) Society School (*Soc. for Prop. Christ. Know.*)		1	...	...	...	79	53	41	12	...	...	...	...	26	Building good; wing new.	...	4	... ...			£13 15 0	11
			(4.) F. C. School.		1	...	...	...	61	56	5	50	...	...	1	...	5	Building good.	...	4	... ...			£16 10 0	
			(5.) Subscription School.		...	1	...	..	20	16	15	1	...	...	...	...	4	Building good.	...	$\frac{1}{12}$					
			(6.) Subscription School.		...	1	...	..	22	17	11	6	...	...	...	...	5	Building good.	...	1¼					
			(7.) Priv. Adv. School.		...	1	...	...	40	35	11	23	1	...	...	...	5	Building good.	...	4					
			(8.) Priv. Adv. School.		...	1	...	...	15	10	5	4	...	1	...	...	5	Building good.	...	4					
			(9.) Priv. Adv. School.		..	1	...	...	23	20	14	6	..	...	...	...	3	A dame's school. Building very bad.	...	4					
			(10.) Priv. Adv. School.		...	1	...	...	35	25	5	20	...	...	...	...	10	A dame's school. Building very bad.	...	4¼					
FIFE—																									
†**Abbotshall**	4,220	808	.....	(1.) West Bogie F. C. School.	1	and	1 P.	T.	54	42	35	7	12	...	...	...	...	Good, plain, substantial buildings, with offices and ample play-ground.	...	4	The population of the landward district is between 800 and 900; and, from the distance from the parochial, or any other existing school, at least another school seems necessary.			£51 13 4	15
			N.B.—For Parochial School, see *Kirkcaldy, No.* 16.																						
†**Abdie**	6,537	1,257	(1.) Parochial.	... ...	1	...	...	...	124	108	70	37	11	3	1	...	2	Schoolroom and class-room; dwelling-house of four apartments, etc.	2	...	No additional school required.				

* Grant not paid till 1865. ‡ Part (£19, 13s. 4d.) paid in 1865. § Part (£36, 13s. 4d.) paid in 1865

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*																						
Aberdour	6,059	1,874	(1.) Parochial.	... ...	1	1	2 P.	T.	84	78	77	1	3	3	...	...	...	Two-storey building; schoolroom on ground floor; dwelling-house above. Offices for boys and girls.	5	...	No additional school required.	£49 19 2	11
				(2.) F. C. School.	1	1	1 P.	T.	60	57	7	50	1	...	2	...	...	Two-storey building; schoolroom on ground floor; dwelling-house above, with adjacent rooms for mistress's classes. Offices for boys and girls.	...	¼	... ...	£40 0 0	
				(3.) Donibristle Colliery School.	1	1	1 1 P.	... T.	118	84	64	9	26	...	...	17	2	Schoolroom and class-room; dwelling-house of three apartments detached; offices for boys and girls.	...	3½	... ...	£54 3 4	
				(4.) Donibristle Colliery Evening School.	...	..	...	...	35	35	...	...	...	...	...	...	35	... ...	...	...			
Anstruther-Easter (*part of Burgh.*)	57	1,155	(1.) Burgh Parochial.	... ...	1	...	...	...	152	138	99	18	22	6	...	7	...	One schoolroom.	¼	...	No additional school required.		
				(2.) Priv. Adv. School.	...	1	...	..	22	20	7	3	8	2	...	2	...	One schoolroom.	...	⅛			
				(3.) Kilrenny F. C. School.	1	...	...	...	202	180	69	88	23	...	...	15	7	Schoolroom and class-room.	...	120 yds.	... ...	£40 0 0	
				(4.) Kilrenny F. C. School.	...	1	...	...	76	58	35	28	10	...	...	3	...	Schoolroom and class-room.	...	120 yds.			
Anstruther-Wester (*including Burgh.*)	978	438	(1.) Parochial.	... ...	1	...	...	...	68	57	36	8	7	...	2	4	11	One large commodious class-room.	3	...	No additional school required.		
Arngask	6,457	705	(1.) Parochial.	... ...	1	...	...	...	94	70	58	22	14	...	...	...	...	Buildings new and commodious, consisting of schoolroom and class-room, well lighted and ventilated; and dwelling-house of eight apartments, etc., with separate office-houses and play-ground.	2	...	No additional school required.		
Auchterderran	7,968	3,457	(1.) Parochial.	... ...	1	...	...	...	69	61	53	9	6	...	1	...	...	One schoolroom. The arrangements not modern.	4	...			
				(2.) Colington School (*Undenom.*)	...	1	...	...	36	27	29	5	2	...	...	...	...	One schoolroom, comfortably fitted up.	...	¾			
				(3.) Lochgelly Village School (*Subscription*).	1	...	...	..	98	74	58	16	19	...	5	...	...	One schoolroom. Building, accommodation, and furniture all very bad.	...	3			
				(4.) Lochgelly Iron Co.'s School (*Ch. of Scot.*)	1	...	1 2 P.	... T.	191	172	81	50	49	...	9	...	2	Two schoolrooms; accommodation and arrangements very superior.	...	3	... ...	£84 10 0	
				(5.) Lochgelly Iron Co.'s Infant School (*Ch. of Scot.*)	...	1	3 P.	T.	245	167	97	59	38	...	33	...	18	One schoolroom; accommodation and arrangements very superior.	...	3	... ...	£84 0 0	
				(6.) Flockhouse F. C. School.	...	1	...	...	70	53	60	4	3	...	3	...	...	One schoolroom, comfortable, and arrangements good.	...	3¾	... ...	£30 0 0	

				(7.) Clunie School (*Undet.*)* * There is a dispute whether this school is in Auchterderran or Kinglassie. It is claimed and returned by both.	1	...	...	...	98	85	81	5	11	...	...	...	...	One schoolroom. Accommodation and arrangements very good.	...	¼					
Auchtermuchty (*including Burgh.*)	3,533	3,285	(1.) Parochial.	... ...	1	...	...	...	145	126	93	13	33	...	...	6	...	Three class-rooms	2½	...	No additional school required.	£80	15	10	11
				(2.) F. C. School.	1	...	...	...	132	115	47	44	32	...	...	3	6	One schoolroom.	...	¼	... ...	£78	3	4*	14
				(3.) Madras Subscription School.	...	1	...	...	113	69	73	13	26	...	...	1	...	Two class-rooms	...	⅙	... ...	£44	5	0	11
				(4.) Young Ladies' Educational Institute (*Priv. Adv.*)	1	1	...	...	12	12	4	7	1	...	...	...	...	A private house.	...	⅙					
				(5.) Dunshalt Subscription School.	1	...	...	...	43	25	18	4	19	...	...	2	...	One schoolroom.	...	1					
				(6.) Dunshalt Infant School (*Priv. Adv.*)	...	1	...	...	24	16	2	1	19	...	...	2	...	One schoolroom.	...	1					
Auchtertool	2,755	609	(1.) Parochial.	... ...	1	...	...	...	96	89	70	16	9	1	...	...	...	One schoolroom.	7	...	No additional school required.				
				(2.) Little Raith Colliery School (*Ch. of Scot.*)	1	1	1 P. T.		128	104	67	46	15	...	..	...	...	Schoolroom and two class-rooms.	...	5		£12	10	0	
				(3.) Newbigging School (*Ch. of Scot.*)	...	2	...	...	80	50	44	15	20	1	...	...	...	One schoolroom.	...	¼					
Ballingry	4,621	736	(1.) Parochial.	... ...	1	...	...	...	52	38	48	4	...	...	...	..	...	Schoolroom too small, and in wretched condition. It is expected, however, that the Heritors will either build a new one, or enlarge the present school in the course of the summer.	4	...	No additional school required.				
				(2.) Lumphinnan's Iron Works School (*Ch. of Scot.*)	1	...	..	...	116	84	60	36	...	...	20	...	...	The present schoolroom is bad, but a commodious one is being erected.	...	4					
Balmerino	4,131	815	(1.) Parochial.	... ...	1	...	...	1	96	94	78	13	5	...	...	...	...	Accommodation excellent.	3	...	No additional school required.				
				(2.) Female Subscription School.	...	1	...	...	36	33	33	3	...	...	...	...	...	Accommodation excellent.	...	1½					
Beath	6,401	2,390	(1.) Parochial.	... ...	1	...	...	...	63	52	30	6	10	...	2	...	15	One schoolroom.	3	...	No additional school required.				
				(2.) Kelty F. C. School.	1	...	...	...	77	70	10	16	...	...	8	...	43	One schoolroom.	...	1½	... ...	£2	10	0‡	4
				(3.) Lassodie Colliery School.	1	1	...	...	113	91	28	12	17	...	...	6	50	One schoolroom.	...	2½	... ...	£16	5	0	13
				(4.) Cowdenbeath Colliery School.	1	1	...	...	136	118	48	30	5	...	11	...	42	... ...	...	2					
Burntisland (*including Burgh.*)	2,950	3,670	.....	(1.) Burgh School.	1	1	2 P. T.		191	177	117	18	54	2	...	...	...	Dwelling-house above schoolroom; offices and playground.	3	...	... ...	)	5	10	13
				(2.) F. C. School.	1	1	...	...	158	141	63	61	20	...	...	...	14	Schoolroom and side-room.	...	¼¼	... ...	£77	3	4	17
				(3.) Infant Subscription School.	...	1	...	...	216	165	...	...	...	...	...	...	216	Three apartments.	...	⅓	... ...	£59	0	0	
				(4.) Episcopal School.	1	1	2 P. T.		181	139	83	11	19	68	...	...	...	... ...	...	½					
				(5.) Lochies House School (*Priv. Adv.*)	7	...	...	...	30	29	5	15	5	1	1	2	1	Two class-rooms; playground, park, and offices.	...	½					
				(6.) Miss Inches' School (*Priv. Adv.*)	1	2	...	...	9	7	3	2	4	...	...	...	...	Private house.	...	¼					
				(7.) Miss Oliver's School (*Priv. Adv.*)	..	2	...	...	6	5	...	3	2	...	...	1	...	Private house.	...	¼					
				(8.) Miss Davidson's School (*Priv. Adv.*)	...	1	...	...	16	15	7	5	4	...	...	...	...	Private house.	...	¼					

* Part (£29, 3s. 4d.) paid in 1865.

‡ Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*																							
				(9.) Male Evening School.	1	...	...	...	19	19	10	5	4	...	...	...	...	Held in Burgh School, No. 1, *sup.*	...	...			
				(10.) Fem. Evening School.	...	1	...	...	10	10	3	1	5	1	...	...	...	Held in Burgh School, No. 1, *sup.*	...	...			
Cameron	9,324	1,362	(1.) Parochial.	... ...	1	...	...	...	29	27	25	2	2	...	...	...	...	One schoolroom.	3½	...	No additional school required.	£18 6 8	11
				(2.) Radernie Subscription School.	1	..	...	...	73	66	48	2	22	...	...	...	1	One schoolroom.	...	2½			
				(3.) Denhead School (*Undenom.*)	1	...	...	...	41	36	34	3	4	...	...	...	...	One schoolroom.	...	2			
Carnbee	8,395	1,157	(1.) Parochial.	... ...	1	..	...	...	73	71	72	1	...	...	...	...	...	School buildings in fair condition, with playground.	3	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	71	68	40	31	...	...	...	...	...	Buildings commodious.	...	1	... ...	£15 0 0	
				(3.) Female School (*Ch. of Scot. — Established by Heritors*).	...	1	...	...	27	27	19	5	...	...	...	2	1	Adequate for the number at present in attendance.	...	1			
				(4.) Bonerbo Female School (*supported by the Misses Douglas*).	...	1	...	...	46	36	38	5	3	...	...	...	...	One apartment, recently built, with playground.	...	1½			
Carnock	3,502	2,925	(1.) Parochial.	... ...	1	...	...	...	96	85	71	12	2	...	...	...	11	A new school is about to be erected by the heritors.	2	...	No additional school required.		
			Evening School.	... ...	...	...	...	...	12	12	...	...	...	...	...	...	12	... ...	...	...			
				(2.) Forth Iron Works School.	2	1	...	...	434	384	248	66	7	6	42	...	65	Buildings large and commodious.	...	1¼	... ...	£44 8 4	
				Evening School.	...	...	...	...	103	103	...	...	...	...	...	...	103	... ...	...	...			
				(3.) Cairneyhill Subscription School.	1	...	...	...	64	53	4	4	45	...	...	...	11	Buildings commodious.	...	2	The teacher of this school is paid solely from the fees of the scholars.		
Ceres	10,075	2,723	(1.) Parochial.	... ...	1	..	...	...	231	196	121	28	80	...	...	2	...	One schoolroom.	4	...	... ...	£75 16 8	11
				(2.) Craigrothie Subscription School.	1	...	...	...	70	57	36	9	22	...	...	3	...	One schoolroom.	...	2			
				(3.) Bridgend Fem. School (*Ch. of Scot.*)	...	1	...	...	53	41	33	1	18	...	...	1	...	One schoolroom.	...	[illegible]	... ...	£30 13 4	
				(4.) Baldinie School (*Ch. of Scot.*)	1	...	...	...	51	44	35	3	9	...	...	2	2	One schoolroom.	...	2			
				(5.) Miss Laing's School (*Priv. Adv.*)	...	1	...	...	18	16	10	4	4	...	...	...	...	One schoolroom.	...	2			
				(6.) Craigrothie Priv. Adv. School.	...	1	...	...	25	18	10	6	8	...	...	1	...	One schoolroom.	...	2			
				(7.) Pittscottie Mill School.	1	...	...	...	12	8	12	...	...	...	...	...	...	One schoolroom.	...	2			
Collessie	8,702	1,530	(1.) Parochial.	... ...	1	1	...	...	88	81	47	31	10	...	...	...	...	One schoolroom and dwelling-house.	3½	...	The parish schoolroom is insufficient in size for the population of the immediately adjoining district. The Female Industrial department has hitherto been	£38 6 8	10
				(2.) Giffordtown F. C. School.	1	1	...	...	33	28	7	20	6	...	...	...	...	One schoolroom and dwelling-house.	...	1½			
				(3.) [illegible] School (*Ch. of*	1	1	...	...	117	111	57	25	34	...	1	...	...	Schoolroom and class-room, with	...	...		£66 15 0	

																						separate class-room.		
Crail (*including Burgh.*)	6,782	1,931	(1.) Parochial.	... ...	1	1	2 P.	T.	67	52	43	13	10	...	...	1	...	One schoolroom, playground, and separate offices for boys and girls.	6	...	There was formerly a subscription school at Kingsmuir, but it is now closed. The district, however, as well as Airdrie estate, is within easy distance of schools in neighbouring parishes.	£55	10	0	
				(2.) Burgh School.	1	1	...	...	101	73	68	18	15	...	...	...	...	Built nearly forty years ago; ample playground; separate offices.	...	$\frac{1}{8}$		£15	0	0	
				(3.) Miss Lawrence's School (*Priv. Adv.*)	...	1	...	...	11	10	2	3	5	1	...	...	...	Apartment in a private house.	...	$\frac{1}{8}$					
				(4.) Miss Herd's School (*Priv. Adv.*)	...	1	...	...	14	10	7	4	2	...	...	...	1	Apartment in a private house.	...	$\frac{1}{8}$					
				(5.) Miss Thomson's School (*Priv. Adv.*)	...	2	...	...	13	9	7	4	2	..	..	...	...	Apartment in a private house.	...	$\frac{1}{8}$					
Criech	2,341	377	(1.) Parochial.	... ...	1	...	...	...	28	27	21	6	1	...	...	...	..	One schoolroom.	2	...	No additional school required.				
				(2.) F. C. School.	1	...	...	...	22	16	8	12	2	...	...	...	...	Schoolroom and class-room.	...	1					
Cults	2,925	800	(1.) Parochial.	... ...	1	...	...	...	120	107	66	12	42	...	...	...	...	One schoolroom—well ventilated. An additional class-room about to be erected.	2	...	No additional school required.				
				(2.) F. C. School.	...	1	...	...	21	18	3	14	3	...	...	1	...	Schoolroom and class-room.	...	$\frac{1}{4}$	... ...	£40	0	0	
Cupar (*including Burgh.*)	5,737	6,750	.....	(1.) Madras Academy (*Endowed*).	5	...	...	...	357	313	160	97	78	1	...	21	...	Three large buildings containing six rooms.	...	...	The parish minister states that the small village of Cupar-Muir, with a population of 212, and distant about one and a half miles from Cupar, has no school. An adventure school has several times been opened, but owing to the poverty of the inhabitants it could never be kept up for any length of time. A side school in this village would be a great convenience.	£82	5	0	13
				(2.) Madras School (*Endowed*).	1	...	...	...	142	135	82	26	15	1	...	18	...	Two large airy rooms.	...	...		£31	16	8	13
				(3.) Misses M'Laren's School (*Priv. Adv.*)	...	2	...	...	242	147	102	77	47	7	...	9	...	A hall, well lighted and ventilated, and not overcrowded.	...	...					
				(4.) Misses Webster's School (*Priv. Adv., and partially Endowed*).	...	2	...	...	36	34	20	4	10	2	...	...	...	Two rooms, spacious and well adapted for a school.	...	...					
				(5.) Misses Keddie's School (*Priv. Adv., and partially Endowed*).	...	4	...	...	53	46	27	13	11	...	...	2	...	Four rooms, well adapted for a school.	...	...					
				(6.) Springfield F. C. School.	1	...	...	...	99	78	70	18	8	...	...	3	...	Two large rooms, well adapted for a school.	...	...					
Dairsie	2,560	638	(1.) Parochial.	... ...	1	...	...	...	40	34	33	4	3	...	...	...	...	One class-room, recently repaired. Dwelling-house of six apartments.	2	...	No additional school required.	£16	10	0	
				(2.) F. C. School.	1	...	...	...	30	29	...	25	...	...	1	...	4	One class-room, in good repair.	...	$\frac{1}{2}$					
				(3.) Female School (*Undenom.*)	...	1	...	...	50	48	30	10	10	...	...	...	...	One class-room, in good repair. Dwelling-house of two apartments.	...	2					
Dalgetty	3,710	1,569	(1.) Parochial.	... ...	1	...	...	...	130	96	70	10	40	...	10	...	...	One schoolroom, well lighted and ventilated.	4	...	No additional school required.	£53	2	6	11
				(2.) Fordell Colliery School.	1	...	...	...	224	170	112	...	112	...	...	...	...	Schoolroom and class-room, sufficiently lighted and ventilated.	...	3					
Dunbog (*Dunbog and parts of Abdie and Flisk.*)	2,396	414	(1.) Parochial.	... ...	1	...	...	...	61	50	41	13	6	1	...	...	...	Schoolroom and class-room. Dwelling-house of four apartments.	$1\frac{1}{2}$	...	No additional school required.	£34	7	6	
				(2.) Subscription School.	...	1	...	...	34	24	27	4	1	2	...	...	...	One schoolroom. Dwelling-house of two rooms.	...	$\frac{1}{4}$					
Dunfermline (*Burgh and Landward.*)	21,263	21,115	.....	(1.) Burgh School.	1	...	1	1	83	75	30	19	27	1	...	6	...	Two class-rooms.	...	...	No additional school required.				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*				(2.) M'Lean School (*Ch. of Scot.—partly Endowed*)	1	1	5 P. T.		321	239	152	52	78	10	3	16	10	Two large rooms and two class-rooms.	...	...	...	£125 6 8	14
				(3.) Abbey Academy (*F.C.*)	1	1	2	...	180	146	34	31	63	2	1	8	41	Two large rooms and one class-room.	...	...	...	£71 8 4	14
				(4.) Commercial Academy (*Priv. Adv.*)	1	...	2 P. ...	T. 2	190	150	70	40	68	...	3	9	...	Three rooms.	...	...			
				(5.) Female Industrial School (*Subscription*).	...	1	...	2	556	432	191	99	204	19	...	80	63	Large schoolroom, transept; three class-rooms, and infant room.	...	..	...	£178 6 8	14
				(6.) St. Leonard's Works Schools.	1	...	8 P. 1	T. 1	249	192	65	23	64	4	1	46	46	Large hall and two class-rooms.	...	...	...	£144 5 0	14
				(7.) Wilson's Institution (*Endowed*).	1	...	4 P. ...	T. ...	102	75	21	63	13	...	...	5	...	Large hall.	...	...			
				(8.) Rolland's School (*Undenom., and partly Endowed*).	1	...	...	...	176	134	70	6	26	6	...	26	42	Large hall.	...	...			
				(9.) Miss Brown's School (*Priv. Adv.*)	...	1	...	1	65	50	3	9	29	1	...	8	15	Large hall.	...	...			
				(10.) Mr. Wardlaw's School (*Priv. Adv.*)	1	...	...	...	31	28	1	...	17	...	...	7	6	One room.	...	...			
				(11.) Miss Grieve's School (*Priv. Adv.*)	...	1	...	1	32	25	18	8	4	...	...	2	...	Large hall.	...	...			
				(12.) Miss Inglis's School (*Priv. Adv.*)	...	1	1	1	20	17	9	2	7	...	...	2	...	Two rooms.	...	...			
				(13.) William Burt's School (*Priv. Adv.*)	1	...	...	...	40	24	11	2	1	...	...	1	25	One room.	...	...			
				(14.) St. Margaret's R. C. School.	...	1	...	...	95	51	...	...	...	...	94	1	...	One large room.	...	...			
				(15.) Mr. Fairbairn's School (*Priv. Adv.*)	1	...	...	...	24	21	5	4	11	1	...	3	...	One large room.	...	...			
				(16.) Crossford Subscription School.	1	...	...	...	73	73	30	15	25	...	...	3	...	One large room.	...	...			
				(17.) Elgin Colliery School.	1	...	...	...	138	93	40	26	13	...	...	2	57	One large room.	...	...			
				(18.) Masterton Village School (*Priv. Adv.*)	...	1	...	...	18	18	3	...	13	...	...	2	...	One room.	...	...			
				(19.) Pattiemuir Village School (*Priv. Adv.*)	1	...	...	...	27	27	8	4	15	...	...	...	...	One room.	...	...			
				(20.) Limekilns Village School (*Undenom.*)	1	1	1 2 P.	... T.	186	167	3	...	181	...	2	...	...	Large hall, and two class-rooms.	...	...	...	£58 12 6	13
				(21.) Charlestown School (*Undenom.*)	1	1	...	1	182	163	20	...	162	...	...	...	...	Two large halls, and two class-rooms.	...	...			
				(22.) Wellwood Colliery School.	1	1	...	...	180	139	45	32	12	1	...	...	90	Two large rooms.	...	...			
				(23.) Dunduff Subscription School.	1	...	...	...	45	32	12	5	7	...	...	...	21	One room.	...	...			
				(24.) Townhill Colliery School.	1	...	...	1	127	96	21	6	19	...	7	7	67	One large room.	...	...			
				(25.) Halbeath Colliery School.	1	...	...	...	78	58	20	3	16	...	2	5	32	One large room.	...	...			

				(26.) Halbeath Priv. Adv. School.	...	1	...	...	90	72	8	6	11	...	6	7	52	One room.	...	...								
				(27.) Crossgates Village School (*Undenom.*)	1	...	...	1	230	170	20	...	31	...	...	11	168	Two large rooms.	...	...								
Dunino	2,737	370	(1.) Parochial.	... ...	1	...	...	...	66	59	56	7	2	...	..	1	...	One class-room, well ventilated.	2	...	No additional school required.	£15	2	6			
Dysart . . . . . (*including Burgh.*)	4,317	8,842	(1.) Burgh and Parochial.	... ...	1	...	...	...	88	78	77	10	1	...	...	...	...	Two rooms.	4	...	There is sufficient school accommodation for the population, though some of the schools are not well situated. Some are set up as rivals to others, and by this means, the advantage which the parishioners would otherwise derive from them is greatly lessened.						
				(2.) Dysart Subscription School.	1	...	2 P.	T.	86	77	44	21	9	...	...	9	3	Two rooms.	...	50 yds.		£51	13	4	13		
				(3.) Dysart Female Industrial School (*Undenom.*)	...	1	2 P.	T.	167	125	116	15	16	...	...	4	16	Two rooms.	...	200 yds.		£69	13	4	14		
				(4.) Dysart Priv. Adv. School.	1	...	...	...	45	30	20	15	5	...	...	...	5	One room.	...	200 yds.							
				(5.) Gallatown Subscription School.	1	...	1 P.	T.	143	96	31	28	13	1	...	...	70	Two rooms.	...	1		£40	0	0			
				(6.) Gallatown Sessional School (*Ch. of Scot.*)	...	1	...	...	50	34	30	4	...	...	...	...	16	One room.	...	1							
				(7.) Sinclairtown Subscription School.	1	...	1 P.	T.	124	68	24	31	9	...	...	2	58	One room.	...	1	... ...	£24	3	4			
				(8.) Boreland Colliery School.	1	...	...	...	48	48	20	14	...	...	...	14	...	One room.	...	¾							
				(9.) Pathhead, etc., Subscription School.	1	1	1 1 P.	... T.	240	162	70	112	46	2	...	10	...	Three rooms.	...	1½	... ...	£126	16	8	16		
				(10.) Philp's Charity Institution (*Endowed—Undenom.*)	1	1	1	1	237	232	126	69	30	...	...	12	...	Four rooms.	...	1	The children at Philp's Institution are both taught and clothed *gratis*.						
				(11.) Pathhead Original Town School (*Priv. Adv.*)	1	...	1	...	219	148	68	56	23	..	...	1	71	One room.	...	1							
Elie	2,241	826	(1.) Parochial.	... .	1	...	1 P.	T.	60	49	54	6	...	...	...	...	...	Buildings, consisting of schoolroom, class-room, and cloakroom, are new and commodious. Dwelling-house of eight apartments.	2	...	No additional school required.	£39	8	4	11		
				(2.) Priv. Adv. School.	...	1	...	...	11	11	8	3	...	...	...	...	...	A room in a private house.	...	⅓							
				(3.) Evening Priv. Adv. School.	1	...	...	...	35	33	30	5	...	...	...	..	...	A room in a private house.	...	⅙							
Falkland . . . . . (*including Burgh.*	8,265	2,937	(1.) Parochial.	... ...	1	...	1 P.	T.	1 16	98	99	12	2	...	...	1	2	Schoolroom and class-room. Dwelling-house of six apartments, all in good condition and nearly new. Large playground and offices.	5	...	No additional school required.	£47	9	2	11		
				(2.) Mrs. Tyndall Bruce's Female School.	...	1	...	...	91	72	79	6	4	...	...	2	...	Schoolroom and class-room. Dwelling-house of four apartments, all in good repair. Good playground and offices.	...	⅙							
				(3.) Freuchie Subscription School.	1	...	1 P.	T.	138	118	34	4	59	...	1	1	39	One schoolroom. Dwelling-house of four apartments, nearly new. Good playground and offices.	...	2	... ...	£53	10	0			
				(4.) Freuchie Subscription School (*Girls*).	...	1	...	...	68	52	25	3	40	...	...	...	...	One schoolroom. Dwelling-house of two apartments, all in good repair, and nearly new. Good playground and offices.	...	2	... ...	£15	0	0			
				(5.) Priv. Adv. School.	...	1	...	...	22	22	9	8	1	...	...	...	4	A room on the ground floor of a dwelling-house, several feet below the level of the street. No play ground nor offices.	...	⅙							

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnt. & Pupil Teachers M.	Assistnt. & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*																							
Ferryport-on-Craig.	4,952	2,013	(1.) Parochial.	... ...	1	...	...	...	140	128	98	20	22	..	...	...	...	One room; too small for number in attendance.	2	...	... ...	£38 13 4	
				(2.) Subscription School.	1	...	...	...	160	145	32	95	33	...	...	...	...	Two rooms; fair accommodation for attendance.	...	100 yards.	... ...	£86 10 0	
				(3.) Priv. Adv. School.	...	1	...	...	32	30	7	20	5	...	...	...	...	One room; fair accommodation for attendance.	...	80 yds.			
				(4.) Priv. Adv. School.	...	1	...	...	30	26	6	16	8	...	...	...	...	One room; space too limited, and ventilation bad.	...	30 yds.			
†**Flisk**	2,854	230	(1.) Parochial.	... ...	1	...	...	...	42	36	32	8	2	...	...	...	...	One schoolroom; low in the roof, and ill ventilated. Dwelling-house of six apartments.	3	...	No additional school required.		
Forgan	5,082	1,326	(1.) Parochial.	... ...	1	...	...	...	72	62	59	7	4	...	...	2	...	Large room.	4	...	No additional school required.	£38 0 0	
				(2.) F. C. School.	1	1	...	...	97	88	18	56	...	2	...	12	9	Large room and class-room.	...	1	... ...	£59 10 0	
				(3.) Priv. Adv. School.	...	1	...	...	14	12	6	5	1	...	...	2	...	A room in a dwelling-house.	...	1			
Inverkeithing . . . (*including Burgh.*)	5,020	3,196	(1.) Burgh and Parochial.	... ...	1	...	...	1	156	138	82	...	56	...	...	...	18	One room.	...	...			
				(2.) Priv. Adv. School.	1	...	...	...	53	53	...	...	...	...	...	...	53	One room.	...	40 yds.			
				(3.) Priv. Adv. School.	...	1	...	...	53	50	30	...	20	...	...	...	3	One room.	...	150 yds.			
				(4.) Priv. Adv. School.	1	...	...	...	61	56	20	...	36	..	...	...	5	One room.	...	½			
				(5.) Priv. Adv. School.	1	...	...	...	25	25	19	...	6	...	...	...	...	One room.	...	⅛			
				(6.) Subscription School, North Queensferry.	1	...	...	1	87	75	65	...	22	...	...	...	...	One room.	...	2			
Kemback	2,602	896	(1.) Parochial.	... .	1	..	...	...	47	35	29	4	2	...	...	...	12	One schoolroom.	1¾	...	No additional school required.		
			(*Even. School*)	... ...	...	...	...	...	20	20	...	...	...	...	...	...	20	... ...	...	...			
				(2.) Blebo Craigs School (*Priv. Adv.*)	1	...	...	...	56	41	28	6	4	...	...	3	15	One schoolroom.	...	¾			
				(*Evening School*).	...	...	...	...	19	19	...	...	...	...	...	...	19	... ...	...	...			
				(3.) Dura Den Factory School (*Undenom.*)	1	...	...	...	44	29	13	4	9	...	...	...	18	School held in Free Church preaching station.	...	⅛			
				(*Evening School*).	...	...	...	...	33	33	...	...	...	...	...	...	33	... ...	...	...			
Kennoway . . .	3,964	2,012	(1.) Parochial.	... .	1	1	3 P. T.		190	164	112	30	45	3	...	...	...	Two rooms.	...	...	The Free Church minister states that the village of Kennoway and surrounding hamlets have insufficient school accommodation, and that representations have been made to him with the view of getting up a Free Church school. The parish school is greatly crowded; children from neighbouring parishes attending Kennoway on account of the greater distance of their own schools. The population dependent on the schools at Kennoway he estimates between	£72 10 0	
				(2.) Kennoway Priv. Adv. School.	...	1	...	...	25	23	16	5	4	...	...	...	...	School held in a hall capable of accommodating fifty children.	...	¼			
				(3.) Star Subscription School.	1	...	...	...	58	56	26	11	20	...	...	...	1	Buildings good and sufficient. Capable of accommodating about 100 children.	...	3			

Kettle	7,612	2,474	(1.) Parochial	... ...	1	1	...	...	105	93	64	12	20	...	...	...	...	Good substantial building. Dwelling-house of six apartments, etc.	1½	...	No additional school required.				
				(2.) Kettlebridge Subscription School.	1	1	...	...	67	60	47	7	13	...	...	...	...	One schoolroom; good dwelling-house.	...	¾	... ...	£20	8	4	11
				(3.) Female and Infant School (*Subscription*).	...	1	...	...	56	32	30	12	14	...	...	...	...	One schoolroom; no dwelling-house.	...	⅛					
				(4.) Coaltown Priv. Adv. School.	1	...	...	...	45	27	41	3	1	...	...	...	...	One schoolroom.	...	2					
Kilconquhar . . . . (*including Earlsferry.*)	7,271	2,431	(1.) Parochial.	... ...	1	...	...	...	123	117	96	18	7	2	...	...	...	Good schoolroom and class-room, and commodious dwelling-house.	7	...	No additional school required.	£54	0	0	
				(2.) Earlsferry Sessional School (*Ch. of Scot.*)	1	...	...	...	72	56	56	5	...	...	...	11	...	Schoolroom fair; good dwelling-house.	...	1½	... ...	£20	0	0	
				(3.) F. C. Infant and Industrial School.	...	1	...	...	88	60	71	15	...	...	...	2	...	Schoolroom and dwelling-house according to Privy Council plan.	...	1½	... ...	£15	0	0	
				(4.) Colinsburgh Priv. Adv. School.	...	1	...	...	16	12	14	...	2	...	...	...	...	Room in a private house.	...	1					
				(5.) Colinsburgh Subscription School.	1	...	...	..	98	61	71	4	20	1	1	1	...	Good schoolroom; no dwelling-house.	..	1	... ...	£38	0	10	11
				(6.) Largoward Subscription School.	1	...	...	...	81	69	51	...	30	...	...	...	...	Buildings good.	...	4½	... ...	£16	10	0	
				(7.) Largoward Female Subscription School.	...	1	...	...	30	28	21	1	8	...	...	...	...	One schoolroom.	...	4½					
Kilmany	5,343	656	(1.) Parochial.	... ...	1	...	...	...	40	40	26	...	14	...	...	...	...	Schoolroom new; airy and commodious. Dwelling-house of four apartments.	...	...	No additional school required.				
				(2.) Kilmany Female School (*Ch. of Scot.*)	...	1	...	...	35	29	25	4	6	...	...	...	...	Good schoolroom. Dwelling-house of two apartments.	...	1½					
Kilrenny . . . . . (*including Burgh and part of Anstruther-Easter.*)	3,931	2,534	(1.) Parochial.	... ...	1	...	...	...	175	149	80	29	5	...	...	2	59	Schoolroom and dwelling-house.	3	...	No additional school required.				
				(2.) Female and Infant School.* * At present Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom and dwelling-house, with playground.	...	¾	... ...	£14	0	0	
				(3.) Priv. Adv. School.	1	...	...	...	32	19	10	1	1	...	...	2	18	A room in an old house.	...	¾					
†**Kinghorn** . . . . . (*including Burgh.*)	5,596	2,349	.....	(1.) Philp's Charity Institution (*Endowed*).	1	...	...	...	137	107	65	17	25	...	...	...	30	One room and side-room.	5	...	The landward part of the parish, about 4½ miles square, and with a population of 905, has no school whatever. The F. C. and U. P. ministers state, that for twenty-one years there has been neither a Parochial nor Burgh school in Kinghorn, and that the population has considerably increased during the last two years. Philp's school (No. 1.) provides for the education of sixty-eight scholars; but the present teacher, since his appointment, has been allowed to teach others on payment of fees.	£26	16	8	14
				(2.) F. C. School. (*Evening School.*)	1	...	...	...	73	62	27	33	9	2	...	...	2	One room and class room.	...	Close to No. (1.)					
					...	...	...	...	51	51	33	15	2	1	...	...	...								
				(3.) Infant School (*Priv. Adv.*)	...	1	...	...	72	34	18	8	1	2	1	...	42	One room.	...	Close to No. (1.)					
				(4.) Kirkcaldy Combination Poorhouse School.	...	1	...	...	17	17	...	...	...	...	...	...	17	A room in the Poorhouse.	...	...					
Kinglassie	7,716	1,266	(1.) Parochial.	... ...	1	...	...	...	57	45	39	15	3	...	...	...	...	Buildings very good. School-room and class-room.	...	...	No additional school required.				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*				(2.) Bridge-End School (*Undenom.—wholly supported by an Heritor.*)	...	1	...	..	27	25	13	14	...	...	...	...	...	Building not originally designed for a school, but quite sufficient.	...	$\frac{1}{3}$			
				(3.) Cluny School.* * See Auchterderran, *sup.*	...	...	...	...	..	..	...	...	...	...	...	...	...						
Kingsbarns	4,370	937	(1.) Parochial.	... ...	1	1	...	...	132	118	132	...	...	...	...	...	...	Schoolroom and side-room.	...	...	No additional school required.	£49 0 0	
				(2.) Infant Subscription School.	...	1	...	...	25	20	25	...	..	...	...	...	...	Originally a dwelling-house, but converted into a school.	..	$\frac{1}{8}$	... ...		
Kirkcaldy . . . . . (*including Burgh, Kirkcaldy, and parts of Abbotshall and Kinghorn.*)	1,248	11,117	(1.) Burgh or Parochial.	... ...	1	...	2	...	265	221	90	92	62	7	...	14	...	A building divided into three nearly equal apartments.	$1\frac{1}{2}$	...	No additional school required.		
				(2.) Philp's Endowed Charity School.	1	1	...	...	120	114	39	18	11	1	1	4	45	Two rooms.	...	$\frac{1}{3}$			
				(3.) Infant Subscription School.	...	1	...	...	98	83	33	23	13	1	1	14	13	One room.	...	$\frac{1}{3}$			
				(4.) Coalhill Subscription School.	1	...	...	...	133	73	93	18	15	...	3	4	...	One room.	...	$\frac{1}{3}$			
				(5.) Female Industrial Subscription School.	...	1	...	2	122	88	50	36	15	...	2	7	12	One room.	...	$\frac{1}{3}$		£37 10 0	16
				(6.) Mrs. Murray's School (*Priv. Adv.*)	...	1	...	...	61	52	15	12	19	...	...	15	...	One room.	...	$\frac{1}{3}$			
				(7.) Misses Black's School (*Priv. Adv.*)	...	2	...	...	42	36	20	10	6	...	...	6	...	Two class-rooms.	...	$\frac{1}{3}$			
				(8.) Mr. Stewart's School (*Priv. Adv.*)	1	...	...	...	20	18	5	8	2	1	...	4	...	One room.	...	$\frac{1}{4}$			
				(9.) Mr. Blackwood's School (*Priv. Adv.*)	1	...	...	...	71	50	20	4	1	...	1	10	35	One room.	...	$\frac{1}{10}$	... ...		
				(10.) Misses Mackie's School (*Priv. Adv.*)	...	1	...	...	18	18	8	4	3	...	...	3	...	One room.	...	$\frac{1}{3}$			
				(11.) Miss Walker's School (*Priv. Adv.*)	...	1	...	...	27	23	7	9	1	6	...	4	..	Three rooms—schoolroom, class-room, and music-room.	...	$\frac{1}{17}$			
				(12.) James Carmichael's School (*Priv. Adv.*)	1	...	...	...	12	12	29	2	3	..	2	...	6	One room.	...	$\frac{1}{4}$			
				(*Evening School.*)	...	...	...	...	30	30													
				(13.) Miss Smith's School (*Priv. Adv.*)	...	1	...	...	35	27	14	14	5	1	...	1	...	One room.	...	$\frac{1}{4}$	... ...		
				(14.) Miss Russell's School (*Priv. Adv.*)	...	1	...	...	34	26	11	16	2	...	...	5	...	One room.	...	$\frac{1}{4}$			
				(15.) Mrs. Williamson's School (*Priv. Adv.*)	...	2	...	...	51	51	30	13	2	3	...	3	...	Two apartments—schoolroom and music-room.	...	$\frac{1}{4}$			
			(16.) Abbotshall Parochial School.	... .	1	...	...	...	89	65	50	14	15	1	...	9	...	One schoolroom.	4 (from farthest point of Abbotshall par)	..			
				(17.) Philp's Endowed	1	1	3	...	126	109	63	36	15	...	3	9	...	Three apartments.	...	$\frac{1}{4}$ (from			

				(18.) Mrs. Ferguson's School (*supported by Mrs. Ferguson of Raith, and school fees.*)	1	...	...	...	207	155	71	68	34	3	...	15	16	Two rooms.	...	$\frac{1}{7}$ (from No. 16.)					
				(19.) Arnott's School (*Priv. Adv.*)	1	...	...	...	11	11	4	3	1	...	...	1	2	One room.	...	$\frac{1}{8}$ (from No. 16.)					
				(20.) Purves' School (*Priv. Adv.*)	1	...	...	...	130	100	43	33	14	...	2	6	32	Schoolroom the property of the teacher; well lighted and ventilated.	...	$\frac{1}{9}$					
				(21.) West Bridge School (*Priv. Adv.*).	1	1	...	...	112	88	48	11	9	...	...	1	43	... ...	...	3 (from Kinghorn.)					
				(22.) Morningside School (*Priv. Adv.*)	...	1	...	1	58	41	9	28	12	...	...	...	9	... ...	...	3 (from Kinghorn.)					
Largo	7,585	2,626	(1.) Parochial.	... ...	1	...	...	...	83	77	58	8	9	...	...	3	5	Ample accommodation.	$4\frac{1}{2}$	...	All the lower district of the parish is well supplied with school accommodation and the means of instruction. There is only one school, however, in the northern district, the population of which is nearly 500; and it is too small and inconveniently situated to meet the wants of that part of the parish.	£57	19	2	
				(2.) Lundiemill Subscription School.	1	...	2 P.	T.	127	114	65	17	36	2	...	7	...	Good accommodation.	...	$1\frac{1}{4}$		£46	5	10	11
				(3.) Durham School (*Undenom.*)	...	1	2 P.	T.	119	105	60	4	44	...	...	8	3	... ...	...	$\frac{3}{4}$					
				(4.) Lower Largo Female School (*Priv. Adv.*)	...	1	...	...	21	20	3	2	15	...	...	1	...	A room in a private house.	...	$\frac{3}{4}$					
				(5.) Woodside Female School (*Priv. Adv.*)	...	1	...	...	15	14	9	5	1	...	...	...	...	A room in a private house.	...	3					
				(6.) New Gilston Subscription School.	1	...	...	...	68	66	26	23	11	...	...	...	8	One schoolroom.	...	$3\frac{1}{2}$					
Leslie . . . . . *(including Town.)*	5,08	4,332	(1.) Parochial.	... ...	1	...	...	...	201	182	89	22	90	...	...	...	...	Schoolroom and class-room.	4	...	No additional school required.	£55	2	6	13
				(2.) Leslie Female School (*Ch. of Scot.*)	...	1	...	...	85	76	46	9	30	...	...	...	...	One schoolroom.	...	(Close to No. 1.)					
				(3.) Prinlaws School (*Undenom.*) (*Evening School*).	1	...	...	...	297	266	181	51	65	...	...	...	...	Schoolroom and two class-rooms.	...	$\frac{3}{4}$	... ...	£74	0	0	
					...	...	...	...	80	80	...	...	...	...	...	...	80								
				(4.) Prinlaws Infant School (*Undenom.*)	...	1	...	...	98	80	56	18	24	...	...	..	...	One schoolroom.	...	$\frac{3}{4}$					
Leuchars	15,131	1,903	(1.) Parochial.	... ...	1	...	...	...	186	154	105	45	...	...	4	...	32	Schoolroom and class-room.	...	...	There is a subscription school at the village of Balmullo able to contain eighty children, but the building is in a very insufficient state, and would require both enlargement and repair to meet the wants of the district; the population is about 300.	£76	3	4	
				(2.) Infant Subscription School.	...	1	...	...	46	41	24	17	...	...	...	...	5	One schoolroom.	...	$\frac{1}{3}$					
				(3.) Balmullo Subscription School.	1	...	...	...	50	44	17	22	5	...	...	...	6	One schoolroom.	...	2					
Logie	3,599	410	(1.) Parochial.	... ...	1	...	...	..	70	63	48	16	6	...	...	...	...	Buildings new and commodious.	2	...	No additional school required.				
Markinch	9,876	5,375	(1.) Parochial.	... ...	1	...	...	...	109	102	72	14	19	...	4	...	...	Ample accommodation. Schoolroom and two class-rooms, well lighted and ventilated; offices and playground. Excellent dwelling-house.	$4\frac{1}{2}$	...	A detached portion of the parish, containing the village of Dubbyside, is accommodated with schools in the adjoining parishes of Wemyss and Scoonie.				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FIFE—*Contd.*				(2.) F. C. School.	1	...	...	...	117	98	39	58	19	...	1	...	...	One large room and two class-rooms, well lighted and ventilated. Offices and playground. No dwelling-house.	...	½	Besides the ten schools here given, there are several parties in the parish who teach Music, French, etc., and there is also a teacher in the Poorhouse at Thornton Junction for the children there resident.	£38 0 0	
				(3.) Markinch Girls' School (*Undenom.*)	...	1	...	...	64	55	52	4	8	...	...	...	...	One good room; playground and offices. Dwelling-house and small garden.	...	½			
				(4.) Kirkforthar School (*Undenom.*)	1	...	..	...	32	30	29	...	3	...	...	...	...	One small room, ill lighted and ventilated. No offices and no dwelling-house.	...	3			
				(5.) Balbirnie Square School (*Undenom.*)	1	...	...	...	80	75	72	6	2	...	...	...	...	Large room and two class-rooms; playground. No dwelling-house.	...	1½			
				(6.) Thornton School (*Undenom.*)	1	...	...	...	114	110	91	6	6	...	...	...	11	Fine hall and class-room; good offices and playground. No dwelling-house.	...	3½			
				(7.) Thornton Girls' School (*Undenom.*)	...	1	...	...	42	35	41	...	...	1	...	..	...	One large airy room.	...	3½			
				(8.) Balgonie Subscription School.	1	...	...	...	101	101	72	18	11	...	...	...	...	Large well-ventilated room and class-room; offices and playground, and dwelling-house.	...	2			
				(9.) Milton Subscription School.	1	...	...	...	48	42	34	4	4	...	...	...	6	Good schoolroom, with offices and playground, and dwelling-house.	...	2½			
				(10.) Balcurrie Subscription School.	1	...	...	...	96	87	46	18	30	...	2	...	...	One large room, well lighted. No other conveniences. No dwelling-house.	...	4			
Monimail	6,554	1,054	(1.) Parochial.	... ...	1	1	...	..	85	73	60	25	...	...	...	...	...	Schoolroom, class-room, and dwelling-house.	3½	. .	No additional school required.	£18 6 8	
				(2.) Fernie Subscription School.	1	...	...	...	31	24	21	6	...	...	...	4	...	One schoolroom, and dwelling-house.	...	2			
				(3.) Bow of Fife School (*See General Remarks*).	...	1	...	...	33	27	18	11	2	...	...	2	...	One room. No dwelling-house.	...	1½	This building belongs to the Free Church, but it is rented by Mr. Hope of Rankeillour, and the teacher has hitherto been appointed by the Parish minister.		
Moonzie	1,257	179	(1.) Parochial.	... ...	1	...	...	...	60	53	48	8	4	...	...	...	...	One schoolroom — nearly new. No offices for children.	1½	...	No additional school required.		
Newburgh . . . . (*including Burgh*).	1,399	2,693	(1.) Parochial.	... ...	1	...	...	...	216	189	119	12	79	...	...	4	2	The parish school is so small and ill ventilated that it is not used, and the Magistrates have in the meantime granted the use of the Town-Hall. Arrangements are in progress for the	2	...	... ...	£68 3 4	

																													dious school, the Town having voluntarily subscribed £200 to assist the Heritors in the erection of the building.
				(2.) Madras Female School (*Ch. of Scot.*)	...	1	...	...	105	81	63	7	27	...	...	...	8	Buildings excellent. Schoolroom and class-room.	...	⅓	... ...	£48 14 2	13
				(3.) U. P. School.	1	...	...	...	126	87	95	...	30	...	...	1	...	Buildings in good repair; ventilation imperfect.	..	⅓			
Newburn	3,222	374	(1.) Parochial.	... ...	1	...	. .	...	61	59	44	5	6	1	...	5	...	Good schoolroom, and offices for boys and girls; and dwelling-house.	...	...	No additional school required.		
Pittenweem . . . . (*including Burgh.*)	772	1,710	(1.) Parochial.	... ...	1	...	...	...	136	114	75	6	39	6	4	1	5	Schoolroom and class-room excellent.	1	...	No additional school required.		
				(2.) Burgh School.	1	...	...	...	131	109	58	3	51	4	1	2	12	Schoolroom and class-room excellent.	...	50 yds.	... ...	£17 17 6	13
				(3.) Female School (*Subscription*).	...	1	...	...	64	52	25	...	19	...	...	...	20	Excellent schoolroom.	...	...			
St. Andrews and St. Leonards . . (*including Burgh of St. Andrews.*)	14,320	7,605	No Return.																				
St. Monance (or Abercrombie.)	1,281	1,498	(1.) Parochial.	... ...	1	1	1 P.	T.	159	134	126	7	21	...	...	5	...	Two-storey building; schoolroom below; dwelling-house above.	1¾	...	... ...	£43 10 10	13
				(2.) Gen. Assembly Female School.	...	1	...	...	80	74	75	...	2	...	...	3	...	These two schools occupy one building, the Infant school being on the ground floor, and the Female school above. There is also accommodation for both teachers; playground, etc. All in good repair.	...	⅛			
				(3.) Infant School (*Ch. of Scot.*)	...	1	...	...	105	90	85	4	16	...	...	...	...						
Saline	8,188	1,610	(1.) Parochial.	... ...	1	...	...	...	66	62	63	3	...	...	...	...	...	One schoolroom.	...	...	No additional school required.		
				(2.) Subscription School.	1	...	...	...	61	53	33	28	...	...	...	...	...	One schoolroom.	...	1/6			
Scoonie . . . . . (*including Town of Leven.*)	4,286	3,257	(1.) Parochial.	... ...	1	1	...	...	107	98	67	12	23	...	5	...	...	A brick building; one schoolroom; offices for boys and girls.	...	...	... ...	£19 10 0	13
				(2.) Leven F. C. School.	1	1	...	...	158	133	85	33	32	7	1	...	...	Stone building; two rooms and offices.	...	⅓	... ...	£41 0 0	14
				(3.) Subscription School.	...	1	...	...	13	9	4	9	...	...	...	...	. .	One room.	...	⅛			
				(4.) Smithy Green Female School (*Supported by a Gentleman*).	...	1	...	...	40	33	25	15	...	...	...	...	...	One room.	...	4			
				(5.) Brown's Day School (*Priv. Adv.*)	1	...	...	...	94	79	82	...	12	...	...	...	...	Upper flat of a stone building; one room.	...	50 yds.			
				(*Evening School.*)	...	...	...	...	72	40	65	3	4	...	...	...	...	... ...	...	...			
				(6.) Miss Thomson's Day School (*Priv. Adv.*)	...	1	...	...	59	45	46	2	11	...	...	...	...	One room.	...	1/12			
				(*Evening School.*)	...	...	...	...	30	24	20	2	8	...	...	...	...	... ...	...	...			
				(7.) Miss Pearson's School (*Priv. Adv.*)	...	1	...	...	7	7	3	3	...	1	...	...	...	One room.	...	55 yd.			
Strathmiglo	9,026	2,261	(1.) Parochial.	... ...	1	...	...	...	96	92	54	27	6	...	...	9	...	House and schoolroom in good condition.	5	...	No additional school required.		

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FIFE—*Contd.*				(2.) Subscription School.	1	...	...	...	79	76	47	8	19	...	...	5	...	Schoolroom in good condition.	...	$\frac{1}{3}$	... ...	£21 7 6	13
				(3.) Girls' School (*Undenom.*)	...	1	...	...	72	63	42	10	12	...	...	8	...	Schoolroom in good condition.	...	$\frac{1}{4}$			
				(4.) Edenshead Subscription School.	1	...	...	...	35	24	23	...	10	...	...	2	...	... ...	...	2			
				(5.) Burnside Subscription School.	1	...	...	...	96	87	35	19	40	...	...	2	...	... ...	...	4	... ...	£40 0 0	
Torryburn	4,995	1,229	(1.) Parochial.	... ...	1	1	2 P.	T.	88	79	47	30	11	...	...	...	...	Two rooms.	$2\frac{1}{2}$	...	No additional school required.	£49 3 4	10
				(2.) Female School (*supported by voluntary contributions from Lady Colville, and school fees*).	...	1	1	...	82	67	46	30	6	...	...	...	...	One room.	...	$\frac{1}{6}$			
Wemyss	4,891	6,003	(1.) Parochial.	... ...	1	1	...	...	131	100	97	9	25	...	...	...	...	Buildings recently erected; schoolroom and class-room.	3	...	... ...	£81 6 8	
				(2.) East Wemyss F. C. School.	1	1	...	...	71	64	23	48	...	...	...	...	...	Buildings recently erected; schoolroom and class-room.	. .	120 yds.	... ...	£20 0 0	14
				(3.) East Wemyss Infant School (*built and supported by Proprietor of Wemyss*). ...	...	1	...	...	50	43	49	1	...	...	...	..	...	Building in good condition.	...	120 yds.			
				(4.) West Wemyss Colliery School.	1	...	1 P.	T.	293	257	274	18	1	...	...	...	...	Schoolroom and class-room in good condition, but far too small for the number of scholars.	...	$1\frac{3}{4}$	Evening classes are also held in connexion with schools Nos. 4, 5, 7, and 8, but the numbers in attendance are not given.		
				(5.) Coaltoun Colliery School.	1	1	..	...	100	90	44	56	...	...	...	...	...	Schoolroom and class-room recently repaired.	...	1			
				(6.) Methillhill Colliery School.	1	...	...	...	75	60	71	2	2	...	...	...	...	Schoolroom in moderate condition.	...	$2\frac{1}{4}$			
				(7.) Kirkland Works School.	1	1	...	...	90	68	20	20	50	...	...	...	...	In fair condition; rather low in ceiling.	...	3			
				(8.) Methill Subscription School.	1	1	...	...	93	83	74	...	15	4	...	...	...	One schoolroom; in want of improvement.	..	3			
				(9.) Buckhaven Subscription School.	1	1	3 P.	T.	167	135	33	16	86	...	...	...	32	Three rooms; recently erected.	...	$1\frac{3}{4}$	... ...	£77 0 0	
				(10.) Links of Buckhaven Subscription School.	1	1	...	...	129	101	5	10	86	...	...	...	28	Schoolroom and class-room good. Indifferent dwelling-house.	...	2	... ...	£61 10 0	
				(11.) Buckhaven Female School (*Priv. Adv.*)	...	1	...	...	122	110	37	4	81	...	...	...	...	Two rooms in a private house; too small for the number of scholars.	...	$1\frac{1}{2}$			
FORFAR— **Aberlemno**	8,999	1,054	(1.) Parochial.	... ...	1	...	...	...	60	57	42	18	...	...	...	...	...	Schoolroom and dwelling-house of six apartments; offices for boys and girls; good playground and garden.	3	...	No additional school required.		

				(2.) Parochial School (*Un. of Scot.*)	...	1	...	...	50	29	30	5	...	...	...	...	...	of two apartments; offices for boys and girls; playground and garden.	...	2					
				(3.) Balgavies School (*Undenom.*)	1	...	...	...	41	34	26	10	...	...	...	5	...	One room. A new school and dwelling-house, containing six apartments, are being built.	...	3					
				(4.) Free Town Priv. Adv. School.	...	1	...	...	21	11	12	9	...	...	...	...	...	One room.	...	¼					
Airlie	8,966	845	(1.) Parochial.	... ...	1	...	...	...	84	79	62	20	2	...	...	...	...	School substantial, but small; dwelling-house of four apartments.	3½	...	Some places too far distant for young children, but they are generally near schools in other parishes.	£32	10	0	
				(2.) Girls' Industrial School, Craigton (*the property of Sir Thomas Munro, Bart., Lindertis, and supported by him*).	...	1	...	...	20	17	13	7	...	...	...	...	...	Craigton school very superior; dwelling-house of four apartments.	...	½		£15	0	0	
Arbirlot	6,889	960	(1.) Parochial.	... ...	1	...	...	...	112	69	52	17	...	...	...	...	43	Two rooms and dwelling-house of four apartments—fair.	3½	...					
				(2.) F. C. School.	1	...	...	...	85	55	26	28	1	...	...	...	30	Schoolroom and dwelling-house with six apartments—good.	...	1½	... ...	£21	10	0	
Arbroath . . . . . (*and part of St. Vigeans.*)	1,082	17,831	(1.) Parochial (or Burgh) School.	... ...	1	1	4 P.	T	317	297	188	66	33	16	...	12	2	Three class-rooms.	2½	...	I would draw attention to the large number of Private Adventure schools, many of which are inefficiently taught, and the accommodation very inadequate. I should say that at least *two* schools are required in this town, viz., in the Ladyloan and Fergus Square districts, the population of which may be stated generally at 2500 and 3000 respectively. But it is to the quality of the teaching and the inadequacy of the school accommodation that I refer. There is no lack of schools in or within easy distance of these two localities. The landward part of Arbroath, which extends to 2½ miles from the parish school and contains a population of between 300 and 400, has no school, but the deficiency may be supplied by a side school situated in an adjoining parish, and quite contiguous to Arbroath parish. The Rev. L. J. Dunn (R. C. C.) states that the school accommodation is insufficient for the Catholics scattered through the town and suburbs of Arbroath.	£90	11	8	15
				(2.) Arbroath High School (*Undenom.*)	3	...	4	...	324	308	93	147	47	24	...	13	...	Five class-rooms.	...	⅛					
				(3.) F. C. School, Ladyloan.	1	1	4 P.	T.	345	285	135	147	51	3	...	9	...	Three class-rooms.	...	½		£136	9	2*	
				(4.) F. C. School, Inverbrothock.	1	...	4 P.	T.	275	237	86	98	48	4	1	...	38	Two class-rooms.	...	⅛		£120	13	4	
				(5.) Dale Industrial School (*Subscription*).	1	1	...	...	33	30	...	...	...	1	2	30	...	Two class-rooms.	...	½					
				(6.) East F. C. School.	1	...	...	...	113	106	64	22	7	3	...	17	...	One class room under church.	...	½					
				(7.) North Grimsby Street (*Priv. Adv.*) School.	1	...	...	...	50	41	13	7	7	...	...	6	17	One class-room, formerly a canvas warehouse, in bad repair.	...	½					
				(8.) Glover Street School (*Priv. Adv.*)	...	1	...	...	35	35	12	14	6	...	...	3	...	A room in a private house.	...	¾					
				(9.) Hope Street School (*Priv. Adv.*)	...	1	...	...	75	69	41	18	10	...	...	6	...	Two rooms in a private house.	...	1					
				(10.) Marketgate School (*Priv. Adv.*)	...	1	...	...	18	18	6	3	5	4	...	...	...	A room in a private house.	...	½					
				(11.) Ladies' Benevolent School, Park Street (*Subscription*).	1	1	...	...	98	94	34	16	15	...	...	5	28	One class-room.	...	⅛					
				(12.) Arbroath Charity School, East Abbey Street (*Subscription*).	1	1	...	...	110	104	51	16	15	...	6	13	9	Two class-rooms; school buildings belong to Abbey Established Church.	...	(Quite adjacent.					
				(13.) High Street School (*Priv. Adv.*)	..	1	...	...	34	31	12	18	2	...	...	2	...	Two class-rooms in private house.	...	(Quite adjacent.)					
				(14.) Park Street School (*Priv. Adv.*)	1	...	...	...	123	113	54	8	36	...	...	15	10	One class-room.	...	⅛					
				(15.) South Grimsby Street School (*Priv. Adv.*)	1	...	...	...	80	54	37	6	...	9	...	2	26	Two class-rooms.	...	½					
				(16.) Seagate School (*Priv Adv.*)	1	...	...	...	45	40	18	2	21	...	...	...	4	One class-room, in bad repair.	...	¾					
				(17.) West Abbey Street School (*Priv. Adv.*)	...	1	...	...	25	25	11	2	...	...	...	4	8	One class-room in a private house.	...	(Adjacent.)					

* Part (£54, 17s. 6d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FORFAR—*Contd.*				(18.) East Abbey Street School (*Priv. Adv.*)	..	3	...	...	18	12	...	10	...	2	...	...	6	Two class-rooms in a private house.	...	(Adjacent.)			
				(19.) Marketgate School (*Music and Writing—Priv. Adv.*)	...	1	...	...	19	19	...	...	...	...	...	...	19	One class-room in a private house.	...	½			
				(20.) Lady Bridge Street School (*Priv. Adv.*)	...	1	...	...	26	23	19	3	1	3	...	...	...	One class-room in a private house.	...	½			
				(21.) Long Row School (*Priv. Adv.*)	...	1	...	...	80	71	26	18	14	...	...	10	12	One class-room in a private house.	...	½			
				(22.) Inverbrothock Sessional School (*Ch. of Scot.*)	1	...	4 P.	T.	319	280	201	50	64	...	...	4	...	Two class-rooms in a private house.	...	½	... ...	£105 13 4	
				(23.) Guthrie Port School (*Priv. Adv.*)	...	1	...	...	10	9	5	2	...	...	...	3	...	A room in a private house.	...	⅛			
				(24.) Maule Street School (*Priv. Adv.*)	...	1	...	...	35	30	20	11	4	...	..	...	...	A room in a private house.	...	⅛			
				(25.) West Mill Wynd Evening School (*Priv. Adv.*)	1	...	...	...	16	15	6	4	3	2	...	...	1	Two rooms in a private house.	...	⅛			
				(26.) Inverbrothock Female School (*Ch. of Scot.*)	...	1	...	...	56	44	42	6	6	...	...	2	...	One class-room.	...	½			
				(27.) East Abbey Street Evening School (*Priv. Adv.*)	1	...	...	...	104	92	54	32	...	...	10	...	8	Larger room of No. 12.	...	(Contiguous.)			
				(28.) Baltic Works Evening School (*supported by Proprietor of Baltic Public Works*).	1	...	...	...	120	100	49	19	17	...	...	15	20	Larger room of No. 4.	...	⅛			
				(29.) Baltic Works Evening School (*supported by Proprietor of Baltic Public Works.*)	1	...	...	...	122	100	59	21	12	...	...	8	22	Larger room of No. 22.	...	½			
				(30.) Burnside Works Evening School (*supported by Proprietor of Burnside Public Works*).	1	...	...	...	94	86	49	18	17	...	10	...	...	Larger room of No. 12.	...	(Contiguous.)			
				(31.) Burnside Works Evening School (*supported by Proprietor of Burnside Public Works*).	1	...	...	...	54	50	17	15	10	...	...	8	4	Class-room of No. 11.	..	⅛			
				(32.) Park Street Evening School (*Priv. Adv.*)	1	...	...	...	47	26	9	10	3	...	...	4	21	Class-room of No. 11.	...	1			
				(33.) Guthrie Hill School (*Priv. Adv.*)	...	1	...	...	24	22	10	10	4	...	...	...	...	A room in a private house.	..	⅛			
				(34.) St. Thomas's R. C. School.	...	1	...	...	84	53	...	...	...	...	84	...	...	School kept in the church at present—a new school, to be erected on the church property, being in contemplation.	...	½			
Auchterhouse . . .	5,712	706	(1.) Parochial.	... ...	1	...	...	...	69	63	56	12	1	...	...	...	...	Commodious and sufficient.	3	...	No additional school required.		

			Parochial School.																		yards.				
Barry	6,155	2,465	(1.) Parochial. (*Evening School.*)	... ...	1	...	..	...	46 13	43 13	41	12	3	1	...	2	...	Excellent; one room; no playground, and no w.-c.'s for children.	...	...	No additional school required.				
			(2.) F. C. School, Barry.		1	...	...	...	58	55	14	42	2	...	...	...	...	Fair; two rooms.	...	¼	... ...	£30 0 0*	18			
			(3.) F. C. School, Carnoustie (*Boys*). (*Evening School.*)		1				181 30	168 26	48	134	14	...	2	13	...	Excellent; two class-rooms.	...	1¾	... ...	£126 5 0	10			
			(4.) F. C. School, Carnoustie (*Girls*).		...	1	...	...	94	84	36	54	...	...	...	4	...	Excellent; one room.	...	1¾						
			(5.) Carnoustie Subscription School.		1	...	...	...	59	50	26	8	19	...	1	5	...	Excellent; one room.	...	1¾	... ...	£21 10 0				
			(6.) Priv. Adv. School, Carnoustie.		...	1	...	...	58	40	32	22	2	...	1	1	...	Fair; one room.	...	1¾						
			(7.) U. P. School, Carnoustie. (*Evening School.*)		... ...	1	...	...	40 38	33 25	21	47	...	...	...	...	10	Excellent; one room.	...	1¼						
Brechin . . . . . (*including Burgh.*)	14,423	8,810	(1.) Parochial.	... ...	1	...	...	...	132	121	76	34	21	1	...	...	...	Two class-rooms.	4	...	No additional school required.					
			(2.) Little Brechin School (*Ch. of Scot.*)		...	1	...	...	28	23	20	8	...	...	...	...	...	One room.	...	2½	... ...	£32 10 0				
			(3.) Little Brechin F. C. School.		1	...	...	...	53	45	25	23	5	...	...	...	...	One room.	...	2½						
			(4.) Arrat Subscrip. School.		...	1	...	...	24	21	12	10	2	...	...	...	...	One room.	...	3						
			(5.) Aldbar Subscription School.		1	...	...	...	61	57	28	21	12	...	...	...	...	One room; building stone and lime, and slated; dwelling-house and offices.	...	3	... ...	£24 16 8				
			(6.) Castle Street Priv. Adv. School.		...	2	...	...	46	46	19	19	6	2	...	...	...	Three rooms.	...	½						
			(7.) Burgh School (*Undenom.*)		1	...	...	...	94	92	26	20	46	2	...	...	...	One room, in the same building with the *Parish* school.	...	...						
			(8.) Grammar School (*Undenom.*)		1	...	...	...	74	72	31	28	14	1	...	...	...	One room, in the same building with the *Parish* school.	...	...						
			(9.) Church Street Priv. Adv. School.		...	1	...	...	47	45	21	20	4	2	...	...	...	Four rooms.	...	⅛						
			(10.) Trinity Road Priv. Adv. School.		1	...	...	...	40	37	27	7	6	...	...	...	...	One room.	...	⅓						
			(11.) Market Street Priv. Adv. School.		...	2	...	...	104	88	42	27	35	...	...	...	...	One room.	...	¼						
			(12.) F. C. School, Bank Street.		1	...	...	...	162	147	38	99	25	...	...	...	...	Two rooms.	...	⅓	... ...	£107 10 0	15			
			(13.) High Street Priv. Adv. School.		...	1	...	...	48	42	20	16	10	2	...	...	...	One room.	..	⅙						
			(14.) Subscription School, Tenements.		1	...	...	...	175	166	64	60	49	...	2	...	...	Two rooms.	...	½	... ...	£73 0 0	8			
			(15.) Subscription School, Tenements.		...	1	...	...	159	140	54	60	42	3	...	...	...	Two rooms, in the same building with No. 14.	...	½						
			(16.) Infant Subscription School, Bridge Street.		...	1	...	...	177	133	63	68	44	...	2	...	...	One room.	...	⅓						
			(17.) St. Andrew Street Priv. Adv. School.		1	...	...	...	5	5	4	...	...	1	...	...	...	One room.	...	1/17						
Carmylie	7,561	1,286	(1.) Parochial.	... ...	1	...	...	...	72	69	69	3	...	...	...	...	...	Schoolroom and playground.	3½	...	Diltymoss, at west end of parish, with a population of upwards of 300, is without a school; extent one and a half by two miles. The schools in this parish are placed too near each other.	£37 10 0				
			(2.) F. C. School, Greystone.		1	...	...	1 P. T.	63	58	18	45	...	...	...	...	...	Very good; three rooms and playground.	...	¾		£5 0 0‡				
			(3.) Podge School (*Ch. of Scot.*)		...	1	...	...	31	29	27	4	...	...	...	...	..	Very good; one room.	...	¾						

* Grant not paid till 1865.

‡ New school in 1864.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*)		Number of Teachers		Number of Assistnts. & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
FORFAR—*Contd.*																							
Careston	2,113	225	(1.) Parochial.	... ...	1	...	...	...	32	31	26	4	2	...	...	...	...	The parish schoolroom has always been held in one of the rooms of the dwelling-house; badly ventilated, and of insufficient accommodation; school furniture of the meanest description. An excellent new school, however, is in course of erection by the Earl of Fife, sole Heritor of the parish.	1	...	... ...		
Cortachy and Clova	42,591	653	(1.) Parochial.	... ...	1	...	...	...	51	48	45	3	3	...	...	...	...	One room.	14	...	.. ..		
			(2.) Wateresk Side School.	... ...	1	...	...	...	26	25	26	...	...	...	...	...	...	One room.	...	5			
			(3.) Clova Side School.*	... ...	...	...	...	...	...	...	...	..	...	...	...	...	...	... ...	...	10			
			* Vacant.																				
†Coupar-Angus . . .	4,769	2,642	(1.) Parochial.	... ...	1	...	...	...	98	88	67	6	15	...	1	9	...	A substantial building. There is a partition across the schoolroom, which divides it into two divisions.	2½	...	No additional school required.		
				(2.) F. C. School.	1	...	2 P. T.		168	130	54	50	26	5	2	31	...	Two rooms.	...	$\frac{1}{17}$	... ...	£46 5 0	
				(3.) Episcopal School.	...	1	2 P. T.		100	69	66	7	14	6	2	5	...	Two rooms.	...	$\frac{1}{8}$	... ...	£78 10 0	
				(4.) Priv. Adv. School.	...	1	...	...	12	12	4	2	5	1	...	...	...	One room.	...	$\frac{1}{7}$			
				5.) Priv. Adv. School.	...	1	...	...	12	10	4	4	4	...	...	...	...	Two rooms.	...	$\frac{1}{6}$			
Craig	4,865	2,177	(1.) Parochial.	... ...	1	...	...	...	96	84	80	16	...	...	...	...	...	One room; building good. Would require a class-room for the P. T., and teaching sewing and knitting.	4	...	No additional school required.	£38 5 10	
(including part of Montrose.)				(2.) Westerton Sessional School (*Ch. of Scot.*)	1	...	...	...	35	27	24	11	...	...	...	...	...	One room; old and requiring repairs.	...	2¼			
				(3.) Usan Village School (*Undenom.—the property of Mr. Keith of Usan*).	...	1	...	...	40	33	19	21	...	...	...	...	...	One room; building good.	...	1½			
			(4.) Ferryden Side School (*Boys*).	... ...	1	...	...	...	75	63	5	70	...	...	...	...	...	One room, built by Government aid; requiring repair.	...	1½			
				(5.) Ferryden Infant School (*Privately Endowed*).	...	1	...	...	140	102	6	134	...	...	...	...	...	One room, built by Government aid; would require a class-room for an assistant.	...	1½			
				(6.) Ferryden Female School (*the property of and supported by Mrs. Macdonald of Rossie*).	...	1	...	...	68	45	15	53	...	...	...	...	...	One room; building very good.	...	1			
				(*Evening School.*)	...	...	...	...	60	50	4	56	...	...	...	...	...	... ...	...	...			
				(7.) Rossie Reformatory	1	...	...	...	43	42	...	...	...	...	...	...	43	One room, large and commodious.	...	3¾			

†Dun	6,030	552	(1.) Parochial.	... ...	1	1	...	...	75	70	48	17	4	...	3	3	...	Dwelling-house of five apartments, and schoolroom, both erected about ten years ago. The schoolroom has been recently enlarged.	3	...	No additional school required.	£17	2	6
Dundee—																							
(1.) FIRST DISTRICT	4582	44,064	No Return.																				
(2.) SECOND DISTRICT		40,813																					
(3.) THIRD (or LOCHEE) DISTRICT		6,787																					
Dunnichen	4,922	1,932	(1.) Parochial.	... ...	1	...	1 P. T.		46	43	41	2	3	...	...	...	...	Premises newly repaired, but, being old, are still insufficient.	4	...	No additional school required.	£40	10	0
				(2.) Feuars' School, Letham (*Undenom.*)	1	...	1 P. T.		94	83	70	18	4	...	...	2	...	Sufficient.	...	2	... ...	£39	0	0
				(3.) Dumbarrow Bridge School (*Subscription*).	1	...	...	...	27	22	15	12	...	...	...	...	...	Sufficient.	...	4				
				(4.) F. C. School, Letham.	1	...	1 P. T.		58	53	19	34	3	...	...	2	...	Sufficient.	...	2	... ...	£32	10	0
				(5.) F. C. *Female* School, Letham.	...	1	1 P. T.		34	32	6	24	1	...	...	3	...	Sufficient.	...	2	... ...	£22	10	0
				(6.) Priv. Adv. School.	...	1	...	...	14	11	4	2	...	...	...	8	...	A room in a dwelling-house.	...	1½				
Eassie and Nevay	5,061	748	(1.) Parochial.	... ...	1	..	...	...	73	68	42	26	5	...	...	...	...	A recent building, and well adapted for the purpose. The appointments would be perfect were the Heritors only to furnish maps.	1½	...	... ...			
Edzell	20,233	1,025	(1.) Parochial.	... ...	1	...	...	...	74	64	46	27	1	...	...	...	...	Schoolroom and dwelling-house of five apartments, with the necessary outbuildings.	9	..	There is a district in the northern division of the parish (in which No. 4 in this Report is situated), and lying along both sides of the river North Esk, that has long been either altogether destitute of school accommodation, or has had it very insufficiently, as at present. The district in question extends about four miles on either side of the river, and the population amounts to about 250.			
				(2.) F. C. School.	1	...	...	...	34	29	6	28	...	..	...	...	...	F. C. school kept in a hired room, miserably lighted and ill ventilated, but no better could be had, a site to build upon having been refused several years ago.	...	1/17				
				(3.) Balfour School (*Undenom.*)	...	1	...	...	24	18	24	...	...	...	...	...	...	Schoolroom, with room and kitchen for the mistress.	...	3				
				(4.) Bridge-End of Dalschamphy School (*Subscription*).	1	...	...	...	28	22	14	10	...	4	...	...	...	No school buildings; room, or rather *hovel*, rented.	...	7				
				(5.) Edzell Village Dame School (*Priv. Adv.*)	...	1	...	...	25	23	8	17	...	...	...	...	...	A room in a dwelling-house.	..	1/9				
Farnell	5,755	703	(1.) Parochial.	... ...	1	...	...	..	59	54	43	15	...	...	1	...	...	Schoolroom, dwelling-house, and outhouses; the last mentioned much in want of repair.	2½	...	No additional school required.			
				(2.) Woodend Female School (*Endowed by the Countess of Southesk*).	...	1	...	...	48	35	38	6	4	...	...	...	...	Dwelling-house and school, both sufficient and good.	...	1½				
				(3.) Scotston Infant School (*Endowed by the Countess of Southesk*).	...	1	...	...	18	12	11	7	...	...	...	...	...	Dwelling house and school, both convenient and good.	...	2				
Fearn	8,811	439	(1.) Parochial.	... ...	1	...	...	...	40	26	36	3	...	1	...	...	...	One room.	3½	...	No additional school required.			
				(2.) Windsor Priv. Adv. School.	...	1	...	...	22	20	18	4	...	...	...	...	...	One room.	...	2				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
FORFAR—*Contd*																						
Forfar . . . . . (*including Burgh.*)	8,379	10,838	(1.) Parochial.	... ...	1	...	1	...	140	126	107	11	3	12	1	2	4	One room.	$3\frac{3}{4}$	...	Though it cannot be said that there is insufficient school accommodation in this district, yet from the full attendance, it would be desirable to have another school within the Burgh.	£87 0 0	
				(2.) Burgh Academy (*Undenom.*)	1	...	2	...	207	193	125	50	...	15	3	...	14	Three class-rooms.	...	$\frac{1}{8}$		£32 18 4	
				(3.) West Burgh School (*Undenom.*)	1	...	1	...	222	185	115	73	...	11	3	7	13	Two rooms.	...	$\frac{1}{4}$		£67 17 6	9
				(4.) East Burgh School (*Undenom.*)	1	...	3 P. T.		232	199	139	41	10	6	...	3	33	Two rooms.	...	$\frac{1}{3}$			
				(5.) North Burgh School (*Undenom.*)	1	...	2 P. T.		230	178	134	36	9	16	5	7	23	Two rooms.	...	$\frac{1}{3}$	... ...	£94 0 0	
				(6.) Female Industrial School (*Subcription*).	...	1	2 P. T.		118	104	44	14	4	4	...	...	52	Buildings consist of schoolroom and class-room with gallery; kitchen where the children dine; scullery and bath-room; playground and offices. Teacher's house has six rooms.	...	$\frac{1}{3}$	... ...	£54 10 0	
				(7.) Priv. Adv. School.	1	...	...	...	96	86	58	22	4	2	1	...	9	Two rooms in the upper flat of a two-storeyed house.	...	$\frac{1}{7}$			
				(8.) Priv. Adv. School for Young Ladies.	...	2	...	...	44	38	22	15	3	4	...	...	...	Two rooms in a dwelling-house.	...	$\frac{1}{7}$			
				(9.) Priv. Adv. School.	...	1	...	...	94	81	46	21	1	4	5	2	15	Schoolroom forms the second flat of a two-storeyed house.	...	$\frac{1}{7}$			
				(10.) Priv. Adv. School.	...	1	...	...	36	33	21	10	...	5	...	...	...	School in the upper flat of a two-storeyed house.	...	$\frac{1}{2}$			
				(11.) Priv. Adv. School.	...	1	...	...	66	60	57	6	...	...	...	...	3	One room.	...	$\frac{1}{8}$			
				(12.) Lunanhead Gen. Assembly (Madras) School.	1	...	1 P. T.		83	76	65	11	...	7	...	...	...	Two rooms.	...	$1\frac{3}{8}$	... ...	£32 10 0	
				(13.) Kingsmuir Subscription School.	1	...	...	...	43	40	20	11	2	1	...	...	9	One room.	...	$1\frac{5}{8}$			
Glammis	14,483	1,980	(1.) Parochial.	... ...	1	1	...	...	83	75	80	...	...	...	...	...	3	One room.	$4\frac{1}{2}$	...	No additional school required.		
				(2.) Subscription School (*supported by subscription from one of the Heritors*).* * Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	2	Several other schools are placed just beyond the bounds of the parish.		
				(3.) Infant School (*supported by subscription from one of the Heritors*).	...	1	...	...	30	24	30	...	...	...	...	...	...	One room.	...	$\frac{1}{17}$			
				(4.) Priv. Adv. School.	1	1	...	...	70	50	70	...	...	...	...	...	..	One room.	...	1			
Glenisla	41,375	1,008	(1.) Parochial.	... ...	1	...	...	...	19	18	19	...	...	...	...	...	...	Buildings substantial and in good repair, consisting of schoolroom and commodious dwelling-house.	9	...	... ...	£16 10 0	
				(2.) Folda Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	26	24	11	15	...	...	...	...	...	Buildings new and in good repair; schoolroom and dwelling-house ample and suitable.	...	4			
				(3.) Kilry Society School (*Soc. for Prop. Christ.*	1	...	...	...	38	36	32	6	...	...	...	...	...	Buildings good and in good repair; schoolroom and dwelling-	...	4			

																			This school is taught only during the winter months.				
				(5.) F. C. Congregational School.	1	...	...	...	30	29	2	28	...	...	...	...	...	Schoolroom and dwelling-house of five apartments, besides attics, all in good repair.	...	¼		
				(6.) F.C. *Girls'* School, Brewlands.	...	1	...	...	30	27	6	24	...	..	...	...	...	Schoolroom and dwelling-house of six apartments. Buildings new, and in good repair.	...	2	... ...	£14	0	0
Guthrie	3,824	476	(1.) Parochial.	... ...	1	...	...	...	72	58	64	8	...	...	...	...	...	Very bad; two rooms and kitchen is the amount of house accommodation. A new and commodious school and dwelling-house are being built, and are nearly ready for occupation.	10	...	No additional school required.			
				(2.) F. C. School, Kirkbuddo.	1	1	...	...	62	58	52	10	...	...	...	...	...	Good dwelling-house, contains five rooms and a kitchen.	...	9½	... ...	£15	0	0
Inverarity	9,596	961	(1.) Parochial.	... ...	1	...	...	...	52	49	41	8	...	...	...	...	3	One room; accommodation for 65 pupils.	3	...	No additional school required.			
				(2.) Undenominational School.	...	1	...	...	8	7	6	1	...	...	...	...	1	One room.	...	(Close to Par. School.)	.. ..	£13	0	0
Inverkeillor	10,516	1,792	(1.) Parochial.	... ...	1	...	...	...	154	134	90	43	...	...	1	...	20	Schoolroom with class-room attached; dwelling-house of six apartments, all in a good state of repair.	6½	...	No additional school required.	£82	1	8
			(2.) Chapelton Parochial.	... ...	1	...	...	...	116	101	74	27	...	...	...	...	15	A commodious schoolroom almost new; dwelling-house of two apartments, to be enlarged.	...	3¼				
			(3.) Female Parochial.	... ...	...	1	...	...	26	22	15	5	...	2	...	...	4	A house of two apartments, one used as a schoolroom, and the other as a sitting-room by the mistress.	...	...				
Kettins	7,480	962	(1.) Parochial.	... ...	1	...	...	..	57	53	44	10	3	...	...	...	...	Schoolroom lately floored with wood, in good order. Dwelling house of four apartments.	6	...	The children living at the village of Bandirran—a detached portion of this parish, six miles distant from the parish school—are accommodated at the school of Collace, which is within a mile of them.	£35	0	0
				(2.) Girls' Subscription School.	...	1	1 P. T.		57	52	46	7	4	...	...	...	...	Schoolroom in good order; dwelling-house of three rooms.	...	1/17				
Kingoldrum	9,636	473	(1.) Parochial.	... ...	1	...	...	...	44	40	37	7	...	...	...	...	...	School erected in 1860, and considered commodious and comfortable. Dwelling-house of three apartments, remarkably damp and incommodious.	...	...	The district of Pearsie, in the northern part of the parish, has no school accommodation; population 87.			
				(2.) Subscription School.	...	1	...	...	8	7	8	...	...	...	...	...	...	A small apartment in the dwelling-house of the mistress; the latter consisting of the room in question and a closet.	...	1/5				
Kinnell	6,593	816	(1.) Parochial.	... ...	1	...	...	...	81	79	73	8	...	...	...	...	...	Building fair; offices good and sufficient.	3	...	No additional school required.			
				(2.) Muirside School (*the property of, and supported by, the Earl of Southesk*).	...	1	...	...	17	13	12	5	...	...	...	...	...	Building good; only one w.-c. for both sexes.	...	1½				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.								
Kinnettles	2,870	447	(1.) Parochial.	... ...	1	1	...	...	74	68	64	10	...	...	...	...	...	Old, in disrepair, and small; but new premises are to be erected soon.	2	...	No additional school required. The female school is almost entirely dependent on other parishes.				
				(2.) Female School (*Subscription*).	...	1	...	...	51	48	41	9	...	...	...	1	...	One room, low in the ceiling.	...	$\frac{1}{17}$					
Kirkden	5,018	1,862	(1.) Parochial.	... ...	1	...	...	...	30	25	27	3	...	...	...	...	...	Schoolroom and dwelling-house of four apartments, all in good order.	4	...	... ...				
				(2.) F. C. School, Friockheim.	1	...	...	...	86	79	31	51	2	...	...	...	2	One good room.	...	3	... ...	£67	10	0	
				(3.) West School, Friockheim (*Ch. of Scot.*)	1	...	...	...	60	26	55	5	...	...	...	...	...	Three rooms, in excellent condition.	...	3	... ...	£33	0	0	
				(4.) Priv. Adv. School, Friockheim.	...	1	...	...	40	30	22	18	...	...	...	...	...	One room, in good repair, but small.	...	3					
Kirriemuir (*including Town.*)	35,658	7,359	(1.) Parochial.	... ...	1	...	1	...	220	146	67	39	20	...	...	9	85	Two rooms; building incommodious, damp, and dilapidated.	15	...	No additional school required.				
				(2.) Webster's Seminary (*Undenom.*)	1	...	1 P.	T.	268	206	94	38	22	7	...	3	104	Five rooms; the whole building is in good condition, very commodious and well lighted. Endowed by the late —— Webster, Esq.	...	$\frac{1}{8}$	... ...	£99	0	0	
				(3.) Industrial School (*Undenom.*)	...	1	...	1	161	122	71	26	18	1	...	3	42				... ...	£80	11	8	
				(4.) School of Arts.*	1	...	...	...	...	...	...	...	...	...	...	...	...								
				* Pupils included in other Schools.																					
				(5.) Episcopal School.	1	...	...	...	150	108	29	12	19	16	...	1	73	Two rooms; a new building, substantial and commodious.	...	$\frac{1}{17}$	... ...	£50	10	0	
				(6.) Bank Street Seminary (*Priv. Adv.*)	...	3	...	...	74	59	13	15	15	9	...	1	21	Two rooms in a dwelling-house.	...	$\frac{1}{8}$					
				(7.) North F. C. School.	1	...	...	...	77	58	12	28	13	...	...	...	24	One room under North Free Church, commodious and in good condition.	...	$\frac{1}{17}$					
				(8.) South F. C. School.	1	2	1 P.	T.	72	60	10	38	10	...	...	2	12	One room—commodious and suitable.	...	$\frac{1}{8}$	... ...	£44	3	4	16
				(9.) Roundiehill Subscription School.	1	...	...	...	45	33	27	...	5	...	...	...	13	One room, damp, and roof in need of repair.	...	3					
				(10.) Ellinorton Subscription School.	1	...	...	...	61	54	40	12	3	5	...	1	...	One room, damp, and too small.	...	$3\frac{1}{2}$					
				(11.) West Muir Subscription School.	1	...	...	...	54	50	28	3	3	...	...	...	20	A new building; one room.	...	$2\frac{1}{4}$					
				(12.) Gask Hillock Subscription School.	1	...	...	...	54	47	39	8	...	...	...	...	7	One room.	...	4					
				(13.) Glenprosen Subscription School.	1	...	...	...	23	20	20	...	...	...	...	...	3	One room, damp, and inadequately lighted.	...	12					
Lethnott and Navar	26,326	446	(1.) Parochial.	... ...	1	...	...	...	36	31	28	8	...	...	...	...	...	One room, very damp.	7	...	Westwater school is taught only in winter, and sometimes in alternate winters only, and				
				(2.) Newbigging School	...	1	...	...	31	30	27	4	...	...	...	...	...	One room.	...	$\frac{1}{2}$					

				(3.)* Westwater School (*Undenom.*) * Taught only in winter.	1	...	...	...	12	12	4	1	...	6	...	...	...	repair.	...	...	district which the children can attend; the parish school, which is the nearest, being five miles distant. The district in question is intersected by hills and rivulets—its extent being four miles long by one broad; population forty.			
†Liff, Benvie, and Invergowrie.	8,179	1,430	(1.) Parochial.	... ...	1	...	...	...	58	53	57	1	...	...	...	...	...	Premises good, one room.	3	...	No additional school required.				
				(2.) F. C. School.	1	...	...	...	53	46	20	33	...	...	...	...	...	Buildings admirable, two classrooms.	...	1	... ...	£44	0	0	
				(3.) Subscription School.	1	...	...	...	91	78	86	3	...	2	...	...	...	Buildings very inferior indeed; one room.	...	1					
Lintrathen	22,872	898	(1.) Parochial.	... ...	1	...	...	...	52	51	51	...	1	...	...	...	...	School buildings erected in 1834. Schoolroom good and comfortable; dwelling-house of three apartments.	8	...	There is no school in the district of the Blackwater, which is separated from the rest of the parish by a range of hills. It is five miles long by about one mile broad; population about 100. The nearest schools, viz., Braes of Coull school in this parish, and the Parochial school of Glenisla, are three miles distant, and are at all times inaccessible to young children from the Blackwater district; and, in winter, difficult and dangerous of access to any.	£18	0	0	
			(2.) Parochial Female School.	... ...	...	1	...	...	25	23	24	1	...	...	...	...	...	Schoolroom good and well furnished—built in 1859. Dwelling-house of three apartments—built about twenty-five years ago. The school buildings and site belong to the Earl of Airlie.	...	⅛					
				(3.) Braes of Coull Subscription School.	1	...	...	..	54	48	46	7	1	...	...	...	..	Schoolroom, and dwelling-house of three apartments—both new. The garden and site for the school buildings granted by the Earl of Airlie, but not in the meantime secured by title-deeds.	...	2		£15	0	0	
Lochlee	58,678	495	(1.) Parochial.	... ...	1	...	...	...	44	37	8	36	...	...	...	...	...	The schoolroom is temporary and incommodious, but a new school and dwelling-house are nearly finished; both of ample extent, and very comfortable. There is an apartment adjoining the schoolroom, intended for a female school.	7	...	The upper district has no school since the removal of the parish school to the centre of the parish. It contains a population of 59, in a district four miles long by three-quarters of a mile broad.				
				(2.) Episcopal School. (*Evening School.*)	1	...	...	...	27	27	8	9	...	15	...	...	...	Schoolroom and dwelling-house good—built in 1850 according to Government requirements.	...	...	The Episcopal clergyman of Lochlee remarks:—"When the Episcopal school was built in 1850, it was four miles distant from the parish school, but there is a *new* parish school being built within 200 yards of the Episcopal school, although the latter is open to children of all denominations, as appears from the schedule."	£12	10	0	15
					...	...	...	..	5	5															
Logie Pert	5,807	1,483	(1.) Parochial.	... ...	1	...	...	...	43	35	37	6	...	...	...	...	...	Excellent.	4	...	No additional school required.	£18	0	0	
				(2.) Craigo Works School (*Ch. of Scot.—Supported by Craigo Works Co.*)	1	...	...	...	93	85	47	39	6	...	...	1	...	Good.	...	2	... ...	£15	0	0	
				(3.) Logie Works School (*F. C.*)	1	...	...	...	55	44	19	28	2	...	...	3	3	Indifferent. The school is old, and in need of repair.	...	3					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FORFAR—*Contd.*																							
Lunan	1,981	259	(1.) Parochial.	... ...	1	1	...	...	66	62	49	12	5	...	...	...	...	Two rooms, and dwelling-house of six apartments. The school and dwelling-house are quite new, being, in fact, barely furnished.	2	...	No additional school required.		
Lundie	7,123	442	(1.) Parochial.	... ...	1	...	...	...	70	67	56	10	...	...	...	4	...	One room.	1½	...	No additional school required.		
Mains, etc.—																							
(1.) MAINS	...	1,392	(1.) Parochial.	... ...	1	...	...	...	43	40	34	6	2	1	...	...	...	School, dwelling-house, and offices.	1½	...	No additional school required.	£45 0 0	
			(2.) Parochial *Infant* School.	... ...	...	1	...	...	80	75	67	6	2	2	3	...	...	School and offices. Under the same roof with No. 1.	...	...	... ...	£29 0 0	
(2.) STRATHMARTINE	...	789	(1.) Parochial.	... ...	1	1	...	...	40	37	35	4	...	...	1	...	...	Two rooms, and dwelling-house of four apartments.	1½	...	No additional school required. In addition to the schools here returned, there are—(1.) Baldovan Asylum for Imbecile Children, containing usually about thirty inmates. Those of them who are capable of it are instructed in the ordinary branches; physical and industrial education much attended to; (2.) Baldovan Orphanage, in connexion with St. Paul's Episcopal Congregation, Dundee, taught by a mistress. The number of inmates is small—perhaps not exceeding a dozen.		
				(2.) School for Girls and Infants (*Undenom.—Built and endowed by the late Lady Jane Ogilvy*).	...	1	...	...	39	36	33	6	...	...	...	...	...	...	One room, and dwelling-house of three apartments.	...	¼			
				(3.) F. C. School.	1	1	...	...	87	70	48	37	...	...	1	1	...	One room, with suitable playground and offices. No dwelling-house.	...	1		£48 6 8*	20
Marytown	3,686	417	(1.) Parochial.	... ...	1	...	...	...	41	38	30	11	...	...	...	...	...	Schoolroom; stone and lime; wooden floors; slated roof. Dwelling-house an excellent new building, consisting of six rooms and outhouses.	2½	...	No additional school required.	£16 10 0	
				(2.) School supported by Lord Southesk (*Undenom.*)	...	1	...	...	44	36	38	5	1	...	...	...	...	Schoolroom; stone and lime; wooden floors; slated roof; Mistress's house consists of two rooms.	...	1	... ...	£25 0 0	
Menmuir	10,110	796	(1.) Parochial.	... ...	1	1	2 P.	T.	46	42	26	20	...	...	...	...	..	Schoolroom in good condition. The dwelling-house, consisting of five apartments, is damp, and in moderate repair.	...	...	No additional school required.	£47 10 0	
																		The school is part of the church,	...	2			

Monifieth (*including part of Broughty Ferry.*)	6,767	5,052	(1.) Parochial.	... ...													district. Several attempts have been made to get it enlarged, but without success. Dwelling-house contains six apartments.								
				(2.) Ch. of Scot. School (*Endowed by Thomas Erskine, Esq. of Linlathen*).	...	1	...	...	82	61	57	13	12	...	...	...	...	Schoolroom excellent; dwelling-house of three apartments.	...	(Near to Par. School.)	... ...		£33	18	4	
				(3.) Ch. of Scot. School (*Endowed by Thomas Erskine, Esq. of Linlathen*).	...	1	...	...	42	38	31	8	1	..	2	...	...	Good schoolroom; dwelling-house consists of two rooms.	...	3½						
				(4.) Undenom. School (*Endowed by James Neish, Esq. of Laws*).	...	1	...	...	41	34	26	6	5	...	...	4	...	Excellent schoolroom; dwelling-house consists of three good rooms.	...	2½						
				(5.) Mattock Subscription School.	1	...	...	...	36	32	19	10	7	...	...	...	...	Fair schoolroom; dwelling-house consists of two apartments. Built by subscription, but very miserably supported.	...	4						
				(6.) Priv. Adv. School.	...	1	...	...	44	38	13	20	10	1	...	...	...	Private dwelling-house.	...	2¼						
				(7.) Priv. Adv. School.	1	...	...	...	120	92	87	21	5	4	1	2	...	Fair schoolroom.	...	2¼						
				(8.) Ch. of Scot. School (*Endowed by a resident Heritor.*)	...	1	...	...	80	50	45	20	8	7	...	...	...	A very good schoolroom.	...	2¼						
				(9.) Priv. Adv. School for Young Ladies.	..	1	...	...	31	22	5	20	...	2	...	4	...	Private dwelling-house; several rooms used as class-rooms.	...	2¼						
				(10.) Priv. Adv. School for Young Ladies.	...	1	..	...	60	49	15	31	5	6	...	3	...	Private dwelling-house; several rooms used as class-rooms.	...	2¼						
				(11.) Priv. Adv. School for Young Ladies.	...	1	...	...	18	15	3	4	3	8	..	...	...	Private dwelling-house; two rooms used as class-rooms.	...	2¼						
				(12.) Priv. Adv. School.	...	1	...	...	53	38	25	18	8	...	...	...	2	Private dwelling-house; two rooms used as class-rooms.	...	2¼						
				(13.) F. C. School.	1	...	...	...	124	84	36	48	30	2	...	8	...	Two splendid class-rooms.	...	2¼	... ...		£15	0	0	
				(14.) Proprietary School (*Undenom.*)	3	...	...	...	45	41	11	11	5	16	...	2	...	A capital building, three rooms.	...	2¼						
				(15.) Priv. Adv. School.	...	1	...	...	20	17	9	4	6	1	...	...	...	One schoolroom.	...	2½						
				(16.) An Evening School for Fishers' Children.	...	1	...	...	50	40	48	2	...	..	...	...	...	One schoolroom.	...	2½						
				(17.) Priv. Adv. School.	1	...	...	...	60	60	...	...	...	...	...	...	60	A private house.	...	2½						
Monikie	9,027	1,460	(1.) Parochial.	... ...	1	...	...	...	89	78	68	18	3	...	...	...	...	Schoolroom and dwelling-house of seven rooms.	4	...	No additional school required.				
				(2.) Bankhead School (*Ch. of Scot.*)	1	...	...	...	45	42	37	4	4	...	...	...	...	Schoolroom and dwelling-house of three rooms.	...	2½						
				(3.) Newbigging U. P. School.	1	...	...	...	55	50	21	8	25	...	1	...	...	Schoolroom and dwelling-house of four rooms.	...	1⅞						
				(4.) Panmure F. C. School.	...	1	...	...	81	65	36	40	5	...	...	...	...	Two class-rooms and dwelling-house of four rooms.	...	⅓	... ...		£39	0	0	
Montrose (*and part of Dun.*)	4,722	15,668	.....	(1.) Montrose Academy (*Burgh School—Undenom.*)	5	1	3	...	235	220	111	79	31	14	...	...	...	Eight class-rooms.	There is no Par. School in the par. of Montrose.		No additional school required.				
				(2.) Dorward's Seminaries, *Upper* (*Undenom.*)	1	1	3 P. T.		201	190	107	48	29	6	...	...	11	Two class-rooms.	...	...	... ...		£47	1	8	10
				(3.) Dorward's Seminaries, *Lower* (*Undenom.*)	1	...	...	...	84	73	46	22	11	5	...	...	...	Two class-rooms.	...	...						
				(4.) Straton's Free Schools, *Upper* (*Endowed — Undenom.*)	...	1	...	1	163	158	76	39	28	15	...	...	5	One room.	...	...						

* Part (£30, 16s. 8d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FORFAR—*Contd.*				(5.) Straton's Free Schools, *Lower* (*Endowed—Undenom.*)	1	...	...	...	121	110	70	22	14	15	...	...	...	One room.	...	...			
				(6.) White's Free School, (*Endowed—Undenom.*)	1	1	2 P. T.		168	136	104	13	16	3	...	...	32	Two class-rooms and dwelling-house of four apartments.	...	...	... ...	£86 11 8	
				(7.) Montrose Sessional Schools (*Ch. of Scot.*), *Upper.*	...	1	2 P. T.		102	90	70	12	17	3	...	...	...	Two class-rooms.	...	...	... ...	£41 10 0	
				(8.) Montrose Sessional Schools (*Ch. of Scot.*), *Lower.*	1	...	...	...	87	76	51	15	12	9	...	...	...	Two class-rooms.	...	...	... ...	£20 0 0	
				(9.) Loanhead Sessional School (*Ch. of Scot.*)	1	1	...	...	85	67	75	7	...	1	2	...	...	Two class-rooms and dwelling-house of six apartments.	...	...	... ...	£28 17 6	21
				(10.) St. John's F. C. Schools—*Upper.*	...	1	3 P. T.		185	171	60	72	25	14	...	...	14	Two class-rooms.	...	...	... ...	£152 6 8	10
				(*Evening.*)	...	...	...	...	120	80	43	20	12	5	...	...	40						
				(11.) St. John's F. C. Schools—*Lower.*	1	...	3 P. T.		160	160	47	66	33	14	...	...	...	Two class-rooms.	...	...	... ...		
				(*Evening.*)	...	...	...	...	57	57	28	21	5	3	...	...	...						
				(12.) Castle Street F. C. Mission Schools—*Day.*	...	1	...	2	140	138	25	52	25	...	...	...	38	Three class-rooms.	...	...	.. . .	£61 13 4	16
				(13.) Castle Street F. C. Mission Schools—*Evening.*	1	...	2	...	203	203	...	...	...	...	...	...	203	One class-room, and dwelling-house of three apartments.	...	...	... ...	£16 12 11	7
				(14.) Hillside F. C. Girls' School.	...	1	...	...	70	57	28	41	...	1	...	...	...	Two class-rooms.	. .	...	... ...	£63 0 0*	
				(15.) St. Mary's Episcopal School.	1	1	2 P.	T.	130	120	43	10	29	38	4	...	6	One class-room.	...	...			
				(16.) Townhead School (*Undenom.*)	1	...	2	...	86	74	30	26	13	5	...	...	12	One class-room, and dwelling-house of two small apartments.	...	...			
				(17.) Northesk Road School (*Undenom.*)	1	1	...	...	71	62	46	14	9	2	...	...	...	Two class-rooms.	...	...	... ...	£14 13 4	
				(18.) White's Place Infant School (*Undenom.*)	...	1	...	1	128	103	44	29	28	3	...	...	24	Three class-rooms.	...	...			
				(19.) Priv. Adv. School, High Street.	...	4	...	...	65	60	27	19	6	13	...	...	...	Three class-rooms.	...	...			
				(20.) Priv. Adv. School, Hudson Square.	...	4	...	...	72	70	34	26	8	2	...	...	2	Two class-rooms.	...	...			
				(21.) Priv. Adv. School, Panmure Street.	...	1	...	2	50	44	28	15	3	4	...	...	...	One class-room.	...	...			
				(22.) Priv. Adv. School, Kincardine Street.	1	...	...	...	65	54	35	15	10	5	...	...	...	A public hall.	...	...			
				(23.) Priv. Adv. School, High Street (*Nautical School*).	1	...	...	...	47	46	24	7	9	4	...	...	3	Schoolroom and dwelling-house	3	...	A sewing-school is wanted.		
				(24.) Knox's U. P. Church School.	...	1	...	...	50	43	8	6	32	2	2	...	...	One class-room.	...	...			
				(*Evening.*)	1	...	...	...	36	24	...	...	...	...	...	...	36						

Newtyle	5,194	1,139	(1.) Parochial.	... ...	1	...	...	...	90	85	69	11	10	...	...	...	...	Very good and sufficient.	2½	...	No additional school required.				
			(2.) Female School (*Ch. of Scot.*)		...	1	...	...	46	41	32	12	2	...	...	...	...	Not quite sufficient, but being improved.	...	1/5					
			(3.) F. C. School.		1	...	...	...	35	30	14	14	7	...	...	...	...	Very good.	...	1/5					
			(4.) Female School (*Priv. Adv.*)		...	1	...	...	14	11	10	4	...	...	...	...	...	A small room.	...	1/5					
Oathlaw	5,317	399	(1.) Parochial.	... ...	1	...	...	...	30	28	30	...	...	...	...	...	...	Schoolroom enlarged, repaired, and ventilated in 1844. Dwelling-house built in 1784.	3	...	... ...				
Panbride	5,506	1,299	(1.) Parochial.	... ...	1	...	...	...	46	41	31	12	2	...	1	...	...	Buildings good. Dwelling-house of five rooms and a closet.	...	...	... ...				
			(2.) Sessional School (*Ch. of Scot.*)		...	1	...	...	40	32	32	5	2	...	...	1	...	Buildings nearly new. Dwelling-house consists of two rooms and a scullery.	...	2					
			(3.) F. C. School.		...	1	...	...	5	47	41	8	...	...	1	..	...	Buildings nearly new. Dwelling-house consists of three rooms and a closet.	...	1					
Rescobie	6,724	747	(1.) Parochial.	... ...	1	...	...	...	37	35	33	4	...	...	...	...	..	New and adequate.	4	...	There is no district within the parish where there is not sufficient school accommodation, because, although some parishioners are four miles from the parish school, they are in the immediate neighbourhood of other schools.	£15	0	0		
Ruthven	2,087	265	(1.) Parochial.	... ...	1	...	...	...	77	74	74	3	...	...	...	...	...	Good and substantial.	1¾	...	No additional school required.				
†**St. Vigeans**	13,142	2,553	(1.) Parochial.	... ...	1	...	...	...	87	79	70	9	...	...	...	...	8	Fair; built in 1819.	5	...	Innerpeffer Barony, a detached part of the parish, five miles distant from the parish school, containing three large farms, has no school; but the children attend school at Arbirlot and Panbride.	£17	10	0		
			(2.) Colliston Side School.	... ...	1	1	...	...	85	74	65	9	...	...	...	...	11	A new school has been erected, and is to be opened immediately.	...	3½		£15	0	0		
			(3.) Colliston F. C. School.		1	...	...	...	45	40	11	29	...	...	...	...	5	An excellent schoolroom.	...	3½					
			(4.) Marywell Fem. School (*Ch. of Scot.*)		...	1	...	...	41	34	20	11	3	...	...	...	7	Accommodation sufficient.	...	1½					
			(5.) Brax Female School (*Ch. of Scot.*)		...	1	...	...	52	49	26	23	...	...	...	...	3	This is a new school, set on foot by James A. Pierson, Esq. of the Guynd.	...	3½	Auchmithie school, which is at present vacant, has good school accommodation. It is a fishing village, and had, in 1861, 400 of a population. There are also a few farm-houses in the neighbourhood, and a Coast-Guard station. The school was built by the Earl of Southesk, who gives, I understand, a dwelling-house to the teacher, and a salary of £30.					
			(6.) * Auchmithie School (*Ch. of Scot.*) * Vacant—taught by a Master.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	3½					
Stracathro	5,304	546	(1.) Parochial.	... ...	1	...	...	...	70	67	50	18	...	2	...	...	...	School buildings erected in 1856, and all in excellent condition. Two class-rooms, and dwelling-house of five apartments.	3½	...	The remotest point of the parish, though too distant from the parish school for young children, is within sufficiently easy reach of the parochial schools of Lethnott and Edzell.	£20	0	0		
Tannadice	21,452	1,438	(1.) Parochial.	... ...	1	...	...	...	91	82	70	21	...	...	...	...	...	Schoolroom excellent.	10	...	No additional school required.	£25	0	0		

* Grant not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*). Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnt- & Pupil Teachers M.	Number of Assistnt- & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
FORFAR—*Contd.*																							
			(2.) Burnside *Side* School.	... ...	1	...	...	...	40	33	28	12	...	...	...	...	...	Schoolroom excellent.	...	4	The F. C. minister remarks, "It would be of vast importance to have the *master's* school at Burnside on a better footing. The teachers are generally appointed for three years, and have been often changed. Besides, many of them took to teaching only as a step towards another profession, consequently the teaching has been far from satisfactory. The teacher's salary is at present £22, after this year it will be down to £10. This also is greatly against the school. A permanent endowment and proper appointment would be a great blessing to the district.		
			(3.) Burnside *Female Side* School.	.. ..	...	1	...	...	22	22	22	...	...	...	...	...	...	A room in a dwelling-house.	...	4			
			(4.) Denside *Side* School.	... ...	...	1	...	..	27	21	18	9	...	...	...	...	...	A room in a dwelling-house.	...	2½			
				(5.) Cortachy Industrial School (*Undenom.*)	...	1	...	...	41	33	30	11	...	...	...	...	...	Schoolroom very good.	...	6			
				(6.) Priv. Adv. School, East Mains of Tannadice.	...	1	...	...	11	9	8	3	...	...	...	...	...	A room in a dwelling-house.	...	1			
Tealing	7,036	883	(1.) Parochial.	... ...	1	...	...	...	85	79	55	27	3	...	...	...	...	One room.	...	...	... ...	£10 8 4	
				(2.) F. C. School.	...	1	...	...	40	38	21	18	1	...	...	...	...	Two rooms.	...	¼	... ...	£10 0 0	
				(3.) Balkello Subscription School.	...	1	...	...	30	23	24	6	...	...	...	...	...	One room.	...	2½	... ...		
				(4.) Nether Finlarg Priv. Adv. School.	1	...	...	...	39	32	30	6	2	1	...	...	...	One room.	...	4			
HADDINGTON—																							
Aberlady	4,927	1,019	(1.) Parochial.	... ...	1	...	...	...	91	85	54	6	21	5	5	...	...	A new schoolroom is in course of erection, containing two rooms.	2½	...	No additional school required.		
				(2.) Female School (*Priv. Adv.*)	...	2	...	..	25	23	22	...	3	...	...	...	...	Two rooms.	...	½			
Athelstaneford . . .	5,080	902	(1.) Parochial.	... ...	1	...	...	...	111	105	94	4	2	...	6	5	...	One room.	2¾	...	No additional school required.		
			(2.) Side School.	... ...	...	1	...	...	44	39	25	8	4	...	5	1	1	One room.	...	2¼			
				(3.) Undenomin. School.	...	1	...	...	21	18	19	...	...	...	2	...	...	One room.	...	80 yds.			
Bolton	3,106	332	(1.) Parochial.	... ...	1	1	...	...	39	36	25	6	..	...	1	...	7	One schoolroom, large and well ventilated. Comfortable dwelling-house of five rooms, etc.	3	...	No additional school required.		
Dirleton	10,798	1,540	(1.) Parochial.	... ...	1	...	...	1	106	100	72	9	13	5	4	3	...	Two rooms. Dwelling-house of eight apartments.	3¼	...	No additional school required.		

				Infant and Industrial School.														paratus, washing-house, etc. Dwelling-house of four apartments.							
			(3.) Gullane Side School.	... ...	1	...	...	...	61	54	46	6	3	...	6	...	...	One schoolroom. Dwelling-house of three apartments.	...	2½					
			(4.) Kingston Side School.	... ...	...	1	...	...	62	47	42	8	8	...	4	...	...	One schoolroom. Dwelling-house of three apartments.	...	2½					
Dunbar . . . . . (*including Burgh.*)	8,803	4,944	(1.) Parochial.	... ...	1	1	...	...	100	92	49	29	6	...	4	1	11	Buildings modern and well adapted.	2 from Dunbar, and 3 from western boundary of parish.	...	No additional school required.				
			(2.) Eastbarns Side School.	... ...	1	1	..	...	101	94	62	12	11	...	1	8	7	Buildings modern and well adapted.	3 from Dunbar, and 1 from eastern boundary of parish.	...	.. ..			£53	0	0
				(3.) Burgh School.	2	1	...	...	136	130	90	9	25	...	...	6	6	Buildings very good, but badly situated.	...	2	... ...			£50	0	0
				(4.) F. C. School.	1	1	...	...	80	65	22	34	5	...	1	3	15	Buildings excellent and commodious.	...	2	... ...			£24	16	8
				(5.) Charity Subscription School.	1	1	...	...	144	116	46	8	2	...	8	15	65	Very good, but occasionally found to be too small for attendance.	...	2					
				(6.) Infant Subscription School.	...	1	...	1	132	88	17	12	...	...	6	7	90	Schoolroom and grounds well adapted for the purpose.	...	2					
				(7.) Mrs. Turnbull's School (*Priv. Adv.*)	...	2	...	...	15	15	12	3	...	...	...	...	...	Buildings good, but rather small.	. .	2					
				(8.) Miss Scott's School (*Priv. Adv.*)	...	1	...	...	12	12	12	...	...	...	...	...	...	Schoolroom suitable for number at present in attendance.	...	2					
				(9.) Miss Knox's School (*Priv. Adv.*)	...	1	...	...	22	17	14	2	1	...	...	...	5	Schoolroom small, and not well adapted for the purpose.	...	2					
				(10.) Miss Proudfoot's School (*Priv. Adv.*)	...	1	...	...	12	11	1	5	4	...	...	1	1	Schoolroom old and unsuitable, low ceiling, and ill ventilated.	...	2					
				(11.) Miss M'Leod's School (*Priv. Adv.*)	...	1	...	...	21	19	6	12	1	...	...	...	2	Very good and cleanly. Would be too small for a larger attendance.	...	2					
				(12.) Mr. Gardiner's School (*Priv. Adv.*)	1	...	...	...	41	31	15	4	...	...	8	...	14	A wretched apartment situated in a close, without ventilation of any kind.	...	2					
Garvald	13,442	891	(1.) Parochial.	... ...	1	1	...	...	82	75	41	40	...	...	1	...	...	Two rooms, in bad repair.	6	..	There is another school in Yester parish, but close to the boundary of Garvald, which is endowed to the extent of £20 annually by the Heritors of Garvald, and £10 by the Heritors of Yester.					
Gladsmuir	7,165	1,945	(1.) Parochial.	... ...	2	1	...	...	112	106	69	20	20	...	1	2	...	School buildings in good repair. Dwelling-house of six apartments.	4	...	No additional school required.			£25	0	0

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HADDINGTON—*Cont.*				(2.) Longniddry School (*Ch. of Scot.*)	1	1	1 P.	T.	99	91	73	12	11	3	...	...	...	Two rooms, in good repair. Dwelling-house of five apartments, etc.	...	2½	... ...	£35 0 0	
				(3.) Samuelston School (*Ch. of Scot.*)	1	1	...	...	64	59	41	9	8	4	2	...	...	School buildings in good repair. Dwelling-house of three rooms and kitchen.	...	3	... ...	£16 10 0	
				(4.) Gladsmuir Iron Works F. C. School.	1	1	...	...	105	86	64	22	5	...	5	9	...	Two rooms in good repair; dwelling-house of three apartments.	...	1¾	... ...	£40 16 8	
Haddington . . . . (*including Burgh.*)	12,162	5,548	(1.) Parochial (*including an Infant and Industrial School*)	... ...	1	1	1	...	253	130	157	39	40	...	2	15	...	A large building; spacious room on ground floor; upper flat divided into two rooms, in accordance with Privy Council regulations.	3½	...	Two districts, where the population is small and scattered, are accommodated by schools in other parishes.	£10 16 8	
				(2.) Burgh School. (*Evening School.*)	1	...	1	2	31	31	17	2	9	3	...	...	...	Buildings are sometimes flooded by the river Tyne, and otherwise are not well situated. They consist of three houses conjoined, fitted to accommodate three masters, with a class-room to each; but there is only one good room, the rest being in a mouldering and neglected condition.	...	⅛	With reference to the burgh school, it is stated that there has long been a misunderstanding between the Rector and the patrons, which accounts for the existence of so many adventure schools in the burgh.		
					...	...	...	...	39	39	...	...	...	...	...	...	39						
				(3.) Ragged Industrial Subscription School.	1	...	...	...	130	85	67	1	3	...	59	...	...	Two large schoolrooms.	...	⅛	... ...	£28 17 6	21
				(4.) Infant and Industrial Subscription School.	...	1	...	1	131	92	73	26	16	8	4	4	...	Building of two storeys—containing three schoolrooms and dwelling-house of three rooms.	...	⅛	... ...	£72 16 8	21
							2 P.	T.														
				(5.) Paterson Place Academy (*Priv. Adv.*)	1	...	...	1	62	59	10	12	23	10	...	7	...	A large detached building; two schoolrooms; excellent playground.	...	1/12			
				(6.) Market Street Academy (*Priv. Adv.*)	1	...	...	...	58	49	35	10	7	...	...	6	...	Upper flat of a dwelling-house.	...	⅛			
				(7.) Flora Bank School (*Priv. Adv.*)	1	...	...	...	44	28	31	6	5	...	...	1	1	One room in a cottage.	...	⅛			
				(8.) Miss Randall's Boarding and Day School (*Priv. Adv.*)	...	1	...	2	28	24	8	10	4	6	...	...	...	A private house.	...	⅕			
				(9.) Miss Frölich's School (*Priv. Adv.*)	...	1	...	...	23	10	12	1	5	4	...	1	...	A private house.	...	¼			
				(10.) Miss Wood's School (*Priv. Adv.*)	...	2	...	...	33	29	19	5	9	...	...	...	...	A private house.	...	⅙			
				(11.) Nungate School (*Priv. Adv.*)	1	...	...	...	27	13	21	...	...	...	6	...	...	Lower flat of a dwelling-house in a poor locality.	...	⅛			
					1				59	67	37	5	17				...	Good accommodation for eighty	4	...	No additional school required.		

			(*Keith*).															scholars.					
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	41	35	31	4	4	...	2	...	...	Good accommodation for sixty scholars.	...	2			
Innerwick	13,424	937	(1.) Parochial.	... ...	1	...	...	...	21	16	18	...	3	...	...	...	...	Buildings nearly new.	8	...	There are three farm-steadings, distant about eight miles, who derive no benefit from the schools of the parish, but are accommodated by the adjacent schools of Cranshaws and Abbey St. Bathans.			
				(2.) Subscription School.	...	1	...	...	68	64	46	18	4	...	...	...	...	Buildings nearly new.	...	$\frac{1}{8}$			
Morham	2,087	281	(1.) Parochial.	... ...	1	...	...	...	56	50	42	9	...	...	5	...	...	One schoolroom; dwelling-house of four apartments in a very insufficient state.	2	...	No additional school required.			
North Berwick . . (*including Burgh.*)	5,372	2,071	(1.) Parochial.	... ...	1	...	...	1	128	115	47	13	38	7	18	...	5	Two rooms.	3	...	No additional school required.			
				(2.) Subscription School.	1	...	...	1	52	46	30	9	11	2	...	...	...	Good schoolroom.	...	$\frac{1}{8}$				
			(3.) Halfland-barns Side School.	... ...	1	...	...	...	32	32	17	11	1	...	3	...	...	One room; not good.	...	3				
				(4.) Priv. Adv. School.	...	1	...	...	73	68	32	9	20	4	...	...	8	Good schoolroom.	...	$\frac{1}{4}$				
				(5.) Priv. Adv. School.	...	1	...	...	31	28	24	2	...	...	...	...	5	Schoolroom also used as dwelling apartment of the teacher.	...	$\frac{1}{8}$				
				(6.) Priv. Adv. Boarding and Day School.	...	1	...	2	13	11	9	...	...	3	...	1	...	Two schoolrooms, both good.	...	$\frac{1}{4}$				
Oldhamstocks . . .	6,602	615	(1.) Parochial.	... ...	1	...	...	...	32	29	30	2	...	...	...	...	...	One room, seated for 60 pupils.	6	...	School accommodation sufficient; outlying districts being accommodated by schools in adjoining parishes.			
				(2.) Subscription School.	...	1	...	...	24	23	15	7	2	...	...	...	...	One room.	...	$\frac{1}{8}$				
				(3.) Priv. Adv. School.	1	...	...	...	30	27	21	6	...	...	3	...	...	One room.	...	$\frac{1}{8}$				
				(4.) Priv. Adv. School.	1	...	...	...	30	27	10	9	10	...	1	...	...	One room.	...	$2\frac{1}{2}$				
Ormiston	3,443	915	(1.) Parochial.	... ...	1	...	...	...	30	29	28	2	...	...	...	...	...	One room.	$4\frac{1}{2}$	...	... ...			
				(2.) F. C. School.	1	...	...	...	53	47	33	8	2	...	...	...	10	One room.	...	$\frac{1}{4}$	... ...	£21	10	0
				(3.) F. C. Infant School.	...	1	...	...	6	6	4	2	...	...	...	...	...	One room.	...	$\frac{1}{4}$				
				(4.) Ch. of Scot. School.	...	1	...	...	41	33	29	8	...	...	4	...	...	One room.	...	2				
			(5.) Side School.	... ...	1	...	...	...	10	8	5	5	...	...	...	...	...	One room.	...	4				
Pencaitland	5,075	1,187	(1.) Parochial.	... ...	1	...	...	...	82	76	58	16	2	...	1	...	5	One room.	...	...	No additional school required.			
			(2.) Side School.	... ...	...	1	...	...	41	33	37	4	...	...	...	...	...	Two rooms.	...	$\frac{1}{4}$				
				(3.) School (*supported partly by one of the Heritors*).	..	1	...	...	64	57	49	7	8	...	..	...	...	One room.	...	$2\frac{1}{2}$	... ...	£14	0	0
				(4.) School (*supported partly by one of the Heritors*).	1	1	...	...	30	27	28	...	...	...	...	2	...	One room.	...	1				
																		The school buildings are all of sufficient size, and in a satisfactory condition.						
Prestonkirk	7,088	1,960	(1.) Parochial &	(2.) Female Sessional School (*Ch. of Scot.*)	1	1	...	...	220	189	158	26	21	...	13	2	...	Buildings excellent; four apartments; out-houses; and playground, recently enlarged.	$3\frac{1}{2}$	...	These two schools are held in the same building, and, though under different management, form virtually one school. There is a working arrangement between them.	£94	5	0
				(3.) F. C. School.	1	1	...	...	137	121	34	87	13	...	3	...	...	Good schoolroom and class-room. No playground.	...	50 yds.	A small corner of the parish, population 43, is $3\frac{1}{2}$ miles from parish school.	£72	0	0
				(4.) Ladies' School (*Priv. Adv.*)	...	1	...	...	12	9	4	3	5	...	..	...	...	... ...	...	60 yds.				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*). Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
HADDINGTON—*Cont.*																							
Prestonpans	1,429	2,080	(1.) Parochial.	... ...	1	1	...	...	199	156	60	100	20	...	...	...	19	Two rooms.	2	...	... ...	£65 10 0	
				(2.) F. C. School.	1	1	1	...	198	150	74	70	...	...	2	...	52	Two rooms.	..	$\frac{1}{8}$	... ...		
				(3.) Morison's Haven School (*Ch. of Scot.*)	1	1	...	...	94	69	69	...	...	...	...	...	25	Two rooms.	...	$1\frac{1}{8}$			
				(4.) Schaw's Hospital (*Endowed—for Boys only*).	1	...	...	...	17	16	17	...	...	...	...	...	...	One schoolroom.	...	$\frac{1}{4}$			
Salton	3,811	712	(1.) Parochial.	... ...	1	...	...	...	24	24	14	9	...	...	1	...	...	Two-storey building. Schoolroom below, and dwelling-house of four rooms above.	$1\frac{1}{2}$	...	No additional school required.		
				(2.) Female School (*partly endowed and partly supported by Mr. Fletcher of Salton*).	...	1	...	...	47	47	34	5	...	3	5	...	...	Schoolroom commodious and well ventilated.	...	1	... ...	£13 0 0	
Spott	7,582	555	(1.) Parochial.	... ...	1	1	...	...	60	51	...	...	...	...	...	...	60	Schoolroom very small.	10	...	The parish school is sufficient in accommodation.		
Stenton	7,706	692	(1.) Parochial.	... ...	1	1	...	...	98	92	66	20	8	...	4	...	...	Three rooms. Playground with large shed for shelter; two w.-c. Dwelling-house, with ample accommodation.	3	...	A detached portion of the parish is within easy reach of the parish school of Cranshaws, where the children attend.		
Tranent (*including Town.*)	6,176	4,647	(1.) Parochial.	... ...	1	...	...	...	160	137	109	10	9	...	32	...	...	One schoolroom.	3	...	... ...	£50 10 0	
				(2.) Tranent Subscription School.	...	1	...	...	88	71	71	6	7	...	4	...	...	One schoolroom.	...	$\frac{1}{8}$	... .	£38 1 8	
				(3.) Elphinstone Subscription School.	1	...	...	...	97	86	76	14	7	.	...	...	...	One schoolroom.	...	2	... ...	£15 0 0	
				(4.) Tranent F. C. School.	1	...	...	...	186	131	111	37	23	...	2	13	...	Schoolroom and class-room.	...	$\frac{1}{2}$	... ...	£60 10 0	
				(5.) Cockenzie F. C. School.	1	...	...	...	80	64	16	64	...	...	...	...	...	One schoolroom.	...	2			
				(6.) Tranent Priv. Adv. Sch.	...	1	...	...	20	18	15	...	...	...	5	...	...	One schoolroom.	...	$\frac{1}{4}$			
				(7.) Port Seton Priv. Adv. School.	1	...	...	...	40	27	30	10	...	..	...	...	...	One schoolroom.	...	2			
Whitekirk and Tyninghame.	7,153	1,113	(1.) Parochial, Whitekirk.	... ...	1	...	...	...	75	70	55	2	7	..	7	...	4	Schoolroom in good repair, but too small for attendance.	2	...	No additional school required.		
			(2.) Parochial, Tynninghame.	... ...	1	...	...	...	42	38	34	5	3	...	...	...	...	School buildings excellent.	1	...			
				(3.) Juvenile School (*supported by the Countess of Haddington*).	...	1	...	...	6	6	4	...	2	...	...	...	...	Schoolroom newly erected.	...	(Near No. 2.)			
Whittinghame	15,595	710	(1.) Parochial.	... ...	1	...	...	...	60	57	45	15	...	...	...	...	...	One schoolroom. House accommodation good, and other necessary buildings ample and in good order.	11	...	In the Lammermoor district of the parish there are three farmsteadings and some shepherds' houses, population between fifty and sixty, which are from three		

Yester (or Gifford).	8,847	1,033	(1.) Parochial.	... ...	1	...	...	...	55	71	12	7	...	...	2	...	...	seven apartments.						
				(2.) Gifford F. C School.	1	...	...	...	55	45	15	40	...	...	...	...	...	Schoolroom, with playground and offices for boys and girls.	...	$\frac{1}{5}$	.. ..	£22 1 8		
				(3.) Long Yester Subscription School.	1	...	...	...	49	43	43	2	...	...	4	...	...	Schoolroom and dwelling-house of five apartments, etc.	...	$2\frac{3}{4}$				
			(4.) Long Newton Side School.	... ...	1	...	...	...	20	10	18	2	...	...	...	...	...	Schoolroom and dwelling-house of four apartments, etc.	...	$3\frac{1}{4}$				
				(5.) Gifford Priv. Adv. School.	...	1	...	...	31	28	23	8	...	...	...	...	...	Schoolroom and dwelling-house of three apartments, etc., given free by the Marchioness of Tweeddale.	...	$\frac{1}{15}$				
INVERNESS—Mainland.																								
Alvie	...	833	(1.) Parochial.	... ...	1	..	...	...	48	46	15	33	...	...	...	...	...	Schoolroom and dwelling-house of three rooms, closets and attics—all slated.	8	...	... ...			
				(2.) Gen. Assembly School, Logganlia.	1	...	...	...	54	48	5	47	...	...	2	...	...	Schoolroom and dwelling-house of room and kitchen, closet, and garret—all thatched with heather.	...	3				
				(3.) Gen. Assembly School, Lynchat.	...	1	...	...	30	30	4	26	...	...	...	...	...	Schoolroom and dwelling-house of two rooms The whole well lighted, newly plastered, painted, and slated. This school was only opened in November last.	...	$4\frac{1}{2}$				
				(4.) Priv. Adv. School, Meadowside.	1	...	...	...	15	13	8	5	...	...	...	...	2	The schoolroom here is not much worth. The school is set up and taught by a worn-out pensionless soldier, who is in receipt of parochial relief.	...	2				
Ardersier	..	1,239	(1.) Parochial.	... ...	1	...	...	...	67	61	56	5	...	...	...	...	6	Buildings excellent, built after a a Government plan.	3	...	No additional school required.			
				(2.) F. C. School.	1	1	2	...	140	117	11	118	11	...	...	...	...	Building excellent, according to Government plan.	...	(Close to Par. School.)	... ...	£64 18 4		
				(3.) Garrison School (*Ch. of Scot.*)	1	...	...	...	20	9	...	...	...	...	...	...	20	School taught in church.	...	$1\frac{1}{2}$				
				(4.) Garrison Infant School (*Ch. of Scot.*)	...	1	...	...	23	16	...	...	...	...	...	...	23	Infant school taught in one of barrack-rooms.	...	$1\frac{1}{2}$				
				(5.) Priv. Adv. School.	1	...	...	...	33	21	10	8	3	...	...	...	12	One room, 13 ft. square.	...	$\frac{1}{5}$				
				(6.) Priv. Adv. School.	...	1	...	...	4	4	...	4	...	...	...	...	...	One room.	...	$\frac{1}{7}$				
Boleskine and Abertarff—																								
(1.) BOLESKINE .	...	813	(1.) Parochial.	... .	1	...	...	...	78	65	34	30	...	...	14	...	...	Schoolroom and dwelling-house. The former was built about twenty years ago, and is in good repair, but too small for the attendance. It is properly ventilated.	17	...	There is a portion of my district, the nearest part of which is four miles from the parish school, containing about twenty families—consisting chiefly of shepherds and gamekeepers—in which a school is very much required. But it would be very difficult to fix upon a site that would be convenient for the whole population thereof.			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
INVERNESS—*Contd.* (2.) FORT AUGUSTUS, or ABERTARFF.	...	930	.....	(1.) Gen. Assem. School.	1	...	...	...	74	63	56	...	...	...	18	...	...	One room, capable of containing 110 comfortably. Ceiling very low.	...	12	No additional school required.	£40 0 0	
				(2.) F. C. School.	1	...	...	...	38	21	...	36	...	...	2	...	...	Schoolroom above the church; capable of containing 80. Ceiling very low.	...	12			
Cromdale— (1.) CROMDALE . .	...	c. 1,647	(1.) Parochial.	... ...	1	...	...	...	48	48	42	2	...	...	...	4	...	Schoolroom, and dwelling-house of two rooms and a closet. School furniture inferior.	10	...	There is a district, with a population about 500, and extent of $3\frac{1}{2}$ by $2\frac{1}{2}$ miles, where the school accommodation is insufficient.		
			(2.) Dellifure Side School.	... ...	1	...	...	...	16	14	8	5	...	...	...	3	...	Schoolroom thatched with heather; furniture pretty good. There is no ceiling; the rafters are exposed. The dwelling-house is attached, and contains *one* room, a closet, and a small attics.	...	3			
			(3.) Advie Side School.	... ...	1	...	...	...	15	15	15	...	..	...	...	...	...	*Schoolroom.* — School furniture very bad. The plaster is falling off the walls; there is no ceiling, the rafters being exposed. It is thatched, or more literally *patched*, with straw and "divots," and there are several holes on the top. It is so far from being water-tight, that the master has found it necessary very frequently to dismiss the school on rainy days. The *dwelling-house* is contiguous; it is slated, but not water-tight. The plaster has fallen off in several places, the wind whistles through the the gable-walls, and the ground floor is giving way. It contains four rooms. The whole premises are in a dilapidated state, and must be prejudicial not merely to the comfort, but to the health, of both teacher and scholars.	...	6			
(2.) INVERALLAN .	...	c. 2,295	(1.) Side School, Dulnain Bridge.	... ...	1	1	...	...	37	35	31	3	...	...	2	1	...	School buildings excellent; erected in 1857 according to Government plan; seated for 80. Good dwelling-house,	...	8 (from Par School.)	School accommodation insufficient for the district, in which Crannichan school (No. 5.) is situated. This school is only open for four months in the	£51 15 0	

				(2.) Achnahannet Priv. Adv. School.	1	...	...	...	14	11	11	...	...	...	...	3	...	The "butt" end of a turf hut, twelve feet long, ten feet wide, and seven feet high.	...	1½ (from No. 1.)	year, and the teacher is paid £1 per month. Population about 160. It is a district of small hill-farms and crofts, about 5 miles long by ½ mile in breadth, with moors and mosses on all sides.					
				(3.) Grantown Female School (*Endowed—Ch. of Scot.*)	...	1	...	...	63	53	37	17	...	...	...	9	...	School buildings excellent; erected in 1802. Good dwelling-house; no garden.	...	3½ (from No. 1.)		£46	0	0	
				(4.) Grantown Subscription School.	1	...	...	...	263	230	150	59	...	...	2	52	...	School buildings good, but insufficient for the numbers attending for some years. No dwelling-house.	...	3½ (from No. 1.)		£55	10	0	
				(5.) Crannichan School (*Undenom.*)	1	...	...	...	26	24	18	7	...	...	1	...	...	The school building consists of a small house, partly stone and partly turf, and thatched with turf; twenty-four feet by ten feet, and seven feet high.	...	8½ (from No. 1.)					
				(6.) Grantown F. C. School.* ** Vacant—taught by a Master.*	...	...	...	...	...	...	...	...	...	...	...	...	...	School buildings very good; erected in 1859. No dwelling-house.	...	3 (from No. 1.)					
Croy and Dalcross	...	1,873	(1.) Parochial.	... ...	1	...	...	...	58	26	29	29	...	...	...	...	...	Legal extent and accommodation.	12	...	The district of Leys is a detached portion of the parish, with a population of 306. There was an Adventure school there till November last; at present there is none. The schools of Culcabock and Culduthil, in the parish of Inverness, however, are within one and two miles' distance respectively. The F. C. minister states, that on the south side of the river Nairn there is another district where a school is in course of erection. He also adds, that the Barony of Kilravock district requires a school very much. The district is populous, and its extent is about three by two miles.				
				(2.) Dalcross F. C. School.	1	...	...	...	63	63	1	62	...	...	...	...	...	Accommodation very limited. School thatched with divot and broom.	...	2					
				(3.) Toumnahain Priv. Adv. School.	1	...	...	...	43	43	...	43	...	...	...	...	...	Accommodation very limited; a clay and straw thatched building.	...	5					
Daviot & Dunlichty	...	1,741	(1.) Parochial School, Farr.	... ...	1	...	...	...	18	12	13	...	...	5	...	...	...	One room, built of stone. Dwelling-house of three rooms and a kitchen.	14	...	No additional school required.				
			(2.) Parochial School, Daviot.	... ...	1	...	...	...	53	45	4	49	...	...	...	...	...	One room, built of stone. Dwelling-house, containing room and kitchen, and attics.	5	...					
				(3.) Dunnaglass Episcopal School.	1	...	...	...	48	34	...	17	...	17	...	..	14	One room, built of stone. Dwelling-house, containing room and kitchen, and attics.	...	9 (from No. 1.)	... ...	£15	8	4	11
				(4.) Flichity Episcopal School.	1	...	...	...	29	25	4	13	...	12	...	...	...	One room, built of wood.	...	2 (from No. 1.)					
				(5.) Aberarder F. C. School.	1	...	...	...	31	31	...	26	...	5	...	...	...	One room, built of stone. Dwelling-house, consisting of room and kitchen.	...	5 (from No. 1.)					
				(6.) Dalvourn F. C. School.	1	...	...	...	55	46	...	55	...	...	...	..	...	One room, built of stone. Dwelling-house of two rooms and attics.	...	1 (from No. 1.)	... ...	£25	12	6	

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INVERNESS—*Contd.*				(7.) *Nairnside F. C. School. * In course of erection.*	...	...	. .	...	...	...	...	...	...	...	...	...	...	Schoolroom, and dwelling-house of three rooms, kitchen, and attics.	...	...			
Dores	...	1,506	(1.) Parochial.	... ...	1	...	...	...	66	64	14	52	...	...	...	...	...	Buildings fair, but limited.	15	...			
				(2.) Gen. Assembly School.	1	...	...	...	40	36	4	36	...	...	...	...	...	Buildings sufficient.	...	4			
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	32	24	...	32	...	...	...	...	...	Buildings bad.	...	7			
				(4.) F. C. School.	1	...	...	...	53	49	3	50	...	...	...	...	...	Excellent and ample.	...	11	... ...	£37 6 8	
Glenelg—																							
(1.) GLENELG	...	800	(1.) Parochial.	... ...	1	...	...	...	48	41	24	20	...	..	4	...	...	School buildings good and commodious.	...	...	No additional school required.		
				(2.) Gen. Assembly School.	1	...	...	...	25	19	9	16	...	...	...	...	...	Tolerably good.	...	14	The F. C. minister remarks that the present system of education in the Highlands of Scotland is objectionable and defective in many respects—*first*, owing to its denominational character; and, *secondly*, because the teachers have many other duties to discharge besides teaching. The remedy for this evil, he says, is to establish a comprehensive national system of education, to give a fair and reasonable remuneration to the teacher, and to appoint impartial examiners and inspectors.	£22 18 4	11
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	..	14	12	8	6	...	...	...	...	...	Good and sufficiently large for the attendance.	...	1			
(2.) KNOYDART . . .	...	574	(1.) Inverie Side School.	... ...	1	...	...	...	32	28	...	...	...	...	13	19	...	New and good, but small.	16	...	The minister of Knoydart states that the district of Loch Hournside, from Loch Hournhead to Barrisdale—a distance of about eight miles—is in need of a school. At present, there are about 15 or 16 children who could attend school. About 18 families in the district.		
				(2.) Airor School (*Ladies' Assoc.—Ch. of Scot.*)	1	...	...	...	24	21	...	...	...	...	8	16	...	New and good.	...	7			
(3.) NORTH MORAR .	...	469	.....	(1.) Mallaig R. C. School.	1	...	...	...	25	13	...	...	...	..	25	...	...	One room.	...	25	Another school (Tarbert School) to be soon opened; last year conducted by a master.		
Inverness . . . . . (*including Burgh.*)	...	16,162	No Return.																				
																				13	There is a district, which is half-	£18 0 0	

				(2.) Glenquoich Subscription School (*supported by E. Ellice, Esq., M P.*)	1	...	...	...	20	15	20	...	...	...	...	...	...	floored, and well ventilated.	...	...	families, but situated so far from each other, owing to their employment as shepherds and gamekeepers, that no school could be placed in the district to accommodate them. Extent six miles by three.			
(2.) LOCHABER . .	...	1,651	(1.) Parochial.	... ...	1	...	...	...	91	68	53	24	...	...	14	...	...	Schoolroom and dwelling-house in one house of three storeys. The whole of the lowest flat is occupied by the school.	40	...	This parish is 60 miles long by 25 miles broad, and is divided into two Registration Districts (Glengarry and Lochaber) for the convenience of the inhabitants. The schools at Bunroy, Kilmonivaig, Inverlair, and Lochtreig receive support from the proprietors on whose lands they are established.	£15	0	0	
				(2.) Gen. Assembly School, Bunroy.	1	...	...	1	72	61	2	1	...	...	69	...	...	Schoolroom separate from dwelling-house. The latter small, but comfortable ; contains four rooms.	...	4½					
				(3.) Gen. Assembly School, Kilmonivaig.	1	...	...	...	33	27	10	12	...	...	11	...	...	School-house is but a temporary wooden building.	...	5					
				(4.) Bohuntin Priv. Adv. School.	1	...	...	...	55	51	...	...	...	...	55	...	...	School-house very uncomfortable, being an old smearing-house for sheep. The floor, being clay, is always damp and unhealthy for children. The house is very badly lighted, and the fire is in the middle of the floor, round which the children sit. Of 51 scholars present, 16 were above fifteen years of age.	...	7					
				(5.) Inverlair School (*wholly supported by the proprietor, Major Walker*).	1	...	...	...	12	10	3	7	...	..	2	...	...	Schoolroom in a farm-steading.	...	10					
				(6.) Lochtreig Subscription School.	1	...	...	...	10	5	1	8	...	...	1	...	...	School-house is a small thatched building.	...	20					
				(7.) Glenturret Priv. Adv. School.	1	...	...	...	19	17	10	7	...	...	2	...	...	No school-house. School taught this season in a good room, given by the parents of one of the scholars.	...	15					
Kilmorack . . .	...	2,852	(1.) Parochial School, Balblair.	... ...	1	...	...	...	89	74	7	82	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	40	...	The parish minister states that there is no school at Aigas, a district intermediate between the two parochial schools, and at a distance of five miles from the one and eleven miles from the other, all in a straight line. A school is urgently needed here. There is a population of about 300. It would appear that The Chisholm and his predecessors had granted a school for this district, and given the teacher a salary of £30 yearly ; but since his death the property has changed hands, and both school and salary have been discontinued by the new proprietor.	£46	10	0	
				(2.) Balblair Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	35	33	3	27	...	...	5	...	...	One room. No dwelling-house.	...	(Close to Par. School.)					
			(3.) Parochial School, Cannich.	... ...	1	...	...	...	48	41	7	17	...	...	24	...	...	Schoolroom, and dwelling-house of three small apartments.	...	16 (from No. 1.)		£21	10	0	11
				(4.) F. C. School, Bridgend.	1	...	...	...	90	65	2	88	...	...	...	...	...	Schoolroom, and dwelling-house of four very small apartments.	...	1					
				(5.) R. C. School, Beauly.	1	..	...	...	37	24	1	1	...	...	35	...	...	Schoolroom, but no dwelling-house. Teacher is allowed £7 a year for house rent.	...	1½		£18	0	0	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
INVERNESS—*Contd.*																							
Kiltarlity	...	2,839	(1.) Parochial School, Tomnacross.	... ...	1	...	...	...	53	53	10	43	...	...	...	...	...	Schoolroom only accommodates fifty scholars comfortably. Dwelling-house uninhabitable; contains three apartments.	55	...	School accommodation insufficient for the wants of the district. The parish schoolroom is small and uncomfortable; the buildings being altogether in a very dilapidated condition, and the Heritors have declined to repair them.		
				(2.) F. C. School, Kinnerras.	1	...	...	...	83	76	...	83	...	...	...	...	...	Schoolroom to accommodate 100 scholars; dwelling-house of five apartments—both good.	...	2½			
				(3.) F. C. School, Glenconvinth.	1	..	...	...	80	75	...	80	...	...	...	...	...	School buildings good. Dwelling-house of four apartments. Schoolroom will accommodate 100.	...	2			
			(4.) Knockfin Side School.	... ...	1	1	...	...	64	42	11	13	...	...	40	...	...	School buildings excellent; erected by one of the proprietors in the parish. Dwelling-house contains seven apartments. Two schoolrooms.	...	22			
				(5.) R. C. Female School, Tomnacross (*supported by Lady Lovat*).	1	1	...	...	26	18	2	6	...	...	18	...	...	Buildings good. Schoolroom accommodates about forty scholars; dwelling-house contains four apartments.	...	¼			
			(6.) Mauld Side School.	... ...	1	...	...	...	54	37	14	20	...	...	20	...	...	School accommodation adequate for the district; dwelling-house contains four apartments.	...	8			
				(7.) R. C. School, Eskadale.	...	1	...	...	60	35	...	...	...	...	50	10	...	Buildings very good; consisting of schoolroom, and dwelling-house of five apartments.	...	4	... ...	£10 0 0	
				(8.) Society School, Caiplich (*Soc. for Prop. Christ. Know.*)	1	...	...	...	31	30	...	31	...	...	...	...	...	Schoolroom, and dwelling-house of four rooms and closets.	...	4			
Kingussie and Insh	...	2,033	No Return.																				
Kirkhill	...	1,757	(1.) Parochial.	... ...	1	...	...	...	75	69	13	59	...	...	3	...	...	Schoolroom new. Dwelling-house old; contains five apartments.	5½	...	There is no district of the parish whose extreme point is more than three miles from a school within the parish.		
				(2.) Female Industrial School (*supported by the Heritors and Soc. for Prop. Christ. Know.*)	...	1	...	...	29	26	5	24	...	...	...	...	...	A room in the parish schoolmaster's dwelling-house. Two class-rooms.	...	...			
				(3.) Inchberry F. C. School.	1	...	...	...	66	52	4	62	...	...	...	...	...	Dwelling-house, new and commodious—four apartments.	...	2½	... ...	£40 0 0	
				(4.) Melifiach F. C. School.	...	1	...	...	58	49	4	51	...	...	3	...	...	Schoolroom, and dwelling-house of two apartments.	...	2½			
Laggan	...	986	(1.) Parochial.	... ...	1	...	...	...	62	30	20	30	...	...	12	...	...	One room.	20	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	76	48	10	61	...	...	5	...	...	One room.	...	1½			
Moy and Dalarossie	...	1,026	(1.) Parochial.	... ...	1	...	...	...	48	46	7	41	...	...	...	...	...	The school buildings consist of a two-storeyed house, the lower	10	...	School accommodation insufficient at Moy and Coignafuntomach,		

				(2.) Findhorn F. C. School.	1	...	...	...	90	86	...	90	...	...	...	...	...	schoolroom. The school buildings consist of a two-storeyed house, the lower flat of which is used for the schoolroom.	...	1	parish; twenty scholars in each district.				
				(3.) Tullocheluny F. C. School.	1	...	...	...	23	16	...	23	...	...	...	...	...	A detached building of stone and turf.	...	4					
				(4.) Daltomich School (*Undenom. — Supported by Mrs. Fowler*) .	...	1	...	...	18	16	5	13	...	...	...	...	...	A comfortable one-storeyed house, neatly covered with thatch. One schoolroom.	...	6½					
Petty	...	1,671	(1.) Parochial.	... ...	1	...	...	...	47	24	16	8	...	...	...	...	23	The parochial school has the legal accommodation according to the Old Act. The Parish Minister adds, that the accommodation in the parish school is insufficient; schoolroom is too small, and teacher's accommodation so limited as to be unhealthy.	7	...	There is no district where the children cannot conveniently attend school, either in this parish or in the conterminous parishes of Inverness, Croy, and Ardersier. The Parish Minister adds, that in each case the extent of the school buildings is too limited, and so constructed as not to admit of proper ventilation.				
				(2.) Gollanfield F. C. School.	1	...	...	...	87	60	1	59	...	...	...	...	27	Schoolroom and dwelling-house—the latter very uncomfortable, and thatched with straw.	...	6					
				(3.) Fisherton F. C. School.	1	...	...	...	47	24	2	22	...	...	...	...	23	School not very substantially built; thatched with straw.	...	2					
Urquhart, etc. (1.) URQUHART . .	...	2,294	(1.) Parochial.	... ...	1	...	...	...	90	69	4	84	...	...	2	...	...	School buildings good. One schoolroom.	10	...	No additional school required.	£57	0	0	
				(2.) Blarbeg Female School (*Ladies' Assoc.—Ch. of Scot.*)	...	1	...	...	62	56	24	38	...	...	...	...	...	School buildings good. One schoolroom.	...	1	... ...	£26	5	0	
				(3.) Bunloit F. C. School.	1	...	...	...	35	28	...	35	...	...	...	...	...	School buildings good. One schoolroom.	...	4					
				(4.) Corrimony F. C. Female School.	...	1	...	...	32	29	...	30	...	...	2	...	...	School buildings good. One schoolroom.	...	9					
				(5.) Lakefield Side School.	1	...	...	...	58	41	...	55	...	...	3	...	...	School buildings very bad. One schoolroom.	...	6					
				(6.) Pollmailly Priv. Adv. School.	1	...	...	...	39	32	..	39	...	...	...	...	...	School buildings bad. One schoolroom.	...	1½					
(2.) GLENMORISTON	...	617	(1.) Invermoriston Side School.	... ...	1	...	...	...	68	62	39	17	...	...	6	...	6	Schoolroom and dwelling-house, forming the lower and upper flats of the same building.	19	...	... ...				
				(2.) Dalchrechart School (*Ladies' Assoc.—Ch. of Scot.*)	1	...	...	...	64	26	8	12	...	...	6	...	38	One room.	...	10					
Insular. **Barra**	...	1,853	(1.) Parochial.	... ...	1	...	...	...	40	20	...	...	...	...	20	20	...	Accommodation according to Schoolmasters' New Act.	5½	...	No additional school required.				
				(2.) Craigston F. C. School.	1	...	...	...	56	25	...	...	...	...	46	10	...	"School-house a perfect hovel, with an imperfectly thatched roof, and fire in middle of schoolroom."	...	⅓					
				(3.) Castle Bay School (*Ladies' Assoc.—Ch. of Scot.*)	1	...	...	...	79	59	...	...	...	...	70	9	...	One room; accommodation inferior; roof imperfectly thatched.	...	4					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					£	s.	d.	
INVERNESS—*Contd.*																									
				(4.) Carasary F. C. School.	1	...	...	...	75	58	...	...	...	...	71	4	...	One room; accommodation very inferior, the rain sometimes gushing through and over the whole floor.	...	5					
				(5.) Minglay School (*F. C. Ladies' Assoc.*)	1	...	...	...	39	28	...	...	...	...	39	...	...	One room; accommodation very inferior, badly lighted and thatched.	...	18 (being an island.)					
Bracadale	...	1,335	(1.) Parochial.	... ...	1	...	...	...	32	25	6	26	...	...	...	...	...	One schoolroom, floored with flags; teacher's accommodation three small attics.	27	...	... ...				
				(2.) Carbost Gen. Assembly School.	1	...	...	...	54	42	12	30	...	...	...	...	12	One schoolroom, slated, earthen floor; teacher's accommodation four small attics.	...	12					
				(3.) Rhundunan School (*F. C. Ladies' Assoc.*)	...	1	...	...	30	24	2	22	...	...	...	...	6	A thatched house, open to the top, built of drystone; one schoolroom; teacher's accommodation one small room.	...	21					
				(4.) Carbost School (*Gaelic School Society*).* Vacant—taught by a Master.	...	...	...	...	...	...	...	...	...	...	...	...	...	One schoolroom; teacher's accommodation two rooms.	...	10					
				(5.) Soay School (*F. C. Ladies' Assoc.*)* * Taught by a Master—Teacher absent on day of Registrar's visit.	...	...	...	...	...	...	...	...	...	...	...	...	...	A thatched house, open to the top, built of drystone; no accommodation for teacher.	...	27					
				(6.) Struan F. C. School.	1	...	...	...	51	18	1	17	...	...	...	...	33	A slated house with earthen floor; one schoolroom; teacher's accommodation four attics.	...	1					
Duirinish	...	4,775	(1.) Parochial.	... ...	1	1	...	...	62	40	39	23	...	...	...	...	...	The legal accommodation has been provided, and the schoolroom enlarged to meet the requirements of the Committee of Council on Education.	14	...	As the school buildings at Roag (No. 12) are of an inferior kind, and those at Harlosh (No. 3) not permanent, it would be an advantage were a good school erected to serve the one district of Roag and Harlosh. A site could be fixed upon from which the great bulk of the people would be within the distance of 1½ miles. Such a site would be about 2½ miles from the parish school. The number of the inhabitants of this district at the census of 1861 was 707, and they are generally poor.	£30	8	4	
				(2.) Glendale F. C. School.	1	...	...	...	112	91	...	112	...	...	...	...	...	School buildings consist of a slated house of two storeys, unfinished as regards plastering. The schoolroom is below, with a class-room attached. It is unfloored, and admits of improvement in the fittings. Dwelling-house of four apartments.	...	7¾					
				(3.) Harlosh School (*F. C. Ladies' Assoc.*)	1	1	...	...	49	27	...	49	...	...	...	...	...	School kept in an old slated house, given for the purpose by the tenant-farmers. The master and mistress have each a room as a dwelling. The	...	3¾					

																with Government aid. The whole, including offices and school fittings, appear to be in good condition.								
				(5.) Geary-Waternish School (*Circulating School of the Gaelic Society*).	1	. .	...	...	53	41	...	53	...	...	...	...	...	The school building is a humble thatched house, such as is common in this parish, with a cross wall running through the middle of it, and dividing into two apartments, the one being for the schoolroom and the other for the master's residence.	...	11½						
				(6.) Hallistra-Waternish F. C. School.	1	...	...	...	60	54	...	60	...	...	...	...	...	The school building is a slated house of one storey, with attics The master lives in the attic rooms, and the schoolroom is below. It has inferior fittings, is unfloored and unplastered.	...	10						
				(7.) Stein and Lusta School (*F. C. Ladies' Assoc.*)	1	...	...	...	75	55	2	73	...	...	...	...	...	The school is kept for the present in an apartment formerly a merchant's shop. A schoolroom is being built. No dwelling-house.	...	8						
				(8.) Mialvaig School (*Circulating School of Gaelic Society*).	1	...	...	...	41	31	...	41	...	...	...	...	...	Similar to No. 5, which see.	...	9¾						
				(9.) Ramasaig School (*F. C. Ladies' Assoc.*)	1	...	...	...	60	43	...	60	...	...	...	...	...	Similar to No. 5, which see.	...	12						
				(10.) Arnizort School (*F. C. Ladies' Assoc.*)	1	1	...	...	113	51	1	112	...	...	...	...	...	The school buildings consist of a schoolroom and dwelling-house, being thatched houses of a superior kind to those in the neighbourhood. The schoolroom has a *vent* (!) but it is unfloored and unplastered.	...	12	...	...	...	...	£7	10	0
				(11.) Colbost Gen. Assembly School.	1	1	...	...	114	79	15	99	...	...	...	...	...	Buildings erected with Government aid. The whole, as also the school furniture, have just been put in a proper state of repair.	...	6						
				(12.) Roag Gen. Assembly School.	1	...	...	...	60	26	4	56	...	...	...	...	...	The buildings consist of two thatched houses ; the one being the schoolroom and the other the dwelling-house. The former is being improved by having a *chimney*, more windows, and a wooden floor.	...	2½						

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			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers M.	Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.							
INVERNESS—*Contd.*				(13.) Aodunban and Flashadder General Assembly School.	1	...	...	...	54	35	34	20	...	...	...	...	...	Erected with Government aid, and according to plans approved of by the Committee of Council on Education. The whole, including offices and school-fittings, are good.	...	9	... ...	£19	3	4	
Harris.																								
(1.) HARRIS	...	3,769	(1.) Parochial.	... ...	1	...	...	...	42	20	11	9	...	...	...	...	22	Excellent. One room.	42	...	The district of Borves, lying along the west coast of Harris, extending from Shellibost to Nesheshee, about seven miles long, and an average breadth of two miles, is without any school. Population about 150.	£10	0	0	
				(2.) Gen. Assembly School.	...	1	...	...	52	37	4	28	...	...	5	...	15	Excellent. One room.	...	1					
				(3.) Gen. Assembly School.	1	...	...	...	50	30	9	21	...	...	...	...	20	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	7					
				(4.) F. C. School.	1	...	...	...	31	15	...	31	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	11					
				(5.) Gaelic Society School.	1	...	...	...	26	13	...	26	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	13					
				(6.) Gaelic Society School.	1	...	...	...	15	8	...	15	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	12					
				(7.) Gen. Assembly School.	...	1	...	...	38	20	1	19	...	...	...	...	18	Very good. One room.	...	20					
				(8.) Gen. Assembly School.	...	1	...	...	67	40	9	31	...	...	...	...	27	Very good. One room. No ceiling.	...	26					
				(9.) F. C. Ladies' Assoc. School.	1	...	...	...	65	30	1	29	...	...	...	...	35	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor and consequently damp. No ceiling.	...	20					
				(10.) F. C. Ladies' Assoc. School.	1	...	...	...	49	12	...	49	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	28					
				(11.) F. C. Ladies' Assoc. School.	1	...	...	...	25	16	...	25	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	28					
				(12.) F. C. Ladies' Assoc. School.	1	...	...	...	40	30	...	40	...	...	...	...	...	One room; thatched roof, indifferently lighted and ill ventilated; earthen floor, and consequently damp. No ceiling.	...	38					
				(13.) F. C. Ladies' Assoc. School.*	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	18					
				* Vacant—taught by a Master.																				

(2.) BERNERA	...	336	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	29	15	...	23	...	...	...	...	...	One room.	...	...	...	...	...
				(2.) Gaelic Society School.	1	...	...	...	33	17	...	33	...	...	...	...	...	One room.	...	...			
				(3.) Gaelic Society School (*Female*).	...	1	...	...	23	6	...	23	...	...	...	...	...	One room.	...	...			
(3.) ST. KILDA . . .	...	78	No Return.																				
Kilmuir—																							
(1.) PART OF KILMUIR	...	1,561	(1.) Parochial.	... ...	1	...	...	...	81	57	40	17	...	...	...	...	24	Slated; accommodation good. One room.	5	...	... ...		
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	36	21	20	1	...	...	...	...	15	Slated; one room.	...	4½			
(2.) STENSCHOLL . . (*rest of Kilmuir and part of Snizort.*)	...	1,311	(1.) Parliamentary.*	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolhouse and furniture fair.	4	...	Were the F. C. school removed a mile further on to the south end of the district, the children in that end would attend more regularly than they can do under present circumstances.		
			* Vacant—taught by a Master.	(2.) F. C. School.	1	...	...	..	68	60	8	60	...	...	...	...	...	A thatched house, used as a place for public worship, and a schoolhouse. Furniture miserable; the house altogether is in a most lamentable state.	...	1½			
North Uist	...	3,959	(1.) Parochial.	... ...	1	...	...	...	50	26	42	8	..	...	...	...	...	Slated house with attics.	16½	...	The district of Sollos, within the bounds of the Parliamentary Church of Trumisgarry, is at present without a school and school accommodation. The proprietor and minister are advertising for a suitable teacher, and there is every prospect that a sufficient school will be established there at no distant period.		
				(2.) Paible School (*Ch. of Scot.*)	1	...	...	...	81	61	56	25	...	...	...	...	...	Schoolroom and dwelling-house, built of stone and lime; flat roof.	...	3½			
				(3.) Cladach School (*Ch. of Scot.*)	1	...	...	...	26	18	16	10	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	5½			
				(4.) Balshear School (*Ch. of Scot.*)	1	...	...	...	43	31	38	5	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	9			
				(5.) Carinish School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	67	49	46	21	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	10½			
				(6.) Lochmaddy School (*Ch. of Scot.*)	1	...	...	...	32	17	26	6	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	16½			
				(7.) Boreray School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	53	37	15	38	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	14			
				(8.) Hastin F. C. School.	1	...	...	...	84	73	12	72	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	4			
				(9.) Balshear School (*F. C. Ladies' Assoc.*)	...	1	...	...	50	43	35	15	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	9½			
				(10.) Grunsay School (*F. C. Ladies' Assoc.*)	1	...	...	...	46	35	9	37	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	14			
				(11.) Hogarry School (*Undenom.*)	1	...	...	...	33	20	4	29	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	1½			
				(12.) Heisker School (*Undenom.*)	1	...	...	...	36	36	12	24	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	13			
				(13.) Cladach-Kyles School (*Undenom.*)	1	...	...	...	22	14	4	18	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	4½			

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INVERNESS—*Contd.*				(14.) Loch Effert School (*Undenom.*)	1	...	...	...	47	35	4	43	...	...	...	...	...	A thatched house, sixty feet by fifteen feet, comprising schoolroom and dwelling-house.	...	13			
				(15.) Clachan F. C. School.	1	...	...	...	33	19	7	26	...	...	...	...	...	Large schoolroom and dwelling-house built of stone and lime, and thatched with heather.	...	7			
Portree— (1.) PORTREE . . .	...	2,579	(1.) Parochial.	... ...	1	...	...	...	43	41	23	20	...	...	...	...	...	Schoolroom, and dwelling-house of three apartments, with fire-places.	16	...	If there is any district in the parish requiring a school, it is that between Penifiln and the manse, containing 150 of a population, and at a distance of three miles from the parish school. The accommodation of Nos. 9 and 10 is insufficient. The population of the former district is 300 poor crofters; and that of the latter, 150 in better circumstances.		
				(2.) Society School (*Soc. for Prop. Christ. Knowr.*)	...	1	...	...	25	19	4	15	...	...	...	...	6	One room. No dwelling-house.	...	50 yards.			
				(3.) Priv. Adv. School.	...	1	...	...	14	8	7	1	...	...	...	...	6	One room.	...	100 yds.			
				(4.) MacDiarmid's Endowed School (*Ch. of Scot.*)	1	...	...	...	25	10	10	...	...	...	...	...	15	Schoolroom, and dwelling-house of two apartments, with fire-places, and one closet.	...	8			
				(5.) F. C. School.	1	...	...	...	48	23	2	21	...	...	...	...	25	One room. No dwelling-house.	...	$\frac{1}{4}$			
				(6.) F. C. School.	...	1	...	...	35	25	2	23	...	...	...	...	10	One room. No dwelling-house. This school is under the same roof as No. 5, though separated by a partition.	...	$\frac{1}{8}$			
				(7.) F. C. School.	1	...	...	...	140	90	...	140	...	...	...	...	...	Schoolroom, and dwelling-house of five apartments, with fire-places, and two closets.	...	$7\frac{3}{4}$	... ...	£15 0 0	
				(8.) F. C. School.	1	...	..	...	20	12	...	20	...	...	..	...	...	Schoolroom, and dwelling-house of two rooms.	...	9			
				(9.) F. C. School.	1	...	...	...	30	19	...	30	...	...	...	...	...	Schoolroom, and dwelling-house of one room, with a fire-place.	...	$11\frac{1}{2}$			
				(10.) F. C. School.	1	...	...	...	45	44	...	45	...	...	...	...	...	Schoolroom, and dwelling-house of one room, with a fire-place.	...	6			
				(11.) F. C. School.	1	...	...	...	29	15	...	29	...	...	...	...	...	Schoolroom, and dwelling-house of two rooms.	...	3			
(2.) RAASAY . . .	...	580	(1.) Side School.	... ...	1	...	...	...	33	27	...	33	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	...	10 from Portree Par. Sch.	The district of Kyle-Rona, very difficult of access, without roads of any kind, and with a population of about 100, has no school. The Gaelic Society's school is within four miles, but, from the rugged and rocky nature of the intervening ground, the children cannot attend it.	£25 0 10	
				(2.) Subscription School.	1	...	...	...	29	29	...	29	...	...	...	...	...	A thatched house.	...	12 from Portree Par. Sch.			
				(3.) Gaelic Society School.	1	...	...	...	26	21	...	26	...	...	...	...	...	A thatched house.	...	18 from Portree Par. Sch.			
Sleat	...	2,330	(1.) Parochial.	... ...	1	...	...	...	38	32	26	12	...	...	...	...	...	A slated building, containing schoolroom and dwelling-house.	20	...	There is no school in the district of Aird, in the south-west of the parish—about three miles long by one and a half broad.		
				(2.) Gen. Assembly School,	1	...	...	...	58	26	35	23	...	...	...	...	...	A slated building, containing schoolroom and dwelling-house,	...	$5\frac{1}{2}$			

				Carradale.													schoolroom and dwelling-house.						
				(4.) Society School, Tarskveg (*Soc. for Prop. Christ. Know.*)	1	...	...	...	52	37	29	13	...	...	...	...	10	A thatched building, containing schoolroom and dwelling-house.	...	8				
				(5.) F. C. Ladies' Association School, Ord.	1	...	...	...	40	20	20	15	...	...	...	5	...	A thatched building, containing schoolroom and dwelling-house.	...	8				
				(6.) F. C. Ladies' Association School, Drimfern.	1	...	...	...	38	19	29	9	...	...	...	...	...	Schoolroom and dwelling-house; both slated.	...	7½				
				(7.) Gen. Assembly School, Camiscross.	1	...	...	...	69	43	48	21	...	...	...	...	...	... ...	...	4				
Small Isles	...	567	(1.) Parochial.	... ...	1	...	...	...	38	38	8	12	...	...	18	...	...	School building a large two-storeyed house, the school being in the lower flat and the dwelling-house in the upper.	20	...	The parish is composed of four islands, viz., Eigg, Muck, Rum, and Canna; the parish school is situated in Eigg, but there is no school in any of the others at present. In the island of Canna, with a population of about 120, a school has occasionally been supported by the Ladies' Association. In Rum no school could be made available, the population (fifty) being chiefly shepherds, and far distant from each other. Population of Muck from forty to fifty.			
† **Snizort—**																							
(1.) NORTH SNIZORT	...	.....	... ..	(1.) Ch. of Scot. School, Uig.	1	...	...	...	103	89	20	83	...	..	...	...	...	One room; thatched with straw.	...	8¼	... ...			
				(2.) F. C. School, Glenhinnisdale.	1	...	...	...	30	30	...	...	...	...	...	...	30	One room; thatched with straw.	...	5½				
		2,613																					
(2.) SOUTH SNIZORT	...	.....	(1.) Parochial.	... ...	1	...	...	...	50	40	32	18	...	...	...	...	...	Schoolroom, and dwelling-house of four rooms and closets.	8	..	The district of Treasland and Clachamis is without any school. There are thirty-nine families in these two farms, and in a central place between the school in Flashadder and the Free Church school at Bernisdale. The distance between these schools is seven miles.	£15 0 0		
				(2.) Borve Institution (*Ch. of Scot.*)	1	...	...	...	42	27	14	13	...	...	...	...	15	Schoolroom, and dwelling-house of two rooms and a closet.	...	3		£17 17 6		13
				(3.) F. C. Congregational School, Bernisdale.*	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom, and dwelling-house of four rooms and closets.	...	3				
				* Vacant.																			
South Uist—																							
(1.) BENBECULA . .	...	1,544	.. ...	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	52	10	26	5	...	...	21	...	...	One room; thatched with straw.	...	9	Several of the people living on the east coast of the island of Benbecula have been paying a private teacher now and then, and they have a strong hope that something will be done on their behalf, in the way of getting the services of a permanent teacher.			
				(2.) F. C. School.	1	...	...	...	43	32	22	3	...	..	18	...	...	One room; thatched with straw.	...	7½				
				(3.) F. C. School.	1	...	...	...	73	46	26	24	...	...	23	...	...	One room; slated.	...	10				
				(4.) Priv. Adv. School.	1	..	...	...	56	30	11	9	...	...	36	...	...	Temporary; taught in a church.	..	12				
(2.) HOWMORE . . .	...	1,763	(1.) Parochial.	... ...	1	...	...	...	53	45	16	11	...	...	26	...	...	Schoolroom, built of stone and lime, and slated.	25	...	... ...			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
					M.	F.	M.	F.															
INVERNESS—*Contd.*				(2.) Jochdar School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	43	30	3	7	...	...	33	...	...	Schoolroom, built of stone and lime, and thatched.	...	8½			
				(3.) Jochdar F. C. School (*Ladies' Assoc.*)	1	...	...	...	41	25	9	4	...	...	28	...	...	Schoolroom, built of stone, lime, and earth, and thatched.	...	8			
				(4.) Stoneybridge F. C. School (*Ladies' Assoc.*)	1	...	...	...	29	18	6	7	...	...	16	...	...	Schoolroom, built of stone, lime, and earth, and thatched.	...	4			
(3.) BOISDALE . . .	...	2,051	.....	(1.) Gen. Assem. School, Lochboisdale.	1	...	...	...	35	30	8	...	...	...	27	...	..	Schoolroom, built of stone and lime, and slated.	...	12	... ...		
				(2.) Female School, Lochboisdale (*Soc. for Prop. Christ. Know.*)	...	1	...	...	12	8	2	...	...	...	10	...	...	This school is taught under the same roof with No. 1.	...	12			
				(3.) Eriskay F. C. School.	1	...	...	...	83	45	...	...	...	...	83	...	...	Schoolroom, built of stone and lime, and thatched.	...	20			
				(4.) Garrinaman F. C. School.	1	...	...	...	85	50	7	8	...	...	70	...	...	Schoolroom, built of clay and stone, and thatched.	...	14			
				(5.) Dalabrog F. C. School.	1	...	...	...	47	25	6	9	...	...	32	...	...	Schoolroom, built of clay and stone, and thatched.	...	12			
				(6.) Dalabrog F. C. Female School.	...	1	...	...	25	14	1	4	...	...	20	...	...	Schoolroom, built of stone and lime, and thatched.	...	12			
Strath	...	2,664	(1.) Parochial.	... ...	1	...	...	...	35	25	35	...	...	...	...	...	...	A slated house of four rooms, with schoolroom on ground floor.	15	...	No additional school required.		
				(2.) Kyleakin Gen. Assem. School.	1	...	...	...	58	58	42	16	...	...	...	...	..	A slated house of three rooms having schoolroom on first flat.	...	8			
				(3.) Breakish School (*F. C. Ladies' Assoc.*)	1	...	...	...	64	64	19	45	...	...	...	...	...	A thatched house of three rooms, with schoolroom attached.	...	4			
				(4.) Breakish Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	122	93	116	2	...	...	...	4	...	A thatched house of three rooms, with schoolroom adjoining.	...	3			
				(5.) Heast Gen. Assem. School.	1	...	...	...	36	26	16	4	...	...	...	6	10	A thatched schoolroom; no dwelling-house.	...	6			
				(6.) Dunan School (*F. C. Ladies' Assoc.*)	1	...	...	...	60	50	4	46	...	...	...	...	10	A thatched house of three rooms, with schoolroom attached.	...	5			
				(7.) Torrin School (*F. C. Ladies' Assoc.*)	1	...	...	...	37	30	15	15	...	...	...	...	7	A thatched house of two rooms, with schoolroom attached.	...	6			
				(8.) Elgoll Gen. Assembly School.	1	...	...	...	44	34	13	21	...	...	...	...	10	No school buildings; school-kept in a room in the dwelling-house of the teacher.	...	15			
				(9.) Kirkibost Gaelic Society School.	1	...	...	...	14	9	...	9	...	...	...	...	5	School kept in the Free Church. No school buildings.	...	10			
KINCARDINE—Arbuthnot	9,623	932	(1.) Parochial.	... ...	1	...	...	...	36	32	36	...	...	...	...	...	...	Two-storey building, including both schoolroom and dwelling-house.	4	...	No additional school required.		
				(2.) Priv. Adv. School.	1	...	...	...	56	51	52	4	...	...	...	...	...	A thatched cottage.	...	2			

																				schoolroom and dwelling-house for teacher.					
Banchory-Devenick—																									
(1.) BANCHORY-DEVENICK (*including part of Aberdeen*).	...	1,232	(1.) Parochial.	... ...	1	..	...	...	149	134	63	78	...	1	7	...	...	One schoolroom.	3	...	No additional school required.	£3	16	8	
				(2.) Undenominational School (*with small endowment*).	...	1	...	...	21	15	8	11	...	...	2	...	...	One schoolroom.	...	½					
				(3.) Undenominational School (*Endowed*).	1	...	...	...	58	54	19	30	...	...	5	...	4	Schoolroom and class-room.	...	1					
				(4.) Priv. Adv. School.	...	1	...	...	14	10	2	12	...	...	...	...	...	One room.	...	2					
(2.) PORTLETHEN .	...	1,687	.....	(1.) Portlethen School (*Endowed*).	1	...	...	...	112	95	103	9	...	...	...	...	...	Schoolroom very good.	3	...	There is no district where an additional school would be required.				
				(2.) Downies School (*partly supported by an Heritor*).	1	...	...	...	84	72	84	...	...	...	...	...	...	Small thatched house; far too small for the number of pupils. (*See* General Remarks.)	..	1½	The school of Downies is very deficient in every respect. The building itself is a small thatched house. The teacher has only one small room, about twelve feet by ten feet, which he is also obliged to use as part of the school. This school receives only £5, given by the proprietor as a private individual. He also gives ¼ or ½ an acre of ground as a garden.				
				(3.) Badentoy School (*built and partly supported by an Heritor*).	...	1	...	...	50	46	42	7	...	...	1	...	...	A slated house, comprising school-room and one small room for the teacher.	...	2					
				(4.) Findon School (*Priv. Adv.*)	1	...	...	...	51	45	46	5	...	...	...	...	...	A thatched house; quite sufficient for the number of pupils. (*See* General Remarks.)	...	1½	The school of Findon is a thatched house. The teacher has one pretty large room off the schoolroom. He receives nothing but a small garden, being entirely dependent on school-pence, which are very insufficient for a living—amounting only to about £10 or £12 a year. The population consists chiefly of fishermen, who are generally poor; and the school-fees are therefore small, and very irregularly paid to any of the teachers; in many instances no fees are paid at all.				
Banchory-Ternan .	19,255	2,947	(1.) Parochial, *and Reid's Mortification combined.*	.. ..	1	...	...	...	82	76	74	8	...	...	...	...	...	Schoolroom and dwelling-house of six rooms.	5½	...	The Registrar and Parish Minister state that the northern part of the parish has no school; population about 360; extent, five miles by two miles. There was formerly a side school in this district, but it was suppressed by the Heritors when the last Parochial Schools Act came into operation.				
			(2.) Tilwhilly Side School.	... .	1	...	...	...	34	25	23	11	...	...	...	...	...	Schoolroom and dwelling-house of three apartments.	...	3½					
				(3.) F. C. School.	1	...	...	...	112	103	31	81	...	...	...	...	...	Schoolroom and class-room. Dwelling-house of six apartments.	...	⅛		£19	2	7	5
				(4.) Inchmarlo Gen. Assem. School.	1	...	...	...	59	51	46	12	...	...	1	...	...	One schoolroom; no dwelling-house.	...	4	The Free Church Minister is of opinion that there is no want	£24	3	4	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistant & Pupil Teachers M.	Number of Assistant & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
KINCARDINE—*Cont.*				(5.) Lady Burnett's Female, and Reid's Mortification School (*Ch. of Scot.*)	...	1	...	...	60	56	57	3	...	...	...	...	...	Schoolroom and dwelling-house of four apartments.	...	1	of additional school accommodation for that district, as the school No. 6 is within it, and there are schools at both the eastern and western extremities in other parishes.		
				(6.) Crathies Female School (*Ch. of Scot.*)	...	1	...	...	44	37	34	10	...	...	...	...	...	Schoolroom and dwelling-house of four apartments.	...	2½		£10 0 0	
Benholm	5,216	1,574	(1.) Parochial.	... ...	1	...	...	...	43	40	28	12	...	...	...	...	3	Schoolroom and dwelling-house of five apartments.	2½	...	No additional school required.		
				(2.) Johnshaven F. C. School.	1	...	...	...	96	75	37	29	9	...	...	...	21	One schoolroom; no dwelling-house.	...	2	... ...	£88 3 4	16
				(3.) Johnshaven Female School (*Ch. of Scot.*)	...	1	...	...	151	119	49	51	17	...	2	...	32	Schoolroom and dwelling-house of three apartments.	...	2	... ...	£24 3 4	
Bervie . . . . . (*including Burgh.*)	2,447	1,561	(1.) Parochial.	... ...	1	...	...	...	85	77	64	17	...	...	...	...	4	Schoolroom and dwelling-house; formerly an inn, and altered for its present purpose. No ventilation; no offices for children. Dwelling-house has six rooms.	2¼	..	No additional school required.		
				(2.) Gordon's Industrial School (*Undenom.*)	...	1	...	...	36	31	28	6	...	1	...	1	...	An elegant and commodious school and dwelling-house are in course of erection.	...	⅛			
				(3.) Priv. Adv. School.	...	1	...	...	38	33	35	3	...	...	...	...	...	A room in a private house; well lighted and comfortable.	...	⅛			
			(4.) Gourdon Side School.	... ...	1	...	...	...	80	61	60	8	...	7	...	...	5	Schoolroom imperfectly ventilated, and damp. No conveniences for pupils. Dwelling-house of two rooms and closet above schoolroom.	...	1			
Dunnottar . . . . . (*including part of Stonehaven.*)	...	1,828	(1.) Parochial.	... ...	1	1	...	...	79	70	60	5	4	1	...	...	9	Schoolroom and class-room.	5	...	No additional school required.		
			(2.) Brackmuirhill Side School.	... ...	1	1	...	...	52	44	37	5	...	2	...	...	8	One schoolroom.	...	⅜		£26 10 0	10
				(3.) St. James's Episcopal School.	1	1	1	...	102	86	30	5	5	44	2	...	16	Two rooms.	...	⅛	... ...		
				(4.) High Street School (*Priv. Adv.*)	...	1	...	...	45	15	13	...	...	2	...	...	30	One room.	...	⅛			
				(5.) Back Wynd School (*Priv. Adv.*)	1	...	...	...	20	9	9	...	...	...	...	...	11	One room.	...	⅛			
Durris	15,434	1,109	(1.) Parochial.	... ...	1	...	...	...	58	56	52	6	...	...	...	...	...	Buildings good. Schoolroom and dwelling-house.	4	..	No additional school required.		
			(2.) Side School.	... ...	1	...	...	...	67	61	51	16	...	...	...	...	...	Buildings good. Schoolroom and dwelling-house.	...	3			
				(3.) F. C. School.	1	...	...	...	52	43	39	13	...	...	...	...	...	Buildings good. Schoolroom and dwelling-house.	...	3½			

Fettercairn	13,803	1,700	(1.) Parochial.	... ...	1	...	...	1 P. T.	102	90	77	11	...	2	...	4	...	Schoolroom and two class-rooms; new and commodious.	...	...	Drumhendry, with the farm of Steelstrath, two miles long by one mile broad, population about 120, have no school.							
				(2.) F. C. School.	1	...	...	1 P. T. 1	80	70	34	39	1	2	...	4	...	Two rooms, commodious and in excellent repair.	...	½		£55	0	0					
				(3.) Lady Gladstone's School (*Ch. of Scot.*)	...	1	...	1 P. T. 1	86	60	73	9	...	2	...	2	...	Two rooms, new and commodious.	...	1¾		£10	0	0					
				(4.) Mrs. M'Inroy's School (*Ch. of Scot.*)	...	1	...	...	45	42	37	7	1	...	...	...	...	Premises almost entirely rebuilt in 1859. Commodious.	...	3½	... ...	£16	5	0	13				
Fetteresso—																													
(1.) FETTERESSO . . (*including part of Stonehaven.*)	...	3,575	(1.) Parochial.	... ...	1	...	...	...	73	66	71	1	...	1	...	...	...	Buildings large and modern, excellent in every way.	6	...	Several of the private adventure schools might be dispensed with.							
				(2.) Charity School (*Undenom.*)	1	...	...	...	50	46	47	...	2	1	...	...	...	Comfortable and commodious.	...	½								
				(3.) Priv. Adv. School.	...	1	...	1	52	38	40	11	...	1	...	...	...	Good accommodation.	...	½								
				(4.) Priv. Adv. School.	...	1	...	...	35	32	27	7	...	1	...	...	...	Two rooms in a dwelling-house.	...	½								
				(5.) Priv. Adv. School.	...	1	...	...	35	27	29	1	5	...	...	...	...	One room in a dwelling-house.	...	½								
				(6.) Priv. Adv. School.	...	1	...	...	12	7	9	3	...	...	...	...	...	One room in a dwelling-house.	...	½								
				(7.) Priv. Adv. School, Dubton.	1	...	...	...	23	18	17	6	...	...	...	...	...	A small room; unsuitable; occupied partly as a shoemaker's workshop.	...	4								
				(8.) Kempstanehill School (*Undenom.*)	...	1	...	...	32	20	25	5	...	2	...	...	...	Schoolroom fair.	...	2								
				(9.) Rickarton School (*Ch. of Scot.*)	1	...	...	...	69	65	62	7	...	...	...	...	...	Schoolroom excellent.	...	4								
				(10.) Dykenook School (*Undenom.*)	...	1	...	...	18	15	14	4	...	...	...	...	...	Small room.	...	2½								
				(11.) Cowie Episc. School.	...	1	...	...	35	15	2	...	...	33	...	...	...	One room; not very suitable.	...	½								
				(12.) Stonehaven F. C. School.	1	...	...	...	105	79	36	39	3	1	...	...	26	Large and commodious.	...	½	... ...	£59	0	0					
(2.) COOKNEY . . .	...	1,952	(1.) Parochial.	... ...	1	...	...	...	83	83	80	2	...	...	1	...	...	Buildings new and commodious; separate offices and playgrounds for boys and girls.	3	...	The school accommodation is sufficient, but the schools are not conveniently situated.	£18	0	0					
				(2.) Stranathro Episc. School.	...	1	...	..	26	18	10	...	...	16	...	...	...	Schoolroom, and two rooms for the teacher under same roof; nearly new, with offices, etc.	...	2¾								
				(3.) Newtonhill Episcopal School.	...	1	...	...	37	35	7	6	1	22	...	1	...	Schoolroom and dwelling-house connected; both very good.	...	2¾	. ...	£5	0	0	10				
				(4.) Bourtreebush F. C. School.	1	...	...	...	34	30	18	10	...	...	...	2	4	The school is held in a part of the Free Church partitioned off for the purpose.	...	3								
				(5.) Windyedge School (*Ch. of Scot.*)	1	...	...	...	36	27	33	...	...	3	...	...	...	School buildings, consisting of schoolroom and accommodation for teacher, in good condition.	...	2								
				(6.) Bridge of Muchalls School (*Ch. of Scot.*)	...	1	...	...	24	23	17	4	...	...	...	3	...	Excellent school adjoining a neat cottage for the teacher, offices, etc.	...	2¾								
				(7.) Netherley School (*Priv. Adv.*)	...	1	...	...	30	21	30	...	...	...	...	...	...	Half of an old cottar house—unsuitable.	...	2								
Fordoun	26,937	2,297	(1.) Parochial.	... ...	1	...	...	...	94	90	92	2	...	...	...	...	...	Two class-rooms. Dwelling-house of nine apartments.	7	...	... ...							
				(2.) Fordoun Female School (*Ch. of Scot.*)	...	1	...	...	38	36	38	...	...	...	...	...	...	Part of St. Palladius' Chapel. No dwelling-house.	...	1/17								
				(3.) Fordoun F. C. School.	1	...	...	...	45	40	9	33	...	3	...	...	...	One schoolroom, with house accommodation for teacher of this school and teacher of school No. (4.)	...	⅛	... ...	£29	3	4	10				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
KINCARDINE—*Cont.*				(4.) Fordoun F. C. Female School.	..	1	...	...	25	18	10	15	...	...	...	...	...	Two rented rooms, up a stair (*see* No. 3).	...	⅓	... ...	£39 13 4	
				(5.) Tipperty Subscription School.	1	...	...	...	30	21	20	10	...	...	...	...	...	Schoolroom, and house of two rooms and closet.	...	2½			
				(6.) Cockety Subscription School.	1	...	...	...	14	13	14	...	...	...	...	...	...	A cottage of two rooms and closet, one room being used as schoolroom.	...	4			
				(7.) Cairnbeg School (*Priv. Adv.*)	...	1	...	...	14	10	6	4	...	2	...	2	...	Small clay-built cottage.	...	3			
				(8.) Fordoun Station School (*Priv. Adv.*)	...	1	...	...	9	9	8	1	...	...	...	...	...	Small garret room and bedroom, rented.	...	2½			
Garvock	7,982	458	(1.) Parochial.	.. ..	1	...	...	...	34	31	27	6	...	...	1	...	...	Building substantial, but rather small.	3½	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	36	32	22	9	...	...	...	5	...	Building neat and substantial.	...	3	... ...	£9 0 0	6
Glenbervie	15,071	1,219	(1.) Parochial.	... ...	1	...	...	...	73	65	63	10	...	...	...	...	...	School buildings in excellent condition.	4	...	No additional school required.		
				(2.) F. C. School.	...	1	...	...	52	48	13	39	...	...	...	...	...	A thatched building.	...	⅛			
				(3.) Tannachie Subscription School.	1	...	...	...	41	36	35	6	...	...	...	...	...	A thatched building.	...	3			
				(4.) Drumlithie Episcopal School.	...	1	...	...	69	31	44	...	...	25	...	...	...	A substantial building.	...	¼	... ...	£19 15 10	
Kinneff & Catterline	7,245	1,054	(1.) Parochial.	... ...	1	...	...	...	82	65	57	25	...	...	...	...	...	Buildings ample. Cost upwards of £900.	4	...	No additional school required.	£23 0 0	
				(2.) Miss Craig's School (*Priv. Adv.*)	...	1	...	...	21	19	15	6	...	...	...	...	...	One room, rented for the purpose.	...	½			
				(3.) Barras Subscription School.	1	...	...	...	44	40	39	5	...	...	...	...	...	School and dwelling-house of three rooms, the property of proprietors of the estate of Barras.	...	3	... ...	£16 10 0	
				(4.) F. C. School.	1	...	...	...	26	25	20	4	...	2	...	...	...	Buildings rented by teacher. Schoolroom and dwelling-house.	...	1			
				(5.) St. Philip's Episcopal School.	...	1	...	...	21	19	7	4	...	10	...	...	...	Dwelling-house of five rooms and schoolroom.	...	2			
Laurencekirk . . .	5,617	2,110	(1.) Parochial.	... ...	1	...	2 P.	T.	162	144	127	23	4	1	...	7	...	Schoolroom and class-room. Dwelling-house of six apartments, offices, etc.	3½	...	There are only three houses more than three miles from the parish school, and these are within half a mile of a school in Garvock parish.	£67 0 0	
				(2.) F. C. School.	1	...	1 P.	T.	105	92	41	52	3	...	...	9	...	One schoolroom and offices. No dwelling-house.	...	½		£42 5 10	10
				(3.) Priv. Adv. School.	...	2	...	...	20	20	7	11	...	2	...	...	...	A private house.	...	½			
				(4.) Episcopal School.	...	1	2 F.	T.	74	55	...	...	...	36	...	...	38	Excellent schoolroom and class-room, offices, etc.	...	½	... ...	£38 15 0	
Maryculter	...	1,055	(1.) Parochial.	... .	1	...	...	...	52	50	40	10	...	...	2	...	...	One schoolroom.	3	.	No additional school required.		
				(2.) F. C. School.	1	...	...	...	38	34	16	18	...	...	...	...	4	One schoolroom.	...	1½			
																		Thatched dwelling-house, fitted		1			

Marykirk	9,912	2,068	(1.) Parochial.	... ...	1	1	2 P. T.		105	97	73	19	12	...	...	1	1	Schoolroom and class room new.	½	...	parish distant about three miles from the parish school, but they are only 2½ and 1½ miles respectively from schools in other parishes.				
				(2.) Luthermuir School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	36	30	19	6	6	...	...	5	...	Schoolroom in good condition.	...	2½					
				(3.) Sauchieburn School (*Priv. Adv.*)	...	1	...	...	42	31	32	9	1	...	...	...	...	Schoolroom in good condition.	...	2½					
				(4.) Muirton School (*Priv. Adv.*)	1	...	...	...	45	40	39	3	3	...	...	...	...	The schoolroom, which belongs to the U. P. congregation at Muirtown, is confined and dark.	...	3					
				(5.) Marykirk Village School (*Priv. Adv.*)	...	1	...	...	27	26	22	4	1	...	...	...	...	Schoolroom dull and confined.	...	1					
				(6.) Luthermuir School (*Priv. Adv.*)	...	1	...	...	14	10	6	5	2	...	...	...	1	Small room in a private dwelling.	...	3					
Nigg	...	2,074	(1.) Parochial.	... ...	1	...	...	...	110	95	87	17	...	2	...	...	4	Buildings in good order, but too small.	3	...	The fishing village of Torry, distant two miles from the parish school, with the surrounding districts—population upwards of 600, 320 of whom are children under fourteen years of age—is without school accommodation. When the parish school was removed from that district in 1848, an adventure school was patronized and supported for years by a neighbouring proprietor, but for want of further encouragement was of necessity given up. The school at Cove is unsuitably situated for that district—the population is about 407.				
			(2.) Cove Side School.	... ...	1	...	...	...	80	71	79	...	...	1	...	...	...	Buildings in fair condition, but too small, and not suitably situated.	...	2½					
			(3.) Charleston Side School.	... ...	...	1	...	...	40	38	26	12	...	...	...	...	2	Buildings rather limited.	...	2¼					
St. Cyrus	8,718	1,552	(1.) Parochial.	... ...	1	1	...	...	74	66	72	2	...	...	...	...	...	Buildings in moderate condition.	4	...	There are a few small farms at Gappieshaugh, two miles from parish school.	£37 10 0			
				(2.) F. C. School.	1	1	...	...	102	95	30	72	...	...	...	...	...	Schoolroom good.	...	½		£41 0 0			
				(3.) Straton Endowed School.	...	1	...	...	57	52	42	15	...	...	...	...	...	Schoolroom good.	...	⅛		£27 10 0			
				(4.) Porteous Endowed School.	...	1	...	...	46	43	34	12	...	...	...	...	...	Schoolroom good.	...	2		£18 6 8			13
Strachan	42,832	870	(1.) Parochial.	... ...	1	...	...	...	20	18	12	8	...	...	...	...	...	Schoolroom commodious. Dwelling-house of four apartments, etc.	9	...	No additional school required.				
				(2.) Glendye School (*Ch. of Scot.*)	...	1	...	...	23	16	16	7	...	...	...	...	...	Schoolroom and dwelling-house commodious.	...	4					
				(3.) Moss-side School (*Priv. Adv.*)	...	1	...	...	16	12	9	7	...	...	...	...	...	Schoolroom very indifferent. No dwelling-house.	...	2					
				(4.) Invery School (*supported by an Heritor*).	...	1	...	...	58	43	23	35	...	...	...	...	...	Good schoolroom; no dwelling-house.	...	2	... ...	£14 0 0			
				(5.) F. C. School.	...	1	...	...	31	27	6	25	...	...	...	...	...	Commodious schoolroom.	...	1/17					
KINROSS—																									
Cleish	6,214	649	(1.) Parochial.	... ...	1	...	...	...	77	70	55	10	12	...	...	...	...	School buildings excellent.	4	...	No additional school required.				
				(2.) Maryburgh School (*supported by Proprietor of Blair-Adam*).	1	...	...	...	59	43	40	15	1	...	3	...	...	Very good, and in excellent order.	...	½					
Fossoway & Tullibole	17,356	1,584	(1.) Parochial.	... ...	1	...	...	...	64	59	52	11	1	...	...	...	...	School accommodation good. Two-storey dwelling-house.	...	...	One district in the parish, containing the village of Powmill,				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
KINROSS—*Contd.*				(2.) Blairingone Subscription School.	1	...	...	...	47	47	34	5	8	...	...	...	...	School accommodation good. Dwelling-house rather limited in size.	...	5	population about 300, has no school. The bulk of the population is nearly three miles from the schools to the east and west respectively. Extent from two to three miles.	£20 16 8	
				(3.) Carnbo Subscription School.	1	...	...	...	42	36	20	6	10	...	...	...	6	School accommodation good. No dwelling-house.	...	4		£43 0 0	
				(4.) F. C. School.	1	...	...	...	69	62	21	41	7	...	...	...	...	School accommodation good. Schoolroom and two small class-rooms. No dwelling-house.	...	¾			
Kinross . . . . . (*including Town.*)	10,588	2,649	(1.) Parochial.	... ...	1	...	1	...	111	105	78	7	26	...	...	...	...	Sufficient and good.	3	... 50 yds.	No additional school required.		
				(2.) Female School (*Ch. of Scot.*)	...	1	...	...	25	21	6	8	11	...	...	...	...	Sufficient.	...	¼	... ...	£71 10 0	
				(3.) F. C. School.	1	...	2 P. T.		178	161	43	50	85	...	...	...	...	Sufficient.	...	½			
				(4.) Female Subscription School.	...	2	...	...	26	23	7	7	12	...	...	...	...	Sufficient.	...	⅓			
				(5.) Priv. Adv. School.	1	...	...	...	53	47	20	3	30	...	...	...	...	One schoolroom.	5	...	There is a want of school accommodation, but it is partially supplied by the children attending schools in other parishes much nearer than the parish school.	£54 0 0	
Orwell	13,132	2,399	(1.) Parochial.	... ...	1	...	2 P. T.		132	110	36	40	56	...	...	...	...	Schoolroom and class-room.	...	¼		£35 0 0	
				(2.) Brand's School (*built and supported by —— Brand, Esq., London*).	1	...	1 P. T.		119	104	26	32	61	...	...	...	...	A room in a private house.	...	¼			
				(3.) Priv. Adv. School.	...	1	...	...	19	15	11	4	4	...	...	...	...	A room in a private house.	...	¼			
				(4.) Priv. Adv. School.	...	1	...	...	21	17	5	4	12	...	...	...	...	One class-room, closet, offices, and dwelling-house.	4½	...	No additional school required.	£16 10 0	
Portmoak	9,957	1,450	(1.) Parochial.	... .	1	...	...	...	89	80	47	10	23	...	...	...	9	One class-room. Offices.	...	¾	... ...	£18 0 0	
				(2.) F. C. School. (*Evening School*).	1	...	...	...	39	34	...	...	...	...	...	...	39	One class-room.	...	1			
				(3.) Kinesswood Subscription School.	...	...	...	...	31	31	...	...	...	...	...	...	31						
					1	...	...	...	55	55	12	5	40	...	...	...	...						
KIRKCUDBRIGHT— **Anwoth**	12,861	899	(1.) Parochial.	... ...	1	...	...	...	68	48	53	8	3	...	3	...	1	One schoolroom.	6	...	No additional school required.		
			(2.) Laggan Side School.	... ...	1	...	...	...	52	37	51	...	1	...	...	...	...	One schoolroom.	...	4½			
				(3.) F. C. School.	1	1	...	...	79	57	34	38	3	2	1	...	1	Two rooms.	...	1¼	... ...	£15 4 2	8
†**Balmaclellan** . . .	23,346	890	(1.) Parochial.	... ...	1	...	...	...	116	84	78	35	2	...	...	1	...	One schoolroom; too small for attendance.	8	...			
			(2.) Side School.	... ...	1	...	...	...	36	33	31	5	...	...	...	...	...	One schoolroom.	...	3			
			(3.) Moneybuie Side School.	... ...	1	...	...	...	15	15	...	6	7	...	...	2	...	One schoolroom.	...	8			
				(4.) Subscription School.	1	...	...	...	39	38	9	14	14	...	...	...	2	One schoolroom.	...	8			
			(1.) Parochial.	... ...	1	...	...	...	58	50	50	5	3	...	...	...	...	One schoolroom, and dwelling-house of four rooms, etc. No	5½	...	No additional school required.		

			Side School.																						
				(3.) Bridge of Dee School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	55	46	35	3	...	...	15	2	...	Good schoolroom; small playground; no offices. Dwelling-house of four rooms.	...	5½						
				(4.) Balmaghie F. C. School.	1	...	1 P.	T.	65	60	21	37	2	...	3	2	...	Good schoolroom; playground and offices. Dwelling-house of three rooms, etc.	...	⅛	...	...	...	...	£23 6 8	7
Borgue	15,177	1,162	(1.) Parochial.	... ...	1	...	...	...	84	68	...	...	...	...	...	...	84	Two schoolrooms.	6	...	No additional school required.				
				(2.) F. C. School.	1	...	...	...	91	80	...	...	...	...	...	...	91	One schoolroom.	...	⅛	...	...	...	...	£40 6 8	8
Buittle	12,431	1,165	(1.) Parochial.	... ...	1	...	...	...	43	42	36	5	...	...	2	...	...	One schoolroom, well lighted and ventilated.	3¼	...	No additional school required.				£28 15 0*	15
			(2.) Woodhead Side School.	... ...	1	...	...	...	68	55	55	6	4	...	...	3	...	Schoolroom and class-room, well lighted and ventilated.	...	4	...	...	...	...	£18 15 0*	15
				(3.) Palnackie School (*Priv. Adv.*)	1	...	...	...	38	29	23	3	9	...	...	1	2	A wooden erection, slated; sufficiently lighted.	...	3¾						
Carsphairn	54,876	553	(1.) Parochial.	... ...	1	...	...	...	52	42	44	7	1	...	...	...	..	School buildings good; one schoolroom, and dwelling-house of five apartments.	10	...	At the Woodhead Lead Mine, since it has ceased to be wrought so extensively as formerly, there has been no school, although there is a schoolroom and schoolmaster's house (both out of repair). There are about fourteen families altogether in the district. It is about four miles from the parish school.					
Colvend	23,472	1,366	(1.) Parochial, Colvend.	... ...	1	...	...	...	41	39	36	3	2	...	...	...	...	One schoolroom.	4	...	...	...	...	...		
			(2.) Parochial, Southwick.	... ...	1	...	...	...	107	95	56	32	19	...	...	...	...	One schoolroom.	3½	...						
				(3.) Barnbarroch School (*Ch. of Scot.*)	1	...	...	...	60	55	55	5	...	...	..	...	...	One schoolroom.	...	2½						
CORSOCK BRIDGE . . (*parts of Balmaclellan, Kirkpatrick-Durham, and Parton.*)	...	544	.....	(1.) Corsock School (*supported by Proprietor*).	1	...	...	...	36	26	14	20	2	...	...	...	...	One schoolroom; dwelling-house of four apartments.	4½	...	No additional school required.				£11 13 4	7
				(2.) Corsock Female School (*supported by Proprietor*).	...	1	...	...	71	56	40	29	1	...	1	...	...	One schoolroom; dwelling-house of three apartments; in same building as No. 1. Playground and offices.	...	...	...	...	...	...	£5 16 8	6
Crossmichael . . .	10,148	1,536	(1.) Parochial.	... ...	1	...	...	...	97	80	78	6	4	...	4	2	3	One room; accommodation very inadequate for attendance—especially in winter.	4½	...	The most populous district of the parish embraces Crossmichael village, and the hamlet of Townhead of Greenlaw, the latter being one and a quarter miles from the former. Both these localities are upwards of two miles from the nearest parochial school, the latter having no direct road. The population is upwards of 800. The present village school being only an infant school, and very inferior in accommodation, does not meet the					
			(2.) Walbutt Side and Endowed School.	... ...	1	...	...	...	33	21	24	6	2	...	1	...	...	One schoolroom; playground.	...	3½						
				(3.) Crossmichael Village School (*Subscription*).	...	1	...	...	49	49	45	3	...	...	1	...	..	One room.	...	2½						

* Not paid till 1865.

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KIRKCUDBRIGHT —*Contd.*																					urgent want, frequently expressed, for a good general school, accessible by easy roads from both localities.		
DALBEATTIE (*part of Urr.*)	...	2,054	(1.) Parochial.	... ...	1	..	...	...	162	141	105	29	11	...	14	3	..	Large schoolroom, in two divisions.	3	...	No additional school required.	£97 2 6*	14
				(2.) F. C. School.	1	...	...	...	100	92	30	50	12	...	7	1	...	Schoolroom and class room.	...	¼	... ...	£11 13 4	
				(3.) Female Industrial School (*Undenom.*)	...	1	...	..	45	42	27	9	7	...	1	1	...	Schoolroom and class-room.	...	¼	... ...	£32 1 8½	14
				(4.) Priv. Adv. School.	1	...	...	...	53	42	9	25	2	...	17	...	...	Wooden building.	...	⅛			
				(5.) Priv. Adv. School.	...	1	...	...	30	26	15	10	...	...	5	...	...	Schoolroom part of a dwelling-house.	...	⅛			
				(6.) Priv. Adv. School.	...	1	...	...	20	19	2	9	4	...	4	1	...	Schoolroom part of a dwelling-house.	...	¼			
Dalry	34,729	1,149	(1.) Parochial, Stroanfreggan.	... ...	1	...	...	...	39	36	27	7	...	...	...	5	...	One schoolroom.	11	...	The U. P. minister states that the schools are disadvantageously situated for the population.		
			(2.) Parochial, Corsiglass.	... ...	1	...	...	...	18	15	16	2	...	...	...	...	...	One schoolroom.	10	...			
				(3.) Endowed School.	1	...	...	...	104	85	68	14	10	...	12	...	...	One schoolroom.	...	9 (from No. 1.)			
				(4.) Priv. Adv. School.	1	...	...	...	39	36	34	4	...	...	1	...	...	One schoolroom.	...	9 (from No. 1.)			
Girthon	34,993	1,702	(1.) Parochial.	... ...	1	...	...	1	98	90	63	8	4	...	12	3	8	Schoolroom and class-room, new, well lighted and ventilated.	15	...	No additional school required.	£43 3 4½	16
				(2.) Episcopal School.	1	1	...	...	92	76	46	2	2	19	5	2	16	Schoolroom and class-room.	...	⅛	... ...	£39 0 0	
				(3.) Subscription School.	...	2	...	...	76	66	42	13	10	1	...	...	10	One schoolroom.	...	⅛			
Irongray	13,710	913	(1.) Parochial, Shawhead.	... ...	1	...	...	...	74	51	54	10	5	...	2	3	...	Schoolroom and class-room built in 1862; well lighted and ventilated.	6½	...	No additional school required.	£25 0 0½	14
			(2.) Parochial, Roughtree.	... ...	1	...	...	...	81	55	56	16	9	...	...	...	...	Good schoolroom; well lighted and ventilated, but rather small for attendance, especially in winter.	...	4½	... ...	£18 0 0	
				(3.) F. C. School.	1	...	...	...	34	27	5	26	2	...	...	1	...	Good schoolroom; well lighted and ventilated.	...	1/12			
Kells (*including New Galloway.*)	49,376	1,170	(1.) Parochial.	... ...	1	...	...	...	123	112	96	7	6	...	...	3	11	One schoolroom; well ventilated.	11	...	There is no district in the parish that would support a teacher, or warrant the erection of an additional school.		
			(2.) New Galloway Fem. Side School.	... ...	...	1	...	...	63	50	48	2	...	...	...	...	13	One schoolroom.	...	5½			
				(3.) Polharrow School (*Endowed—Ch. of Scot.*)	1	...	...	...	21	21	13	8	...	...	...	...	...	One schoolroom.	...	5½	The parish minister states that the parish is extensive, sixteen		

																				are either quite contiguous to the parochial school, or at an accessible distance from it; and that the remainder of the population is scattered over remote localities, where there is no existing nucleus, or an obvious demand for an additional school. It might perhaps, he adds, be a matter for consideration how far a perambulating school might be advisable.				
Kelton	11,424	3,436	(1.) Parochial, Keltonhill.	... ...	1	...	...	...	88	84	70	8	...	...	5	5	...	Schoolroom too small for attendance. Moderately good dwelling-house.	...	...	No additional school required.			
			(2.) Parochial, Castle-Douglas.	... ...	1	1	...	...	121	91	79	8	18	...	16	...	...	An excellent and commodious schoolroom. No dwelling-house.	...	3	... ...	£27 10 0		
			(3.) Parochial, Geiston.	... ...	1	...	...	...	94	86	52	13	8	...	11	10	...	Schoolroom too small for attendance. No dwelling-house.	...	2½				
			(4.) Female Parochial, Castle-Douglas.	... .	...	1	...	...	53	47	41	6	4	...	1	1	...	School buildings new and commodious, with a very good dwelling-house.	...	2½	... ...	£22 10 0§	15	
				(5.) F. C. Institution.	1	1	1 2 P.	... T.	217	195	94	65	15	7	1	34	1	School buildings ample and commodious; with an excellent dwelling-house.	...	½ (from No. 2.)	... ...	£47 19 2	7	
				(6.) Castle-Douglas Female School (*Priv. Adv.*)	...	2	...	...	26	24	12	10	3	...	...	1	...	Good schoolroom — property of the teachers.	...	2½ (30 yards from No. 2.)				
				(7.) Castle-Douglas Female School (*Priv. Adv.*)	...	1	...	...	30	27	16	6	4	...	...	4	...	Schoolroom part of a rented dwelling-house.	...	2½ (100 yds from No. 2.)				
Kirkbean	19,792	942	(1.) Parochial. (*Evening School.*)	... ...	1	...	...	1	117	105	83	20	3	...	8	3	...	Schoolroom and class-room.	4	...	No additional school required.	£22 10 0‡	15	
					...	...	...	...	10	9	...	...	...	...	...	..	10	Dwelling-house of seven apartments.						
				(2.) Preston Endowed School (*Ch. of Scot.*)	1	...	...	...	63	58	33	22	5	1	2	...	...	One schoolroom. Dwelling-house of four apartments.	...	3½				
Kirkcudbright . . . (*including Burgh.*)	13,668	3,407	(1.) Parochial, Townhead.	... ...	1	...	...	...	46	35	36	8	...	...	2	...	...	Two rooms.	4	...	No additional school required.			
			(2.) Parochial, Whinnyleggate.	... ...	1	...	...	...	53	49	33	16	4	...	...	...	...	One large and one small room.	...	3½				
				(3.) Academy (or Burgh School).	3	...	...	...	114	103	85	22	7	...	...	...	...	Three large rooms and one small room.	...	3¼				
				(4.) Johnston's Free Endowed School (*F.C.*)	1	1	...	...	202	185	62	93	20	...	27	...	...	Three large and two small rooms.	...	3¼	... ...	£29 19 2	7	
				(5.) Town-end Sessional School (*Ch. of Scot.*)	1	...	...	...	120	94	80	26	7	...	7	...	...	One schoolroom.	...	3¼	... ...	£50 4 2‖	15	
				(6.) Old Church School (*Subscription*).	...	1	...	...	150	115	119	20	4	...	7	...	...	One large room, partly divided.	...	3¼	... ...	£63 18 4¶	15	

* £81, 15s. 10d. paid in 1865. ‡ Not paid till 1865. § £9, 3s. 4d. paid in 1865. ‖ £25, 4s. 2d. paid in 1865. ¶ £60 paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
KIRKCUDBRIGHT —*Contd.*				(7.) St. Cuthbert's Street School (*partly supported by grant from Burgh funds, and small mortification*).	...	1	...	...	62	53	43	16	3	...	...	...	...	Two rooms.	...	3¼			
				(8.) High Boreland School (*Priv. Adv.*)	...	1	...	...	26	24	22	2	...	...	2	...	...	One schoolroom.	...	2½			
Kirkgunzeon . . .	11,95[illegible]	793	(1.) Parochial.	... ...	1	...	...	...	81	77	57	14	3	...	5	2	...	One schoolroom; offices for boys and girls; no class-room or playground. Too small for attendance, especially in winter.	5	...	... ...		
Kirkmabreck . . .	25,011	1,851	(1.) Parochial.	... ...	1	...	... 2 P. T.	1	98	85	61	9	20	..	8	...	...	Schoolroom and offices.	6½	...	No additional school required.	£76 10 0	
			(*Evening School.*)	... ...	...	...	...	...	19	15	10	1	1	...	7	...	...	... ...	...	...			
			(2.) Female Parochial School.	... ...	...	1	...	...	64	50	43	3	6	...	12	...	...	One schoolroom.	...	¼			
				(3.) Subscription School.	1	...	...	...	30	26	25	...	4	...	1	..	...	Schoolroom and offices.	...	⅓			
†**Kirkpatrick-Durham**	18,389	1,323	(1.) Parochial.	... ...	1	...	...	...	132	105	82	40	6	...	4	...	..	School buildings commodious, well ventilated, and in fair condition.	..	...	No additional school required.	£70 7 6*	15
				(2.) Crocketford School (*Undenom.*)	1	...	...	...	72	61	48	11	11	...	2	...	...	Schoolroom recently erected, and in excellent condition.	...	4			
				(3.) Female School (*Undenom.*)	...	1	...	...	65	48	50	11	4	...	...	...	...	Schoolroom excellent.	...	⅛	... ...	£41 17 6‡	15
Lochrutton	7,561	677	(1.) Parochial.	... ...	1	...	...	...	92	81	71	12	6	1	...	2	...	One schoolroom, built in 1861, amply sufficient.	2¾	...	No additional school required.		
Minnigaff	89,451	1,804	(1.) Parochial.	... .	1	...	...	..	79	53	45	22	5	...	6	1	...	One schoolroom; no offices. Good dwelling-house adjoining.	18	...	No additional school required. In addition to the schools returned, there is a school at Glen Trool; but it has been closed for some years.	£11 18 4§	13
				(2.) Path School (*Subscription*).	...	1	...	...	59	44	47	8	1	...	3	..	...	One schoolroom; playground and small dwelling-house.	...	1½			
				(3.) Stranord School (*Subscription*).	1	...	...	...	103	68	63	23	10	.	7	..	...	One schoolroom; much in want of repair. No playground, offices, or dwelling-house.	...	3½			
				(4.) Village School (*partly supported by a Lady*).	...	1	...	...	25	15	18	5	2	.	...	...	...	One room, quite sufficient.	...	...			
				(5.) Cumloden School (*supported mainly by Lord Galloway*).	...	1	...	...	19	13	18	1	...	...	...	...	...	One room, sufficient.	...	3			
				(6.) Bargrennan School (*partly Subscription*).	...	1	...	...	58	55	38	20	...	...	...	...	...	One room; no offices. Good dwelling-house adjoining.	...	9½			
																		[illegible]	8		No additional school required.		

			(2.) Craighoran Side School.	... ...	...	...	...	...															
			(3.) Kissock Side School.	... ...	1	...	...	...	38	27	17	17	...	...	4	...	...	One schoolroom.	...	4½			
			(4.) Village Female School (*partly supported by Subscription*).	...	1	...	...	20	17	10	6	...	...	4	...	...	One schoolroom.	..	...			
†Parton	16,248	572	(1.) Parochial.	... ...	1	...	...	...	68	64	48	9	3	2	6	...	...	Schoolroom and class-room, nearly new.	7½	...	No additional school required.		
			(2.) Merkland Side School.	... ...	1	...	...	...	24	20	14	5	2	...	3	...	...	One schoolroom, in good repair.	...	5			
Rerrick	21,724	1,738	(1.) Parochial, Dundrennan.	... ...	1	...	...	...	74	62	71	1	...	...	2	...	...	One schoolroom.	5¼	...	No additional school required.		
			(2.) Side School, Auchencairn.	... ...	1	...	...	...	85	70	75	10	...	...	...	...	..	One schoolroom—insufficient in size and accommodation for the requirements of the district.	...	5			
				(3.) Dundrennan F. C. School.	1	...	...	..	60	50	30	26	4	...	...	...	...	One schoolroom.	...	60 yds.	... ...	£12 10 10	7
				(4.) Auchencairn F. C. School.	1	1	...	...	116	99	22	80	...	...	4	10	...	Schoolroom and class-room.	...	⅛ (from No. 2.)	... ...	£11 13 4	7
Terregles . . . . . (*including part of Dumfries.*)	3,868	580	(1.) Parochial.	... ...	1	...	...	...	49	43	38	3	4	...	...	4	...	One schoolroom. Dwelling-house of five apartments.	3	...	No additional school required.	£18 15 0	15
Tongland	9,858	892	(1.) Parochial.	... ...	1	...	...	...	37	32	29	4	4	...	...	...	...	Ample schoolroom.	3	...	No additional school required.		
				(2.) Ringford Female Industrial School (*Undenom.*)	...	1	...	...	54	54	39	14	...	...	...	1	...	Ample schoolroom, with two rooms for teacher.	...	½	... ...	£20 5 4	
				(3.) Glen Tarff School (*Priv. Adv.*)	...	1	...	...	20	16	15	2	3	...	...	...	...	Small room in a private house.	...	1			
Troqueer . . . . . (*including part of Dumfries.*)	12,448	4,743	(1.) Parochial.	... ...	1	...	...	1	230	194	99	50	36	...	7	2	36	Schoolroom and class-room.	6	...	In the lower district of the parish, about six miles from the parish school, there is a new school in course of erection. The population of the district is about 300.	£119 0 0§	
				(2.) Maxwelltown Burgh School.	1	...	...	1	404	300	199	41	31	...	...	19	114	Schoolroom and three class-rooms.	...	2			
				(3.) Maxwelltown F. C. School.	1	...	...	1	146	126	45	66	6	...	2	4	23	Schoolroom and two class-rooms.	...	2		£22 15 0	7
Twynholm	10,816	815	(1.) Parochial.	... ...	1	...	...	...	109	97	81	23	5	...	...	...	...	One schoolroom, well-lighted.	4	...	No additional school required.		
				(2.) Priv. Adv. School.	...	1	...	...	43	36	34	9	...	...	...	...	...	One room.	...	1/10			
				(3.) Female School (*supported by Countess of Selkirk*).	...	1	...	...	30	24	24	2	...	...	4	...	...	One room.	...	4			
†Urr	15,750	1,531	(1.) Parochial.	... ...	1	...	...	...	94	87	68	...	17	...	1	1	7	One schoolroom.	6	...	No additional school required.	£37 2 6‖	15
			(2.) Milton Side School.	... ...	1	...	...	...	49	43	20	9	9	...	1	4	6	One schoolroom.	...	3½			
				(3.) Springholm Subscription School.	1	...	...	...	64	50	31	2	4	1	6	6	14	One schoolroom.	...	3			
LANARK— Avondale . . . . . (*including Strathaven.*)	37,666	6,125	(1.) Parochial.	... ...	1	...	...	...	87	57	14	4	69	...	...	...	...	Schoolroom and class-room. Good dwelling-house and ample playground.	11	...	The Parish Minister states that the eastern district of the parish —population 500 to 600, and		

* £26, 7s. 6d. paid in 1865.

‡ £21, 17s. 6d. paid in 1865.

§ Not paid till 1865.

‖ £20, 12s. 6d. paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parochial Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers M.	Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
LANARK—*Contd.*			(2.) East Strathaven Side School.	... ...	1	1	...	...	101	90	60	6	35	...	...	...	...	Two-storey house with dwelling-house above. Playground.	...	½	extent five miles by two and a half—has no school. Otherwise the parish is well supplied with schools, there being, perhaps, too many immediately beside the parish school, a state of things which, in his opinion, does not "infer or secure a *high*, but rather a *low* state of education generally." The Minister of East Strathaven Church also says, "it might probably be better to have fewer schools, with more scholars in each, and better supported."	£12 10 0	10
				(*Evening School*)	...	...	...	...	60	52	35	10	15	...	...	...	...						
			(3.) Barnock Side School.	... ...	1	...	...	...	21	16	8	7	4	...	...	2	...	Schoolroom, and dwelling-house adjoining. Ample playground.	...	7			
				(4.) F. C. School.	1	1	2 P.	T.	138	119	6	45	87	...	...	...	...	Two class-rooms, built after Government plans with dwelling-house adjoining. Playground.	...	½		£50 10 0	
				(5.) Rom. Cath. School.	...	1	...	...	66	53	...	...	...	...	66	...	...	One schoolroom. No playground.	...	⅔			
				(6.) Strathaven Evening Ragged School.	1	...	...	...	80	72	24	10	30	...	4	2	10	One schoolroom. No playground.	...	⅓			
				(7.) Steel's Free or Ragged School (*Subscription*).	1	...	...	...	50	38	14	4	30	...	...	...	2	One schoolroom. No playground.	...	⅓			
				(8.) Gilmourton School (*partly endowed from private Bequest*).	1	...	...	...	77	68	37	4	36	...	...	...	...	Good schoolroom and dwelling-house and offices, with one and a half acres of land, which form the endowment.	...	5			
				(9.) Drumclog School (*Priv. Adv., but erected by Subscription*).	1	...	...	...	31	29	13	...	18	...	...	...	...	One schoolroom. No playground.	...	7			
				(10.) Allan's School (*Priv. Adv.*)	1	...	..	...	77	73	13	4	56	...	1	...	3	Lower flat of a two-storey house.	...	¼			
				(*Evening School.*)	...	...	...	...	24	22	2	2	20	...	...	...	...						
				(11.) Alston's School (*Priv. Adv.*)	1	...	...	...	70	53	14	3	51	...	...	2	...	Lower flat of a two-storey house.	...	⅓			
				(12.) Miss Craig's School (*Priv. Adv.*)	...	1	...	...	12	12	6	1	5	...	...	...	...	One schoolroom.	...	½			
†Barony— (1.) MARYHILL . . . (*including Town and part of Glasgow.*)	4,522	6,734	(1.) Parochial.	... ...	1	...	...	...	112	95	101	3	7	...	...	1	...	Accommodation very good.	3	...	... ...		15
				(2.) Female Industrial School (*Ch. of Scot.*)	...	1	...	...	58	41	44	6	4	2	...	2	...	Accommodation very good.	...	A few yards.	... ...	£17 10 0	
				(3.) Lambhill School (*Ch. of Scot.*)	1	...	...	...	70	48	26	15	...	...	25	4	...	Accommodation indifferent.	...	2			
				(4.) Maryhill Rom. Cath. School.	...	1	1 P.	T.	112	78	...	...	...	...	112	...	...	Good accommodation.	...	100 yds.	... ...	£32 10 0	
				(5.) Rockvilla U. P. School.	1	...	...	...	111	84	...	...	...	...	...	...	111	Good accommodation.	...	3			
				(6.) Keppochhill F. C. Industrial School.	...	1	...	...	35	24	...	...	...	...	...	...	35	Present accommodation very bad, but a capital school is in course of erection.	...	3			
				(7.) Maryhill F. C. School.	1	...	1	...	193	150	80	86	27	...	...	...	...	Good accommodation.	...	¼	... ...	£37 10 0	
				(8.) Maryhill Infant School (*Undenom.*)	...	1	...	...	95	56	24	27	5	...	...	...	39	Fair accommodation.	...	⅛			
				(9.) Gilchrist's Court In-	...	1	...	...	28	26	21	1	6	...	...	...	...	Accommodation indifferent.	...	⅛			

(2.) SPRINGBURN . . (*including part of Glasgow.*)	1,921	8,911	.....	(1.) Murdoch's Boys' School (*Ch. of Scot.*)	1	1	...	...	104	59	36	...	31	...	2	...	17	schoolroom, two side-rooms, and dwelling-house of five apartments.			perhaps sufficient in amount, but, as will be seen from the particulars in Col. 8, is certainly very defective in character.			
				(2.) Centre Street, Springburn, Subscription School.	1	...	...	...	100	88	50	7	37	1	...	...	5	One schoolroom; ill ventilated; incapable of improvement; and otherwise quite unsuitable for a schoolroom.	..	...					
				(3.) Croftbank, Springburn, Subscription School.	...	1	...	...	30	26	6	...	21	1	...	2	...	A schoolroom fifteen feet square.	...	...					
				(4.) Rom. Cath. School.	1	...	...	...	100	82	...	...	...	...	100	...	...	A dwelling-house recently converted into a school.	...	...					
				(5.) Barnhill Poorhouse School.	1	1	...	...	228	228	...	...	...	...	55	...	173	Two schoolrooms; well ventilated; with baths, lavatories, and w.-c.'s adjoining.	...	..					
				(6.) Cowlairs Road School (*Priv. Adv.*)	1	1	...	...	200	167	88	21	73	4	2	8	4	An old barn, converted within the last twelve months into a schoolroom, and still very unlike what a schoolroom should be.	...	...					
				(7.) Garngad Road, Glasgow, Priv. Adv. School.	1	1	...	...	210	170	47	40	43	...	60	20	...	Two schoolrooms.	...	...					
(3.) SHETTLESTON .	5,174	6,914	(1.) Parochial.	... ...	1	...	...	...	71	55	...	...	...	...	...	...	71	Commodious schoolroom.	3½	...	The Parish Minister states, that the present school (see No. 7) at the village of Hogganfield or Millerston is utterly insufficient in accommodation. The Kirk-session of Shettleston pay the rent of the premises, and a small sum yearly to the teacher, but they have not the means of providing proper accommodation. The population is about 600. There is a great need, he adds, of something being done at the public expense. The F. C. Minister states, that "children of Roman Catholics attend almost all these schools, read the Bible, but don't learn Assembly's Catechism along with other scholars."			
				(2.) Eastmuir Sessional School (*Ch. of Scot.*)	1	1	...	...	120	98	...	...	...	...	...	...	120	Commodious schoolroom.	...	¾					
				(3.) Shettleston Industrial School (*Undenom.*)	..	1	...	...	39	31	...	...	...	...	...	...	39	One schoolroom.	...	1¼		£9	3	4	10
				(4.) Tollcross U. P. Sessional School.	1	...	...	...	135	106	...	...	...	...	...	...	135	One schoolroom.	...	1		£22	18	4	
				(5.) Thorn Female School (*Clyde Iron Works—Undenom.*)	...	1	...	...	55	30	...	...	...	...	...	...	55	... ...	...	1½					
			(6.) Roughazie Side School.	... ...	1	...	...	...	52	43	...	...	...	...	...	...	52	... ...	...	2¼		£16	10	0	
				(7.) Hogganfield Sessional School (*Ch. of Scot.*)	1	...	...	...	94	80	...	...	...	...	...	...	94	... ...	...	3					
				(8.) Provanhill Colliery School.	1	...	...	...	50	40	...	...	...	..	...	...	50	... ...	...	3¼					
				(9.) Cardowan Colliery School.	1	...	...	...	60	30	...	...	...	...	...	...	60	... ...	...	3					
				(10.) Parkhead Reformatory School (*Rom. Cath.*)—Boys' Department. * Average attendance for the year, 160.	1	...	...	...	160*	160*	...	...	...	...	160	...	...	Schoolroom, dormitories, dining-room, chapel, and various workshops. Accommodation for 200.	...	...					
				(11.) Parkhead Reformatory School (*Rom. Cath.*)—Girls' Department. † Average attendance for the year, 90.	...	2	...	...	90†	90†	...	...	...	...	90	...	...	Schoolroom, dormitories, dining-room, with laundry and kitchen. Accommodation for 120.	...	...					
Biggar	7,288	1,999	(1.) Parochial.	... ...	1	1	...	...	152	144	93	4	50	...	3	...	2	Schoolroom and class-room, excellent.	3½	...	School accommodation sufficient. A Female Industrial School has recently been erected, but no teacher has yet been appointed.	£50	10	0	
				(2.) Subscription (or Burgh) School.	1	1	...	...	117	97	38	2	73	...	4	...	...	Schoolroom and industrial class-room, according to Government plans. Dwelling-house and playground.	...	⅞		£55	10	0	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Denomination of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnts & Pupil Teachers		No. of Scholars		Religious Designation of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distances of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated					
LANARK– *Contd.*																							
Blantyre	4,026	3,092	(1.) Parochial.	... ...	1	1	...	...	80	76	47	14	...	...	12	...	7	One schoolroom, too small for attendance.	4	...	The parish school is situated in the centre of the parish, but the accommodation is much too small and the furniture bad.	£20 0 0	
				(2.) Blantyre Works School.	1	...	1 2 P. T. at present.	1	187	152	61	60	23	6	3	18	16	Schoolroom and two side-rooms.	...	1¼		£86 10 0	
				(3.) Priv. Adv. School.	Closed				...	...	...	...	...	..	...	...	...	... ...	...	100 yds.			
Bothwell—	13,744																						
(1.) BOTHWELL . . . (*including Bellshill.*)	...	7,059	(1.) Parochial.	... ...	1	...	...	...	74	61	37	17	9	2	...	...	9	One schoolroom.	7	...	No additional school required.		
				(2.) Uddingston School (*Ch. of Scot.*)	1	...	...	...	154	117	...	...	...	...	...	...	154	Comfortable schoolroom.	...	1½			
				(3.) Uddingston F. C. School.	1	...	...	...	179	138	..	...	...	...	...	...	179	Schoolroom and class-room, in good condition.	...	1½	... ...	£81 13 4	11
				(4.) Mossend Public Works School.	1	...	...	...	301	247	..	...	...	...	...	...	301	Schoolroom and two class-rooms, in good condition.	...	3½	... ...	£107 0 0	
				(5.) Nackerton Public Works School.	1	...	...	...	117	65	...	...	...	...	...	...	117	Comfortable schoolroom.	...	3½			
				(6.) Addie's Square Public Works School.	1	...	...	...	33	24	...	...	...	...	...	...	33	A private dwelling-house converted into a schoolroom.	...	2			
				(7.) Bellshill Subscription School.	1	...	...	...	95	84	...	...	...	...	...	...	95	Schoolroom and class-room, built within the last few years.	...	3	... ...	£36 10 0	
				(8.) Bellshill Priv. Adv. School.	1	...	...	...	140	110	...	...	...	...	...	...	140	One schoolroom.	...	3			
				(9.) Bothwell Priv. Adv. School.	...	1	...	...	13	10	...	...	...	...	...	..	13	A room of a dwelling-house.	...	¼			
				(10.) Priv. Adv. School.	1	1	...	...	64	60	...	...	...	...	...	...	64	Three rooms, new and well furnished.	...	¼			
(2.) HOLYTOWN . .	...	10,844	(1.) Holytown Side School.	... ...	1	...	...	...	101	79	51	10	16	...	6	3	15	Schoolroom and dwelling-house of three apartments.	7	...	The F. C. Minister states that there is no school at Holytown Bridge and Milnwood Colliery, adjoining. Population upwards of 400.		
			(2.) Newarthill Side School.	... ...	1	...	...	...	129	108	49	17	46	...	3	3	11	One schoolroom.	...	6			
				(3.) Carnbroe Academy (*Iron Works School*).	1	1	...	...	260	171	48	29	24	...	61	13	85	Two schoolrooms and class-room. Dwelling-house of five apartments.	...	5	.. ..	£79 10 0	
				(4.) Chapelhall Iron Works School.	1	1	...	...	331	250	53	175	60	...	28	...	15	Two large schoolrooms.	...	5½			
				(5.) Legbrannock Colliery School.	1	1	...	...	130	116	47	23	31	...	2	4	23	One schoolroom.	...	5			
				(6.) Chapelhall R. C. School.	...	1	...	...	85	85	...	...	...	...	85	...	...	One large room.	...	6			
				(7.) Carfin R. C. School.* * Taught by a Mistress.	...	...	...	...	School closed for Christmas Holidays.									... ...	...	5	... .	£23 3 4	
				(8.) Carfin Female School (*in connexion with a Colliery*).	...	1	...	...	95	84	17	24	9	...	7	18	20	One large room.	...	5¼			
				(9.) Carfin School (*in connexion with a Colliery*).	1	...	...	...	96	80	27	12	5	...	18	15	19	One schoolroom.	...	5			
				(10.) Jerviston School (*in*	1	...	...	...	132	97	11	48	17	...	13	7	36	Large schoolroom and class-room.	...	4¾	... ...	£27 10 0	

				connexion with a Colliery.)																					
				(12.) Holytown F. C. School.	1	1	...	...	108	85	24	46	10	...	8	5	15	Schoolroom and class-room. Dwelling-house of four apartments.	...	4½						
Cadder	14,088																								
(1.) WESTERN DISTRICT	...	3,023	(1.) Parochial.	... ...	1	...	...	...	93	83	57	13	8	...	1	2	12	Two class rooms. Dwelling-house of eight apartments.	8	...						
			(2.) Side School.	... ...	1	...	...	...	58	48	17	13	5	...	3	1	19	Schoolroom, and dwelling-house of three apartments.	7	...						
				(3.) Colliery Work's School.	1	...	...	...	62	43	10	3	4	...	8	...	37	Schoolroom and dwelling-house of three apartments.	...	2						
				(4.) Subscription School.	...	1	...	...	105	84	44	20	12	...	10	...	19	Two class-rooms. Dwelling-house of three apartments.	...	1¼	... ...	£29	0	0		
				(5.) Undenom. School.	1	...	...	...	98	86	30	13	12	...	6	2	35	One schoolroom.	...	2						
(2.) EASTERN DISTRICT	...	2,925	(1.) Parochial.	... ...	1	...	...	...	83	66	74	4	...	...	5	...	...	One schoolroom, rather small for attendance. Dwelling-house of two rooms and kitchen above school. Offices.	9	...	No additional school required.	£12	0	0		
				(2.) Chryston F. C. School.	1	...	...	...	86	61	17	57	...	5	6	1	...	Schoolroom and class-room. Dwelling-house of five apartments, etc. Offices and playground.	...	6	... ...	£21	10	0		
				(3.) Chryston Fem. School (*Ch. of Scot.*)	...	1	...	...	34	23	17	15	1	...	...	1	...	Schoolroom, and dwelling-house of three apartments. Offices and playground.	...	6	... ...	£12	0	0		
				(4.) Auchinloch School (*Ch. of Scot.*)	1	...	...	...	34	26	12	18	1	...	...	3	...	Schoolroom, and dwelling-house of two apartments.	...	3½						
				(5.) Garnkirk Works School.	1	...	...	...	68	38	15	13	...	1	37	2	...	Schoolroom, and dwelling-house of four apartments.	...	6						
				(6.) Garnqueen Subscription School.	1	...	...	...	55	45	43	9	...	...	3	...	...	Schoolroom, and dwelling-house of three apartments, etc. Playground.	...	8½						
				(7.) Mollinsburn Subscription School.	1	...	...	...	33	26	14	12	2	...	4	1	...	Schoolroom, and dwelling-house of two apartments. Offices. Schoolroom rather small.	...	8½						
CALDERHEAD . . . (*parts of Cambusnethan and Shotts.*)	...	c. 3,789	.....	(1.) Wilson's Endowed School.	1	...	...	...	215	169	90	32	35	...	10	48	...	Schoolroom and class-room.	...	6	No additional school required.	£78	13	4		
				(2.) Infant Industrial School (*Priv. Adv.*)	...	1	...	...	60	50	26	8	4	...	7	15	...	One apartment.	...	6						
				(3.) Allanton School (*Undenom.*)	1	1	...	...	101	84	32	15	33	...	5	16	...	Schoolroom and class-room.	...	4						
				(4.) Dykehead F. C. School.	1	1	...	...	196	128	47	98	3	...	27	21	...	Schoolroom and class-room.	...	3	... ...	£55	0	0		
				(5.) Shotts Works Hall School.	1	1	...	...	190	141	100	22	7	...	43	13	...	One large schoolroom.	...	4						
Cambuslang	5,203	3,627	(1.) Parochial.	... ...	1	...	...	...	80	73	71	1	1	...	3	2	2	Schoolroom, and dwelling-house of seven apartments. Offices, etc.	5	...	No district requiring a school, the existing schools being sufficiently convenient.					
				(2.) Fem. Industrial School (*Ch. of Scot.*)	...	1	...	...	58	45	49	3	...	...	...	6	...	Schoolroom, and dwelling-house of two apartments. Offices, etc.	...	150 yds						
				(3.) Subscription School.	1	1	...	...	142	127	56	37	7	...	...	10	32	Two-storey building, with teacher's house, and female schoolroom above.	...	2	... ...	£70	3	4		22
				(4.) Newton Colliery School.	1	...	...	...	79	58	41	6	...	...	19	...	13	Schoolroom too small and ill ventilated. Offices also insufficient. Dwelling-house of room and kitchen.	...	2	... ...	£6	5	0		

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
LANARK—*Contd.*																						
†**Cambusnethan** . . (*including Wishaw.*)	16,708	c. 13,377	(1.) Parochial.	... ...	1	...	...	1	119	103	88	...	27	...	...	4	...	Building old—in bad repair; ill ventilated, damp, and unhealthy. Inadequate accommodation.	9	...	... ...	
				(2.) Wishaw Public School. (*Undenom.*)	2	2	1	...	494	375	296	28	128	...	...	42	...	Brick building in three divisions—in good repair; well heated and ventilated with good accommodation for 450 scholars.	...	1	... ...	£99 10 0	
				(3.) Coltness Iron Works School. * Including night scholars.	3	2	1 12	... P.T.	947*	780	630	102	179	...	6	30	...	A first-class stone building, well ventilated and heated, with accommodation for 1000 scholars, allowing eighty cubic feet to each.	...	1	... ...	£286 10 0	
				(4.) Simpson's Square School, Wishaw (*Undenom.*)	1	...	1 1 P.	... T.	234	200	108	22	71	...	...	22	11	Brick building, in good order, with good accommodation.	...	1	... ...	£32 10 0	
				(5.) Chapel School (*Undenom.*) * Including night scholars.	1	...	...	...	167*	141	65	45	30	...	5	22	...	Stone building, recently erected. A first-class school.	...	2¾			
				(6.) Morninside School (*Ch. of Scot.*) * Including night scholars.	1	...	...	...	217*	180	108	42	23	...	6	22	16	Stone building, recently erected. A first-class school.	...	2			
				(7.) Overtown School (*Undenom.*)	1	...	...	...	140	105	86	8	28	...	4	14	...	Brick building, formerly used as a joiner's shop; ill ventilated, ill lighted, damp, and inadequate in accommodation.	...	2½			
				(8.) Wishaw R. C. School.	...	1	...	4	307	199	...	...	...	...	307	...	...	Brick building, recently erected; well ventilated, with good accommodation for 300 scholars.	...	¾	... ...	£77 10 0	
				(9.) Lady Belhaven's Industrial School, Wishaw (*Priv. Adv.*)	...	1	...	...	115	92	57	8	24	...	...	3	23	Schoolroom recently built; well aired, and in all respects first-class.	...	1¼			
				(10.) Miss Johnstone's School, Wishaw (*Priv. Adv.*)	...	1	...	...	60	51	21	2	21	...	...	7	9	Schoolroom formerly a dwelling-house; clean and tidy, but limited in accommodation.	...	1			
				(11.) Priv. Adv. School at Hamilton's Colliery.	...	1	...	...	16	12	16	...	...	...	...	...	...	A private house.	...	3			
Carluke . . . . . (*including Town.*)	15,410	6,176	(1.) Parochial.	... ...	1	...	...	1	186	166	62	62	62	...	...	...	...	Two class-rooms, and dwelling-house of seven apartments.	3½	...	No additional school required.		
				(2.) R. C. School.	...	1	...	...	145	91	...	...	...	...	145	...	...	One class-room; dwelling-house house of two apartments.	...	¼	... ...	£34 5 0	
				(3.) Law School (*Subscription*).	1	...	...	...	70	55	...	...	...	...	...	...	70	One class-room; dwelling-house of four apartments.	...	2½			
				(4.) Mayfield Public Work School (*in connexion with Coltness Iron Company*).	1	1	...	...	210	176	...	...	...	...	...	...	210	Two class-rooms; no dwelling-house.	...	1	... ...	£8 15 0	
				(5.) Yieldshill School (*Sub.*	1	...	...	...	86	72	...	...	...	...	...	...	86	One class-room; dwelling-house	...	3			

				(7.) Braidwood School (*Subscription*).	1	...	...	...	110	80	...	...	...	...	...	...	110	One class-room.	...	2							
				(8.) Mr. Ferguson's School (*Priv. Adv.*)	1	...	...	...	147	129	...	...	...	...	...	...	147	One class-room.	...	¼							
				(9.) Miss Galt's School (*Priv. Adv.*)	...	1	...	...	30	27	...	...	...	...	...	...	30	One class-room.	...								
				(10.) Miss Miller's School (*Priv. Adv.*)	...	1	...	...	26	26	...	...	...	...	...	...	26	One class-room.	...								
				(11.) Miss Smellie's School (*Priv. Adv.*)	...	1	...	...	64	56	...	...	...	...	...	...	64	One class-room.	...	¼							
Carmichael	11,373	836	(1.) Parochial.	... ...	1	...	2	...	98	93	79	5	10	1	1	2	...	Two class-rooms and dwelling-house.	5	...	... ...						
				(2.) Blinkie School (*partly supported by one of the Heritors*).	1	...	...	...	57	43	37	9	...	...	...	11	...	One schoolroom, and dwelling-house of two apartments.	. .	4							
Carmunnock . . .	3,490	734	(1.) Parochial.	... ...	1	...	...	...	103	98	96	4	3	...	...	...	...	Schoolroom well lighted and ventilated.	2¾	...	The Free Church Minister states that the village of Busby, which is partly situated in this parish, and distant nearly two miles from the parish school, is inadequately supplied with schools.						
Carnwath	30,564	3,584	(1.) Parochial.	... ...	1	...	1 P. T.		92	82	44	25	21	...	2	...	...	Ample accommodation.	10	...	The Registrar states that there	£33	0	0			
				(2.) F. C. School.	1	...	...	...	73	65	5	54	14	...	...	...	...	Comfortable schoolroom and dwelling-house.	...	110 yds.	is no district in the parish where there is no school.	£43	16	8			
				(3.) Auchengray General Assembly School.	1	...	...	...	58	43	34	5	8	...	2	3	6	Schoolroom insufficient and defective; small cottage of two apartments for teacher.	...	6	The Parish Minister states a school would be of advantage at Haywood, where there is an						
				(4.) Braehead Subscription School.	1	...	2 P. T.		90	82	29	9	38	...	...	...	14	Schoolroom and dwelling-house; an addition to the former in course of erection.	...	3½	increasing population, at present about 350. The nearest school is a private adventure school at Wilsontown, 1½ miles distant.	£49	0	0			
				(5.) Forth Subscription School.	1	...	...	...	101	80	29	3	53	...	...	3	13	A new schoolroom is nearly finished. No dwelling-house as yet erected.	...	6							
				(6.) Newbigging School (*Priv. Adv.*)	1	...	...	...	52	45	34	11	5	2	...	...	...	Schoolroom insufficient and incomplete. No dwelling-house.	...	2½							
				(7.) Wilsontown School (*Priv. Adv.*)	1	...	...	...	73	62	40	...	14	...	8	...	11	Ample accommodation. Building formerly used as a chapel.	...	7							
Carstairs	9,899	1,345	(1.) Parochial.	... ...	1	1	...	...	64	60								One schoolroom.	7	...	In the northern division of the						
				(2.) Caledonian Railway Company's School.	1	1	...	...	127	103								One schoolroom.	...	1	parish there is no school. The population is small, about sixteen families.	£46	10	0			
				(3.) F. C. School.	...	1	...	...	45	40	133	37	33	...	26	...	47										
				(4.) Roman Catholic School.	...	1	...	...	40	26								One schoolroom.	...	1							
																		One schoolroom.	...	⅛							
Covington and Thankerton.	5,167	532	(1.) Parochial.	... ...	1	...	...	...	51	43	41	8	2	...	...	...	...	Schoolroom recently enlarged and remodelled. Well lighted, heated, and ventilated. Dwelling-house of three apartments and offices.	2	...	No additional school required.	£21	10	0			
Crawford—	68,839																										
(1.) CRAWFORD . .	...	694	(1.) Parochial.	... ...	1	...	...	...	31	26	31	...	...	...	...	...	...	Schoolroom new. Dwelling-house of five apartments.	15	...	The district watered by the rivers Daer and Powtrail has						

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.* Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
LANARK—*Contd.*																						
				(2.) Little Clyde School (*supported by contiguous Heritors and Tenants*).	1	...	..	...	15	12	15	...	...	...	...	...	...	Schoolroom in good repair.	...	6	no school. Population 84, much scattered. The centre of the district is eight miles from the parish school.		
				(3.) Elvanfoot School (*supported by contiguous Heritors and Ferguson Bequest*).	1	...	...	...	27	24	20	6	1	...	...	...	...	Schoolroom in good repair.	...	2½			
				(4.) Grains School (*supported by contiguous Heritors*).* * Vacant at present.	...	...	...	...	...	...	...	...	...	...	...	...	...	A new schoolroom.	...	5			
				(5.) Female School (*supported by Sir E. Colebrooke*).	...	1	...	...	7	5	7	...	...	...	...	...	...	Part of a dwelling-house.	...	½			
				(6.) Priv. Adv. School.	...	1	...	...	19	17	19	...	...	...	..	...	...	Part of a dwelling-house.	...	100 yds.			
(2.) LEADHILLS . .	...	896	.....	(1.) Leadhills School (*endowed by Earl of Hopetoun*).	1	...	P. T.		140	134	109	28	...	...	...	3	...	Good schoolroom, with sufficient accommodation.	...	8	The greatest distance of any one within the Registration District is not more than two miles from the school at Leadhills.	£44 0 0	
Crawfordjohn . . .	26,460	980	(1.) Parochial.	... ...	1	...	...	...	62	51	47	4	...	...	...	...	11	One schoolroom.	...	10	There is only one house (a shepherd's) which can be said to be out of the reach of the existing schools.	£41 10 0	
				(2.) Abington Subscription School.	1	1	1 P. T.		72	68	40	9	19	...	.	...	4	Two rooms.	...	4			
				(3.) Whitecleuch Subscription School.	1	...	...	...	23	19	17	2	...	...	...	...	4	One schoolroom.	...	4			
				(4.) Female Subscription School.	...	1	...	...	36	30	24	6	...	...	...	...	6	One schoolroom.	...	Near No. 1.	... ...	£10 0 0	
Culter	11,931	665	(1.) Parochial.	... ...	1	...	...	...	75	71	44	24	7	...	...	...	...	Schoolroom and class-room, commodious and good.	4½	...	No additional school required.		
Dalserf—	7,035																					
(1.) LARKHALL . . (*including Town.*)	...	3,629	(1.) Side School, Larkhall.	... ...	1	...	..	...	179	169	90	14	54	...	7	2	12	One schoolroom, and dwelling-house of two apartments.	...	4	This district is very ill supplied with schools. The population is nearly 4000; and, owing to the opening up of coal-fields, is rapidly increasing. About four-fifths of the population is included in the village of Larkhall. In 1858 a committee of the inhabitants was formed, for the purpose of raising subscriptions for a new school; but, after a lengthened correspondence with the Privy Council, who required new plans and		
				(2.) Millbeugh School (*Ch. of Scot.*)	1	...	...	...	85	77	42	18	15	...	1	...	9	One schoolroom.	...	4			
				(3.) Larkhall Priv. Adv. School.	...	1	...	...	73	64	22	9	19	...	2	1	20	School held in an old loom-shop.	...	4			
				(4.) Larkhall Priv. Adv. School.	...	1	...	...	32	28	15	6	3	...	2	...	6	School held in teacher's dwelling.	...	4			
				(5.) Larkhall Priv. Adv. School.	...	1	...	...	6	5	3	...	2	...	...	...	1	Originally a bedroom.	...	4			

																								building has never been proceeded with, while the need for a school is still as great as ever. The Parish and U. P. Ministers make statements to the same effect as to the great need for more school accommodation; the latter observing that "the one school in the village deserving of the name is overcrowded; that in Millheugh, which is about half a mile away, is full; and very many of the villagers, more indeed than can well afford it, are sending their children to Hamilton, four miles away."			
(2.) DALSERF . . .	...	1,247	(1.) Parochial.	... ...	1	1	...	..	117	79	109	1	2	2	2	1	...	Buildings, consisting of school-room and classroom, new and excellent.	...	3	No additional school required.	£3	6	8
Dalziel . . . . . (*including Motherwell.*)	3,085	5,438	(1.) Parochial.	... ...	1	...	...	...	153	132	85	24	13	...	15	16	...	Schoolroom and class-room in good repair.	2	...	There is no district entirely destitute of schools, but larger school-houses are wanted.	£64	0	0
				(2.) Craigneuk Collieries School.	1	1	...	...	375	260	190	38	24	...	14	27	82	Two rooms in good condition.	...	1½		£32	1	8
				(3.) Motherwell Iron Works School.	1	...	...	...	273	193	50	30	35	...	25	80	53	Schoolroom and class-room.	...	¾				
				(4.) Motherwell Iron Works School.	...	1	...	...	236	136	12	28	11	3	35	82	65	The buildings are just common workmen's houses with the partitions removed.	...	¾				
				(5.) Motherwell School (*Undenom.*)	1	...	...	...	85	73	44	7	15	...	5	2	12	One apartment, originally a collier's dwelling-house. Mr. Hamilton of Dalziel is about to erect a new school-house, however, in its stead.	...	¾	... ...	£18	15	0
Dolphinton	3,581	260	(1.) Parochial.	... ...	1	...	...	...	48	47	29	6	13	...	...	...	...	One schoolroom.	2½	...	No additional school required.			
Douglas	34,317	2,490	(1.) Parochial.	... ...	1	...	...	...	74	65	41	17	6	...	2	4	4	Schoolroom, and dwelling-house above of five apartments, etc.	8	...	No additional school required.			
				(2.) Female School (*supported by the Countess of Home*).	...	1	...	...	97	82	39	41	16	...	...	1	...	Schoolroom, with recess, cloak and bonnet-room attached.	...	⅙				
				(3.) Mairsbank School (*supported by the Countess of Home*).	...	1	...	...	16	10	11	3	1	..	...	1	...	Schoolroom, and dwelling-house of two apartments.	...	3				
				(4.) Rigside School (*supported by the Countess of Home*).	1	...	...	...	57	44	30	16	3	...	...	8	...	Schoolroom, and dwelling-house of two apartments.	...	4				
				(5.) Ladies' School (*Subscription*).	...	1	...	...	19	17	10	5	3	...	...	1	...	School kept in a hall.	...	⅛				
				(6.) Village School (*Priv. Adv.*)	1	...	...	...	95	80	32	45	9	...	...	6	3	One schoolroom.	...	⅛				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars in Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
LANARK—*Contd.*																							
Dunsyre	10,759	312	(1.) Parochial.	... ...	1	...	...	...	33	30	30	2	1	...	...	...	...	Good schoolroom, built about eight years ago. Dwelling-house of four apartments.	4	...	Two farm-steadings and three cot-houses, at the northern extremity of the parish, with four miles of wet moor between them and the parish school, have no school accommodation. The population is thirty-eight—fifteen of which are children.		
East Kilbride . . .	22,798	4,064	(1.) Parochial.	... ...	1	1	...	...	215	193	95	39	71	...	10	...	...	Three class-rooms.	10	...	No additional school required.	£110 0 0	
				(2.) Maxwelton Subscription School.	1	...	...	...	118	106	32	22	48	...	14	...	2	Schoolroom, and dwelling-house of four apartments.	...	1	... ...	£61 10 0	
			(3.) Jackton Side School.	... ...	1	...	...	...	30	17	25	5	...	...	...	...	...	No school buildings. School held in master's dwelling-house.	...	3			
			(4.) Auldhouse Side School.* * At present vacant.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	School buildings not yet completed. Schoolroom, and dwelling-house above of three apartments.	...	3			
Glasgow—																							
(1.) CENTRAL . . .	...	49,678																					
(2.) HIGH CHURCH .	...	48,119																					
(3.) BRIDGETON . .	...	45,485																					
(4.) CALTON	...	36,625																					
(5.) CLYDE	...	29,975	} No Return.																				
(6.) BLYTHSWOOD .	...	28,697																					
(7.) MILTON	...	33,360																					
(8.) ANDERSTON . .	...	40,945																					
(9.) TRADESTON . .	...	38,600																					
(10.) HUTCHESONTOWN	...	44,019																					
Glassford	6,459	1,938	(1.) Parochial.	... ...	1	...	...	...	94	76	31	4	41	...	...	...	18	School building slated; one room.	...	...	No additional school required.	£56 10 0	
			(2.) 1st Side School.	... ...	1	...	...	...	53	44	18	16	9	...	1	...	9	School building thatched; one room.	...	...			
			(3.) 2d Side School.	... ...	1	...	...	...	15	15	1	2	12	...	...	...	...	School building slated; one room.	...	...			
				(4.) Subscription School.	1	...	...	...	58	50	18	11	21	...	...	...	8	School building slated; one room.	...	...			
†**Govan**—	6,940																						
(1.) GOVAN . . . . . (*including Town.*)	...	13,725	(1.) Parochial.	... ...	1	...	1	...	144	102	59	18	7	...	...	...	60	One schoolroom.	4	...	... ...		
				(2.) Subscription School.	1	...	...	...	72	47	...	...	...	...	...	...	72	One schoolroom.	...	1			
				(3.) R. C. School.	1	...	...	...	103	40	...	...	...	...	103	...	...	One schoolroom.	...	½			
				(4.) F. C. School.	1	...	1	...	180	140	40	110	20	...	1	1	8	Two class-rooms.	...	½	... ...	£55 13 4	11
							1 P.	T.															
				(5.) Strathbungo Sessional School (*Ch. of Scot.*)	1	...	1	...	104	67	49	14	10	...	...	5	26	One schoolroom.	...	3			
				(6.) Colliery School. (Cath-	1	1	3 P.	T.	296	214	80	70	12	...	18	24	92	Three rooms.	...	3½	... ...	£82 13 4	

				(7.) Female Industrial Sessional School, Govan (*Ch. of Scot.*)	...																			
				(8.) Priv. Adv. School, Osborne Place, Copland Road.	...	2	...	...	34	20	2	15	3	...	...	...	14	One schoolroom.	...	1					
				(9.) Boarding and Day School, Ibrox Park (*Priv. Adv.*)	1	...	...	...	34	30	10	6	8	2	...	...	8	Two class rooms.	...	1¼					
				(10.) Ladies' Boarding and Day School, Paisley Road (*Priv. Adv.*)	...	1	...	...	42	36	9	10	8	...	...	...	15	Five spacious rooms.	...	1½					
				(11.) Priv. Adv. School, 10, Rutland Place.	1	...	2	...	80	40	...	...	...	...	...	...	80	Three class-rooms.	...	2					
				(12.) Priv. Adv. School, 5, Linden Terrace, Pollokshields.	...	1	...	2	33	29	7	9	9	...	...	5	3	Two class-rooms.	...	2½					
				(13.) Priv. Adv. School, Victoria Street, Govan.	...	1	...	...	19	15	2	2	6	...	...	2	7	One schoolroom.	...	⅙					
				(14.) Priv. Adv. School, 6, Linden Terrace, Pollokshields.	...	1	...	...	13	11	7	1	1	2	...	...	2	One schoolroom.	...	2½					
				(15.) Priv. Adv. School, 2, Regent Park Terrace, Strathbungo.	...	1	...	...	36	28	6	1	15	...	...	7	7	One schoolroom.	...	3					
				(16.) Priv. Adv. School, 5, Regent Park Square, Strathbungo.	...	1	...	...	52	40	17	12	9	5	...	8	1	Two rooms.	...	3					
				(17.) Priv. Adv. School, Harmony Row, Govan.	...	1	...	...	26	23	10	8	3	1	...	3	1	Two rooms.	...	⅙					
				(18.) Priv. Adv. School, Victoria Street, Govan.	1	1	1	...	120	104	18	42	16	...	...	4	40	One schoolroom.	...	⅙					
(2.) PARTICK. . . (*including Town.*)		14,859	.....	(1.) Partick Academy (*Ch. of Scot.*)	2	...	2	...	281	198	83	79	119	...	...	...	...	Two rooms, good playground.	...	¾	There is great need of additional school accommodation, particularly within the town of Partick. According to the Census of 1861, there were within the *Burgh of Partick* 2504 children of school age—*i.e.*, five to fifteen years. While the population of the burgh was then 10,917, it is now estimated by me at 13,958, and, calculating the increase of *children* at same ratio, the total number from five to fifteen is now 3202, while the present Return shows 1865 only on school rolls, leaving 1337 children of school age at present within Partick *Burgh* who are receiving no school education whatever. It should be kept in mind, in connexion with this, that the population of Partick is more than doubling itself every ten years.	£72	0	0	
				(2.) Female Industrial School (*Ch. of Scot.*)	...	1	...	1	97	89	45	15	37	...	...	...	...	Two rooms, good playground.	...	¾		£25	0	0	
				(3.) F. C. School.	1	...	1	...	232	173	82	84	66	...	...	...	...	One room and playground.	...	1		£55	10	0	
				(4.) F. C. Female School.	...	1	...	1	105	79	33	48	24	...	...	...	...	One room and playground.	...	1		£29	0	0	
				(5.) R. C. School.	1	...	...	...	72	72	...	...	...	...	72	...	..	One room and small playground.	...	¾					
				(6.) R. C. Girls' School.	...	2	...	...	69	67	...	...	...	...	69	...	...	One room and small playground.	...	¾					
				(7.) Mission School (*Subscription*).	1	1	2	...	350	235	55	45	40	...	20	...	190	Three class-rooms.	...	¾					
				(8.) Ch. of Scot. Mission School.	1	...	1	...	100	83	40	35	15	...	3	...	7	One room and playground.	...	2		£44	0	0	
				(9.) Ch. of Scot. Mission Female School.	...	1	...	...	76	64	41	17	5	...	4	...	9	One room and playground.	...	2		£4	3	4	5
				(10.) Partick Academy, West of Gilmorehill (*Priv. Adv.*)	9	2	...	...	194	181	52	54	63	...	...	25	...	Six rooms and playground.	...	¾					
				(11.) Partick Seminary (*Priv. Adv.*)	...	1	...	2	39	33	6	7	23	...	...	3	...	A private dwelling-house of five apartments.	...	1					
				(12.) Mrs. Hunter's Priv. Adv. School.	...	1	...	...	63	30	20	3	37	...	3	...	...	One room.	...	1¼					
				(13.) Miss Rankin's Priv. Adv. School.	...	1	...	...	7	7	2	...	4	1	...	...	...	One small room.	...	¾					
				(14.) Misses M'Kenzie's Priv. Adv. School.	...	2	...	...	11	9	2	3	3	...	...	3	...	Part of a dwelling-house of six apartments.	...	1¼					
				(15.) Western Institution (*Priv. Adv.*)	1	3	...	1	40	33	5	10	17	3	...	5	...	Four rooms.	...	1½					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.– *Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
LANARK—*Contd.*				(16.) Ladies' Seminary (*Priv. Adv.*)	2	4	...	...	129	113	...	...	...	...	...	...	129	A large self-contained house.	...	1¼			
				(17.) Mr. Stark's Academy (*Priv Adv.*)	1	2	...	3	70	58	...	...	..	...	...	...	70	Self-contained house.	...	1½			
				(18.) Miss Law's Ladies' School (*Priv. Adv.*)	...	2	...	2	24	20	...	...	...	...	...	...	24	Part of self-contained house.	...	1½			
				(19.) Misses Morrison's Ladies' School (*Priv. Adv.*)	...	2	...	...	42	41	19	7	10	1	...	...	5	Part of self-contained house.	...	1½			
Hamilton . . . . . (*including Burgh.*)	14,401	14,047	(1.) Hamilton Academy (Parochial).	... .	3	1	...	...	215	147	...	...	...	...	...	...	215	Three class-rooms.	4	...			
			(2.) Darngaber Side School.	... ...	1	...	...	...	40	30	...	...	...	...	...	...	40	One room.	...	3			
			(3.) Meikle Earnock Side School.	... ...	1	...	...	...	19	14	...	...	...	...	...	...	19	One room.	...	2			
				(4.) Orphan and Charity School (*Subscription*).	1	1	...	...	195	174	...	...	...	...	...	...	195	Three class-rooms.	...	½	... .	£83 0 0	
				(5.) Chapel Street Orphan School (*Subscription*).	1	...	...	...	203	115	...	...	...	16	7	135	45	Two class-rooms.	...	½			
				(6.) St. John's F. C. School.	6	1	...	...	442	371	...	...	...	...	...	...	442	Eight class-rooms.	...	½	... ...	£199 10 0	
				(7.) R. C. School.	1	...	...	...	73	40	..	...	...	...	73	...	...	One room.	...	¾			
				(8.) F. C. School, Beckford Street.	...	1	...	...	104	50	...	...	...	...	...	...	104	One room.	...	¾	... ...	£8 6 8	
				(9.) Quarter Iron Works Company School (*Undenom.*)	1	...	...	...	165	121	...	...	...	...	...	...	165	One room.	...	3	... ...	£63 0 0	
				(10.) Kennedy's School (*Undenom.*)	...	2	...	...	40	32	...	...	...	...	...	...	40	One room.	...	3½	... ...	£26 0 0	
				(11.) Miss Naismith's Priv. Adv. School.	...	2	...	...	14	14	...	...	...	...	...	...	14	One room.	...	½			
				(12.) Gilbertfield Boys' Boarding School (*Priv. Adv.*)	3	...	...	...	42	37	13	28	1	...	...	...	...	Three class-rooms.	...	¼			
				(13.) Mrs. Ballantyne's Priv. Adv. School.	...	1	...	...	22	20	...	...	...	...	...	...	22	One room.	...	½			
				(14.) Almada Street Priv. Adv. School.	1	...	...	...	32	17	...	...	...	...	...	...	32	One room.	...	¾			
				(15.) Blackswell Priv. Adv. School.	1	1	...	...	120	100	...	...	...	...	...	...	120	One room.	...	¼			
				(16.) Blackswell *Evening* School (*Priv. Adv.*)	1	...	...	...	150	110	...	..	...	...	...	...	150	One room.	...	¼			
				(17.) Miss Law's Ladies' Boarding-School (*Priv. Adv.*)	5	5	...	...	60	50	...	...	...	...	...	...	60	Six apartments.	...	½			

Lanark . . . . . (*including Burgh.*)	10,560	7,891	.....	(1.) Burgh School (*Ch. of Scot.*)	2	...	...	...	132	124	71	21	51	1	...	...	...	Three class-rooms.	3	..	...	...	...	...				
				(2.) Cartland Side School.	...	...	...		1	...	...	...	17	17	8	7	2	...	...	...	...	One room.	...	2½						
				(3.) Nemphlar Side School.	...	...	...		1	...	...	...	40	35	15	6	9	...	...	10	...	One room.	...	2½						
				(4.) St. Leonard's Subscription School.	2	1	2 P.	T.	146	120	58	27	29	3	...	6	23	Five class-rooms.	...	⅓	...	...	...	...	£69	10	0		
				(5.) R. C. School.	...	2	...	...	81	77	...	...	...	...	81	...	...	Two rooms.	...	⅛									
				(6.) R. C. School.	...	1	...	..	76	49	...	...	...	...	76	...	...	One room.	..	⅛									
				(7.) Lanark Ragged School (*Subscription*).	1	...	...	...	60	55	30	10	10	5	...	5	...	One room.	...	¼									
				(8.) Mrs. Wilson's *Free School* (*Endowed*).	1	...	...	...	68	66	49	3	7	4	...	5	...	One room.	...	⅓									
				(9.) Broomgate Educational Institution (*Subscription*).	1	1	1 P.	T.	91	79	30	6	34	...	...	9	12	Two rooms.	...	½	...	...	...	...	£36	10	0		
				(10.) Lanark Subscription School.	1	...	...	...	60	50	21	10	22	2	...	5	...	One room.	...	½									
				(11.) New Lanark Institution (*supported by Messrs. Walker of New Lanark*).	...	1	...	...	222	166	70	12	24	20	1	40	55	Four class-rooms.	...	1									
				(12.) Christ Church School (*Episc.*)	...	1	...	...	40	30	...	...	...	40	...	...	...	One room.	...	¼									
				(13.) Mr. Seyton's Priv. Adv. School.	1	...	...	...	48	37	30	3	4	...	...	...	11	One room.	...	⅓									
				(14.) Miss Scott's Priv. Adv. School.	...	1	...	...	47	40	13	12	15	...	...	...	7	Two rooms.	...	⅓									
				(15.) Mrs. Gray's Priv. Adv. School.	...	1	...	...	30	26	18	4	8	...	...	...	...	Two rooms.	...	¼									
Lesmahagow . . .	41,533	9,266	(1.) Parochial.	... ...	1	...	...	...	72	64	42	15	10	...	1	1	3	One schoolroom. Accommodation tolerable, but locality *very bad*. Dwelling-house dilapidated for several years—master living in a rented house of limited size.	5½	...	There is no district of the parish beyond a reasonable distance from a school.							
				(2.) F. C. School.	1	...	...	...	112	94	31	52	28	...	...	1	...	Good; two rooms. Dwelling-house of four apartments, good, but limited.	...	⅛	...	...	...	...	£71	11	8	11	
				(*Evening School.*)	...	...	...	...	35	24	6	19	5	...	2	1	2											
				(3.) F. C. Female Industrial School.	...	1	...	...	53	42	10	20	16	...	2	3	2	Tolerable; two rooms; no dwelling-house.	...	112 yds.								
				(4.) Ch. of Scot. Female Industrial school.	...	1	...	..	75	63	45	11	19	...	...	...	...	Fair; two rooms. Dwelling-house very good, consisting of four rooms and kitchen.	...	⅕	...	...	...	...	£27	10	0	11	
				(5.) Leelaw Subscription School.	1	...	...	...	44	36	25	6	10	...	...	3	...	Mean; one room. Dwelling-house miserable, consisting of *one room*.	...	3									
				(6.) Corehouse Subscription School.	1	...	...	...	20	13	14	3	2	...	...	1	...	Mean; one room. Dwelling-house miserable, consisting of *one room*.	...	5									
				(7.) Kirkfieldbank Subscription School.	1	...	...	...	90	72	24	17	41	...	...	7	1	Fair; one room with a stone floor. No dwelling-house.	...	5½									
				(8.) Stonebyres Subscription School.	1	...	...	...	77	60	44	5	21	...	...	1	6	Tolerable; one room. Dwelling-house of two apartments.	...	4¼									
				(9.) Crossford Subscription School.	1	...	...	...	103	93	29	7	58	...	2	6	1	Very good; two rooms. No dwelling-house.	...	5	...	...	...	...	£3	15	0	3	
				(*Evening School*).	...	...	...	...	20	20	...	...	18	...	2	...	...											
				(10.) Draffan Subscription School.	1	...	...	...	37	33	15	9	8	...	5	...	...	Good; one room. A house rented at £2 per annum, for a dwelling-house.	...	4¼									

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LANARK—*Contd.*																							
				(11.) Bent Subscription School.	1	...	...	...	61	57	29	21	11	...	...	...	...	Excellent; two rooms. Dwelling-house of three rooms and kitchen, good.	...	3			
				(12.) Skellyhill Subscription School.	1	...	...	...	62	34	12	35	15	...	...	...	...	Good; one room. No dwelling-house.	...	3			
				(13.) Bankend Subscription and Colliery School.	1	...	...	...	127	78	39	25	23	...	31	3	6	Good; one room. No dwelling-house.	...	5			
				(14.) Nethertown Subscription School.	1	...	...	...	74	53	37	29	...	...	3	3	2	Good; one room. No dwelling-house.	...	4			
				(15.) Auchenheath Subscription and Colliery School.	1	...	...	...	100	74	49	10	38	...	...	3	...	Fair; two rooms. Dwelling-house of two apartments.	...	3¼			
				(*Evening School.*)	...	...	...	...	26	26	15	4	6	...	...	1	...						
				(16.) Auchenheath *Girls'* School (*Subscription and Colliery*).	...	1	...	...	91	91	48	15	15	...	...	13	...	School held in a large hall, used also for public lectures, etc. Dwelling-house neat but limited.	...	3¼	... ...	£18 15 0	
				(17.) Kirkmuirhill Subscription and Colliery School.	1	...	...	...	102	82	45	18	28	3	...	1	7	Tolerable; one room. No dwelling-house.	...	2¾			
				(18.) Trows Subscription School.	1	...	...	...	34	30	12	17	5	...	...	...	...	Fair; one room. No dwelling-house.	...	1¼			
				(19.) Brocketsbrae School (*Priv. Adv.*)	1	...	...	...	44	37	20	16	8	...	...	...	...	Mean; one room. No dwelling-house.	...	¾			
				(20.) Kirkfieldbank Female Industrial School (*Priv. Adv.*)	...	1	...	...	31	29	9	4	7	...	...	7	4	Very confined; one room.	...	5½			
				N.B.—Nos. 5-14 inclusive receive a voluntary contribution of £2, 15s. each from the Heritors.																			
Libberton	8,319	836	(1.) Parochial.	... ...	1	...	...	...	73	68	43	19	11	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	4	...	The north-east corner of the parish, with a population of about eighty, is rather far from any school in the parish, but has easy access to Walston parish school, and to a side school at Newbigging, Carnwath.		
				(2.) Quothquan Subscription School.	1	...	...	...	37	35	28	5	4	...	...	...	...	Schoolroom, and dwelling-house of two apartments.	...	2			
New Monkland—	20,116																						
(1.) BURGH OF AIRDRIE	...	12,922	.....	(1.) Airdrie Academy (*Subscription*).	2	1	4 P.	T.	267	235	95	66	39	1	1	29	36	School, built in 1849, consists of five rooms. Dwelling-house, a two-storey building of nine apartments, also erected in 1849. Playground.	...	2	... ...	£156 0 0	
				(2.) Free West Church Academy.	1	1	2 P.	T.	181	154	38	71	58	...	. .	14	...	Two schoolrooms, and a dwelling-house of five apartments. Playground.	...	1¾	... ...	£136 3 4	

																			ing-house.						
				(4.) R. C. School.	...	1	3 P.	T.	209	167	...	...	...	...	209	...	...	School consists of two rooms built in 1853. Playground.	...	1¾	...	...	..	...	£23 6 8
				(5.) Rawyards Subscription School.	1	...	...	...	50	33	10	6	6	2	1	7	18	One room, built in 1839, well lighted and ventilated. No dwelling house.	...	1¼					
				(6.) Graham Street School (*Priv. Adv.*)	1	...	...	..	204	157	28	57	17	5	1	40	56	One room, built in 1841, well lighted and ventilated, but accommodation rather limited for number of scholars.	...	¾					
				(7.) Cross School (*Priv. Adv.*)	1	...	...	...	148	116	29	57	7	...	1	11	43	School held in a room in the upper part of a two-storey building, the lower part being occupied as a stable and smithy. Building old, and totally insufficient for a school.	...	1½					
				(8.) Hallcraig Street School (*Priv. Adv.*)	1	...	...	...	112	92	7	34	24	...	...	24	23	An old building, in tolerable repair, containing one schoolroom.	...	1¾					
				(9.) Mack Street School (*Priv. Adv.*)	1	...	...	...	58	35	10	8	6	7	8	2	17	A one-storey building, containing one room; insufficient.	...	1½					
				(10.) Graham Street Female School (*Priv. Adv.*)	...	1	...	...	38	31	20	8	8	...	...	2	...	One schoolroom in the second storey of an excellent modern building.	...	1¾					
(?.) NEW MONKLAND. (*Landward.*)	...	7,632	(1.) Parochial.	... ...	1	...	...	...	66	56	55	2	2	7	...	...	...	Buildings erected in 1856, consisting of schoolroom and dwelling-house of six apartments.	8½	...	A school appears to be needed near Longriggend, distant six miles from the parish school. Extensive coal mines are being worked around. There is now a railway station here, and the Caledonian and Monklands Railways are striving for branches to Roughrigg. A school here would supply the want of accommodation at Roughrigg. Mr. Black would supply all the bricks required for a school and dwelling-house gratis. With reference to No. 8, the Registrar states that this school appears not to be required now, the children in the locality going either to Muirhead or Riggend. Referring to No. 9, he says—"This village is greatly in want of a large school. £400 were bequeathed by Dr. Clark for a school, and £50 a year were left for education by Mr. Forrest, but the Trustees do not co-operate. It is reported that there was a flourishing school at Plains (No. 14) some years ago, and that a school is needed there rather than at Arden.	£55 10 0		
				(2.) Stanrigg Colliery School.	1	...	2 P.	T.	172	120	101	7	9	1	43	8	...	Schoolroom built of brick in 1857. No dwelling-house.	...	2½					
				(3.) Arden Colliery School.	1	...	...	...	32	13	6	...	2	...	4	3	17	Schoolroom and dwelling-house built of freestone, the latter consisting of two apartments.	...	4¾					
				(4.) Poorhouse School.	1	...	...	...	50	50	25	8	6	...	...	11	...	School, formerly a dwelling-house.	...	1					
				(5.) Gain Subscription School.	1	...	...	...	45	40	35	5	4	...	1	...	...	One schoolroom. No dwelling-house.	...	2½					
				(6.) Riggend Subscription School.	1	...	...	...	68	26	40	3	1	...	...	...	24	Schoolroom and dwelling-house of two apartments.	...	2					
				(7.) Greengairs Subscription School.	1	...	...	...	104	85	62	8	...	...	15	2	17	Schoolroom and dwelling-house of two apartments.	...	3					
				(8.) Coathill Subscription School.* * Has been vacant for several years.	...	...	...	...	...	...	...	...	...	..	...	...	...	... ...	...	3					
				(9.) Clarkston Subscription School.* * Has been vacant for several years.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	2¾					
				(10.) Clarkston Priv. Adv. School.	1	...	...	...	120	106	53	19	10	6	7	11	14	School consists of two apartments up a stair; it was formerly a dwelling-house. Accommodation insufficient.	...	2¾					
				(11.) Gardensquare Priv. Adv. School.	...	1	...	...	31	30	12	8	...	2	6	3	...	One room, formerly a dwelling-house.	...	1¼					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
LANARK—*Contd.*																							
				(12.) Wattston Priv. Adv. School.	1	...	...	...	61	37	45	5	...	...	9	2	...	One room, formerly a dwelling-house. Altogether unsuitable for a school.	...	2			
				(13.) Roughrigg Priv. Adv. School.	1	...	...	...	26	17	17	4	...	...	5	...	...	A miserable hovel with a thatched roof, formerly a barn. Insufficient accommodation.	...	7			
				(14.) Plains Priv. Adv. School.* * Has been vacant for several years.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	3¾			
Old Monkand—	11,281	...																					
(1.) WESTERN DISTRICT	...	6,932	(1.) Side School, Crosshill, Baillieston.	... ...	1	...	...	...	96	76	60	...	18	...	...	...	18	One schoolroom and offices.	3	...	No additional school required.	£23 0 0	
				(2.) Fauldshill Colliery School.	1	1	...	...	140	130	90	10	10	...	30	...	...	Two rooms.	...	½			
				(3.) Colliery School, Mount Vernon, Barrachnie.	1	1	...	...	100	86	29	18	6	1	24	...	22	Two schoolrooms. Dwelling-house of six apartments.	...	1			
				(4.) Carmyle Lyon's Fund School (*Endowed*).	1	...	...	...	98	87	12	24	38	...	6	...	18	Schoolroom and dwelling-house of four apartments.	...	3¼	... ...	£37 10 0	
				(5.) Fullarton Clyde Iron-Works School.	1	1	1 (4 P. T.)	...	311	226	...	...	...	...	...	...	311	Schoolroom and two class-rooms, water-closets, etc.	...	3	... ...	£80 8 4	10
				(6.) St. John's Episcopal School, Baillieston.	...	1	...	...	30	20	...	...	...	7	4	19	...	One room.	...	¼			
				(7.) R. C. School, Baillieston.	1	...	...	...	120	60	...	...	...	...	90	30	...	One room.	..	¼			
				(8.) Fauld's Subscription School.	1	...	...	...	57	36	24	5	7	...	...	...	21	One schoolroom, and dwelling-house of three apartments.	...	¼			
				(9.) Broomhouse Industrial School (*Undenom.*)	...	1	...	...	30	25	18	...	9	2	1	...	...	One schoolroom, and dwelling-house of two apartments.	...	1¼			
				(10.) Bredisholm Industrial School (*supported by R. Stewart Muirhead, Esq.*)	...	1	...	...	80	68	50	4	10	...	6	...	10	One room and closets.	...	½			
				(11.) West Maryston Priv. Adv. School.	1	...	...	..	58	48	...	...	...	...	...	..	58	One room.	...	1			
				(12.) Bargeddie Priv. Adv. School.	1	...	...	...	58	40	...	...	...	...	...	...	58	One room.	...	1¼			
(2.) MIDDLE DISTRICT (*including Coatbridge.*)	...	15,303	No Return.																				
(3.) EASTERN DISTRICT (*including Calderbank.*)	...	7,308	(1.) Coatdyke Side School.	... ...	1	...	...	...	60	40	15	10	8	2	3	...	22	One room, with the usual out-house convenience.	6¾	...	School accommodation ample.		
				(2.) Calder Iron-Works School.	1	...	1	...	203	177	68	26	23	7	46	...	33	Schoolroom and dwelling-house of three rooms and kitchen. Out-door conveniences good.	...	2½			

				Kilie's Works School. * Including Evening School.																					
				(4.) Woodhall Works School.	1	...	...	...	94	62	35	18	...	...	9	...	32	Dwelling-house of three apartments. One room, well lighted. Plenty of maps, diagrams, and other appliances.	...	4½	... ...	£20	13	4
				(5.) Calderbank Malleable Works School.	1	1	1	...	380	250	102	108	42	...	92	36	70	One schoolroom, containing a gallery; well ventilated and lighted.	...	5				
				(*Evening Class.*)	...	...	...	...	70	50														
Pettinain	3,997	407	(1.) Parochial.	... ...	1	...	...	...	43	39	39	2	2	...	...	...	...	Schoolroom and dwelling-house of of two apartments.	...	...	No additional school required.			
Rutherglen . . . . (*including Burgh.*)	2,219	9,335	.....	(1.) Burgh School.	1	...	...	...	249	179	128	7	19	...	...	6	89	Two class-rooms.	2½	..	No additional school required.			
				(2.) Stonelaw Colliery School.	1	...	...	...	185	161	50	31	30	2	5	2	65	One schoolroom.	...	½	... ...	£40	0	0
				(3.) Eastfield Colliery School.	1	...	...	...	110	80	48	8	6	...	8	7	33	One schoolroom.	...	1½				
				(4.) F. C. School.	1	...	...	...	246	156	32	92	18	...	...	7	97	Three class-rooms.	...	¼	... ...	£80	13	4
				(5.) R. C. School.	1	...	...	...	150	73	...	...	...	...	150	...	...	One schoolroom.	...					
				(6.) Shawfield Priv. Adv. School.	1	...	...	...	29	29	19	2	2	...	2	...	4	One schoolroom.	...					
				(7.) Castle Street Priv. Adv. School.	...	1	...	...	104	76	30	16	12	...	2	2	42	One schoolroom.	...					
†**Shotts**	25,336	c. 4,778	(1.) Parochial.	... ...	1	...	1	...	168	122	131	...	4	...	9	24	...	A slated stone building, well aired and lighted; two apartments, wooden floor in the larger, and stone floor in the smaller.	7½	...	There is no district where children are not within reach of a school, either in the parish or on the borders of it. The district around Gartness Works is perhaps the only exception in the meantime. There is a schoolroom for said works just across the boundary line of the parish (in the parish of New Monkland), which has been closed for some time, owing to the stoppage of the works, but these are about to be commenced again, when in all probability the school will be re-opened.			
				(2.) Green's Subscription School.	1	...	...	...	58	40	36	15	...	...	...	7	...	A slated stone building, containing one schoolroom; wooden floor; well aired and lighted.	..	5				
				(3.) Northrigg Colliery School.	1	...	...	...	40	35	13	15	...	7	...	15	...	A slated stone building, containing one schoolroom; wooden floor; well aired and lighted. A workman's house, fitted up for a school.	...	7				
				(*Evening Class.*)	...	...	...	...	10	10														
				(4.) Wilson's School, Harthill (*Endowed*).	1	...	...	...	91	78	58	10	9	...	4	10	...	A slated stone building of two storeys; dwelling-house of three apartments on upper storey; the schoolroom occupying the under storey. The latter is well aired and lighted, and has a wooden floor.	...	4				
				(5.) Omoa Iron Works School.	1	...	1	...	280	132	91	31	82	...	66	88	42	A slated stone building, containing one schoolroom well aired and lighted, and having a wooden floor.	...	6				
				(*Evening Class.*)	...	...	...	...	120	82														
				(6.) Greenhill Works School.	1	...	...	...	68	54	46	...	7	...	7	8	...	A slated stone building, containing one schoolroom, well aired and lighted, and having a wooden floor.	...	4				
Stonehouse . . . . (*including Town.*)	6,311	3,267	(1.) Parochial.	... ...	1	...	...	...	105	86	50	14	22	...	...	...	19	Accommodation good. One room.	3½	...	No additional school required.	£37	10	0
				(2.) Subscription School.	1	1	...	...	66	62	35	10	17	...	...	...	4	Accommodation good. One room.	...	3½	... ...	£30	0	0
				(3.) F. C. School.	1	1	...	...	146	124	15	99	10	...	...	...	22	Two rooms, built in the Gothic style.	..	¼	... ...	£62	10	0
				(4.) Subscription School.	1	...	...	...	124	103	25	10	58	...	1	9	21	One room.	...	⅙				
				(*Evening Class.*)	...	...	...	...	40	40	...	...	...	...	...	...	40							

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
LANARK—*Contd.*																						
Symington	3,549	528	(1.) Parochial.	... ...	1	...	...	...	84	71	46	28	10	...	...	...	...	One schoolroom, far too small for the number of scholars; furniture in very bad repair, ventilation bad. Dwelling-house of three rooms and kitchen, not in very good repair.	1¾	...	No additional school required.		
Walston	4,366	480	(1.) Parochial.	... ...	1	1	...	...	46	37	29	13	3	...	...	...	1	One room.	2	...	The parish is amply supplied with schools.	£16 10 0	
			(2.) Subscription School.		...	1	1 P. T.		52	49	18	25	6	...	...	...	3	One room.	...	1		£27 0 0	
Wandell & Lamington	12,918	380	(1.) Parochial.	... ...	1	1	...	...	36	35	35	1	...	...	...	...	...	Two rooms, in good order, and commodious.	5	...			
Wiston & Roberton	13,209	786	(1.) Wiston Parochial School.	... ...	1	...	...	...	60	55	50	...	8	...	...	...	2	Good. Dwelling-house of five apartments.	3	...	No additional school required.		
			(2.) Roberton Parochial School.	... ...	1	...	...	...	23	22	11	5	7	...	...	...	...	Good. Dwelling-house of four apartments.	3	...			
			(3.) Fem. Side School, Roberton.	... ...	...	1	...	...	26	23	12	4	10	...	...	...	...	Buildings not in good condition. Dwelling-house of three rooms and kitchen.	...	½			
LINLITHGOW—																						
Abercorn	5,265	965	(1.) Parochial.	... ...	1	...	...	...	74	66	57	10	5	1	1	...	...	Schoolroom ventilated, comfortable, airy, and light; wooden floor. Dwelling-house of four rooms and kitchen, not in good repair; windows and doors old and defective; rather damp. Excellent garden—one rood in extent.	3½	...	No additional school required.		
			(2.) Bluegate Girls' Subscription School (*supported by the Earl of Hopetoun*).		...	1	...	...	40	38	34	5	1	...	...	...	...	Schoolroom dry, comfortable, and light; dwelling-house of two rooms.	...	¼			
			(3.) F. C. School.		1	...	1 P. T.		60	55	29	20	9	...	2	...	...	Schoolroom front part of church, and separated from it by a brick wall. Dwelling-house, a quarter of a mile from school, contains three rooms and kitchen.	...	1¼	... ...	£12 18 4	
Bathgate	10,887	10,134	(1.) Parochial.	... ...	1	...	1	...	205	151	57	11	24	...	4	17	93	Two rooms, with high ceilings.	4	...	Polkemmet Row, with a population of about 200, has only a		
			(2.) Bathgate Academy (*Un-*		5	...	...	...	532	439	159	44	88	...	4	73	164	Four good class-rooms, with high	...	½			

				(4.) Girls' School, High St. (*Priv. Adv.*)	...	2	...	...	28	24	4	10	8	...	...	2	4	One room.	...	¼	teaches no arithmetic. Hall hill and Bathville rows, lying				
				(5.) Girls' School, Engine Street (*Priv. Adv.*)	...	4	...	...	36	32	11	13	2	...	...	3	7	One room.	...	⅓	between it and Armadale, with a population of at least 300,				
				(6.) Girls' School, North Bridge Street (*Priv. Adv.*)	...	1	...	...	20	16	9	1	2	...	...	1	7	... ...	...	⅛	are entirely dependent on Armadale for education. A good				
				(7.) Subscription School, Armadale.	1	1	...	...	276	147	27	49	6	...	2	17	175	Two rooms, with high ceilings.	...	2½	school, built about half-way betwixt Polkemmet and Bathville rows, is much needed.				
				(8.) Mr. Allan Gray's School, Armadale (*Priv. Adv.*)	1	1	...	...	184	106	23	33	3	...	...	15	110	One room, well ventilated.	...	2¼					
				(9.) Mr. Low's School, Armadale (*Priv. Adv.*)	1	...	...	...	80	68	10	24	...	...	4	7	35	One room, ceiling very low.	...	2½					
				(10.) Mrs. Gowdie's School, Polkemmet Row (*Priv. Adv.*)	...	1	...	...	72	37	...	...	...	...	...	...	72	... ...	...	3¼					
				(11.) Mr. M'Gregor's School, Durhamtown (*Undenom.*)	1	...	...	...	133	59	7	17	5	...	14	1	89	Two rooms, ceilings high.	...	1					
				(12.) Girls' School in Academy, Bathgate (*Priv. Adv.*)	...	1	...	...	16	16	3	4	4	...	...	4	1	One room, ceiling high.	...	⅛					
Bo'ness . . . . . (*including Town.*)	4,277	5,698	(1.) Parochial.	... ...	1	...	...	...	183	183	99	20	31	...	13	8	12	Two rooms. Computed according to the Government standard of eighty cubic feet of space for each individual, there is accommodation for 167 pupils.	3½	...	... ...				
			(2.) Kinneil Side School.	.. ..	1	...	...	...	80	54	45	19	14	...	2	...	...	One room; accommodation for thirty-four nearly.	...	2½					
				(3.) Infant School (*Subscription*).	...	1	2 P.	T.	204	186	156	4	26	...	10	3	5	Two rooms; accommodation for 154 fully.	...	⅛	... ...	£56	10	0	
				(4.) Newtown School (*maintained by Kinneil Iron Co.*)	...	1	...	...	36	36	11	...	...	...	11	2	12	One room; accommodation for fifty fully.	...	½					
				(5.) R. C. School.	...	1	...	...	34	34	...	...	...	...	34	...	...	Two rooms; accommodation for twenty.	...	⅛					
				(6.) Mr. Dick's Priv. Adv. School.	1	...	...	...	99	99	51	10	27	...	2	1	8	One room; accommodation for 100.	...	⅛					
				(7.) Miss Miller's Priv. Adv. School.	...	1	...	..	52	52	40	2	10	...	...	...	...	One room; accommodation for twenty fully.	...	⅛					
				(8.) Miss Wilkie's Priv. Adv. School.	...	1	...	...	18	18	15	...	1	...	...	...	2	One room; would accommodate nearly twenty, also used as teacher's dwelling-house.	...	1					
				(9.) Miss Paul's Priv. Adv. School.	...	1	...	...	150	140	88	21	28	...	4	9	...	Two rooms; accommodation for 132 fully.	...	⅛					
Carriden	3,309	1,821	(1.) Parochial.	... ...	1	...	...	...	77	63	47	1	9	...	4	...	16	Excellent; built last year.	...	...	No additional school required.				
				(2.) Subscription School.	1	1	2 P.	T.	285	226	144	33	20	...	...	3	85	Excellent; two rooms.	...	⅜	... ...	£62	0	0	
				(3.) Fem. Endowed School (*Ch. of Scot.*)	...	1	1 P.	T.	61	39	29	3	5	...	1	...	23	Excellent.	...	⅜	... ...	£34	15	0	
				(4.) Fem. Endowed School (*Ch. of Scot.*)	...	1	...	...	17	17	14	1	2	...	...	...	...	Excellent.	...	2½					
†**Dalmeny**	6,797	804	(1.) Parochial.	... ...	1	...	...	...	49	40	33	...	16	...	...	...	...	One room—high in the ceiling.	2¾	...	Auldcathie, a detached portion of the parish, lies six miles west of the parish school, and contains about fifteen families, all of whom are within easy distance of several parish and other schools.				

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LINLITHGOW—*Contd*																							
Ecclesmachan . . .	2,647	309	(1.) Parochial.	... ...	1	...	...	...	126	116	82	16	23	...	5	...	...	Two schoolrooms, in excellent condition.	4	...	There is a detached portion of the parish, containing about 100 inhabitants, the most remote house of which is four miles, and the nearest two miles from the parish school; the children of this district mostly attend the Binny or Dechmont school, in the parish of Uphall.	£46 10 0	
†**Kirkliston**	9,609	1,907	(1.) Parochial.	... ...	1	...	...	..	64	55	46	10	5	...	3	...	...	One room.	4	...	No additional school required.		
				(2.) Winchburgh School (*Ch. of Scot.*)	1	..	...	...	47	38	27	12	8	...	...	...	...	One room.	..	2	.. ..	£3 15 0	
				(3.) F. C. Congregational School, Loanhead.	1	....	..	...	60	51	25	26	6	...	3	...	...	One room.	...	$\frac{1}{4}$	... ...	£39 8 4	
				(4.) F. C. School, Loanhead.	...	1	...	...	77	60	42	17	6	6	...	...	6	One room.	...	$\frac{1}{2}$	... ...	£27 10 0	
				(5.) Nellfield Private School (*built and supported by Sir A. C. G. Maitland, Bart.*)	...	1	...	...	34	24	17	16	...	...	1	...	...	One room.	...	3			
Linlithgow—	11,603																						
(1.) BURGH	...	3,813	No Return.																				
(2.) LANDWARD . .	...	1,941																					
Livingston	5,391	1,366	(1.) Parochial.	... ...	1	..	...	...	89	74	57	6	12	...	1	5	8	In good repair; much too small; about to be enlarged by the addition of a class-room.	4	...	No additional school required.		
				(2.) Blackburn *Subscription* School.	1	...	...	...	124	97	43	15	21	...	21	...	24	Area much too small; ceiling far too low; school furniture very deficient.	...	4			
QUEENSFERRY . . .	26	1,391	.....	(1.) Burgh School.	1	..	...	...	160	122	72	1	25	9	11	...	42	One room.	...	...	No additional school required.	£28 10 0	
(*including Burgh and part of Dalmeny.*)				(2.) Infant School, Queensferry (*Ch. of Scot.*)	...	1	...	...	135	44	21	...	13	...	10	...	91	One room.	...	...			
Torphichen	9,956	1,848	(1.) 1st Parochial.	... ...	1	...	...	...	103	86	83	11	5	...	...	...	4	Good schoolroom.	9	...			
			(2.) 2d Parochial.	... ...	1	...	....	...	60	44	20	30	...	...	...	...	10	Inadequate; one room.	...	7			
				(3.) F. C. School.	1	...	...	...	72	60	20	45	2	...	...	2	3	Good; two rooms.	...	$\frac{1}{8}$	... ...	£38 0 0	
				(4.) Undenominational School.	1	...	...	...	80	67	8	27	12	10	...	14	9	Good; one room.	...	4			
Uphall	4,561	1,507	(1.) Parochial.	... ...	1	...	...	...	115	98	72	21	5	...	17	...	...	A commodious school, newly erected, with a class-room. There is a sufficient dwelling-house.	$2\frac{1}{4}$	...	No additional school required.		

			(3.) General Assembly School.	.. ..	1	...	1 P.	T.	62	43	53	3	4	...	2	...	...	Schoolroom, and dwelling-house of two rooms and kitchen; all in good repair.	...	$2\frac{1}{4}$	...	...	...	...	£16	10	0		
			(4.) General Assembly School.	... ...	...	1	...	...	51	42	35	8	6	...	2	...	...	Schoolroom, and dwelling-house of one room and kitchen; all in good repair.	...	(Close to Par. School.)	...	...	...	...	£10	0	0		
Whitburn	9,807	5,511	(1.) Parochial.	... ...	1	...	...	...	58	25	38	...	5	...	4	6	5	Schoolroom; floor of stone pavement. Dwelling-house of two apartments, attics and scullery.	5	...	No additional school required.								
			(2.) Wilson's Endowed School, Fauldhouse (*Undenom.*)		1	1	1 P.	T.	99	66	30	29	28	...	...	12	...	Schoolroom, with dwelling-house above of three rooms and kitchen.	...	$3\frac{1}{2}$	...	...	...	...	£52	0	0		
			(3.) Greenhill Colliery School (*Undenom.*)		1	...	1	1	168	136	85	13	37	...	26	2	5	Schoolroom divided into two rooms by a movable wooden partition.	...	4	..	...	...	...	£13	15	0		
			(4.) Coltness Iron Company's School, Crofthead (*Undenom.*)		1	2	3 P.	T.	226	157	45	42	58	...	...	18	63	Two rooms.	...	$3\frac{1}{2}$	...	...	...	...	£61	18	4		
			(5.) Longridge School (*Undenom.*)		1	...	...	...	140	117	22	29	75	...	5	2	7	One room.	...	2									
			(6.) Wilson's Endowed School, Whitedalehead (*Undenom.*)		1	...	2 P.	T.	118	113	72	12	29	1	...	4	...	Schoolroom, with dwelling-house above of three rooms and kitchen.	...	$\frac{3}{4}$	...	...	...	...	£31	10	0		
			(7.) Lady Baillie's School (*built and partly supported by Lady Baillie*).		...	1	...	...	58	25	12	6	7	...	...	...	33	One room.	...	$\frac{3}{4}$									
			8.) Priv. Adv. School.		1	...	...	...	53	46	32	...	3	...	4	2	12	One room.	...	$\frac{1}{2}$									
NAIRN—																													
Ardclach	...	1,330	(1.) Parochial.	... ...	1	...	...	...	23	18	4	19	...	...	...	...	...	New and sufficient. Schoolroom and dwelling-house of six rooms.	6	...	No additional school required.								
			(2.) Campbell's Endowed School (*Ch. of Scot.*)		1	...	...	...	14	12	7	7	...	...	...	...	...	New and sufficient. Schoolroom and dwelling-house of six rooms.	...	3									
			(3.) F. C. Congregational School.		1	...	...	...	31	25	5	26	...	...	...	...	...	Schoolroom and dwelling-house of two rooms, closet and attics.	...	4									
			(4.) Ferness Village School (*Undenom.*)		1	...	...	...	46	40	11	35	...	...	...	...	...	New and sufficient. Schoolroom and dwelling-house of four rooms and a closet.	...	2	...	...	...	...	£2	1	8	15	
Auldearn	...	1,328	(1.) Parochial.	... ...	1	...	...	...	68	55	19	32	4	...	...	...	13	Schoolroom, furniture, and apparatus excellent. Dwelling-house very good, consisting of four rooms and kitchen. The whole recently repaired at a very considerable expense.	4	...	No additional school required.				£43	0	0		
			(2.) F. C. School.		...	1	...	...	42	35	8	34	...	...	...	...	...	Schoolroom, furniture, and apparatus very good. Dwelling-house also good, consisting of four rooms and kitchen.	...	50 yds.	...	...	...	...	£19	5	0		
			(3) Moyness U. P. School.		1	...	...	...	53	47	1	8	38	...	...	..	6	Schoolroom, furniture, and apparatus excellent. Dwelling-house good; contains five rooms and kitchen. Both have been lately built.	...	3									

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers M.	Teachers F.	Assistnt. & Pupil Teachers M.	Assistnt. & Pupil Teachers F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.								
NAIRN—*Contd.*																									
Cawdor	...	1,203	(1.) Parochial.	... ...	1	1	...	...	82	77	25	55	...	...	...	...	2	Two class-rooms. Walls stone and lime, roof slated, wooden floor.	15	...	The southern extremity of the parish is beyond the reach of the present schools. The superficial extent of this district is considerable, but the population is sparse, consisting of about seven families located on the banks of the Findhorn.	£23	0	0	
				(2.) Clunas Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	10	7	3	7	...	...	...	...	...	One room. Walls stone and lime, roof thatched with heather, wooden floor.	...	4					
				(3.) F. C. School.	1	1	...	...	51	41	5	46	...	...	...	...	...	One room. Walls stone and lime, roof slated, wooden floor.	...	1½					
Nairn . . . . . (*including Burgh.*)	...	4,486	(1.) Parochial.	... ...	1	...	...	...	90	82	41	18	22	...	1	8	...	Schoolroom very deficient in ventilation, and badly heated; altogether, it may be said to be very unhealthy and unsuitable, and is the worst in point of comfort of any public school in the parish. Attached is a suitable house, but no garden.	7	...	No additional school required.				
				(2.) Rose's Academical Institution (*Privately endowed—Undenom.*)	1	...	1	...	67	57	24	14	14	2	...	13	...	School buildings consist of two commodious class-rooms, with small side-room. Furniture and school apparatus complete; excellently lighted and ventilated; convenient house and grounds attached.	...	¼					
				(3.) Gen. Assem. School.	1	...	...	...	135	112	51	19	34	...	13	18	...	Schoolroom good; well lighted and ventilated from above; completely supplied with furniture and apparatus; comfortably seated for 120 pupils; a suitable house and garden attached.	...	¾	... ...	£24	3	4	
				(4.) F. C. Institution.	1	...	2 P.	T.	124	110	6	111	5	...	...	2	...	School buildings are good, large, and commodious, consisting of one large class-room, with small class-room attached. Furniture and school apparatus excellent; well lighted and ventilated.	...	⅓	... ...	£60	0	0	
				(5.) U. P. Monitory School.* * Day and *Evening* Classes.	1	...	...	...	90*	85	...	...	85	...	...	...	5	Schoolroom very good; well lighted and ventilated; furniture and apparatus good.	...	¾					
				(6.) Girls' Boarding and Day School, Queen Street (*Priv. Adv.*)	...	3	...	...	33	30	14	12	4	...	...	3	...	A large room in a private dwelling-house; amply sufficient for the attendance.	...	⅕					
				(7.) Priv. Adv. School, Acre Street.	..	2	...	...	55	50	13	32	7	...	1	2	...	A large room in a private dwelling-house; amply sufficient for the attendance.	...	⅕					
				(8.) Priv. Adv. School,	...	1	...	...	20	15	6	6	7	...	...	1	...	A large room in a private dwelling-house; amply sufficient for	...	½					

				(10.) Delnies Village School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	86	68	40	40	...	...	6	...	...	the attendance. Schoolroom and dwelling-house recently built. The school is exceedingly convenient, well supplied with furniture, maps, etc.; well ventilated and lighted, but found to be rather small for the present attendance. Suitable dwelling-house attached.	...	3			
				(11.) Geddes Village School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	35	33	2	31	2	...	...	...	...	Schoolroom small, but amply sufficient; in good repair; well lighted and ventilated. Suitable dwelling-house attached.	...	4			
ORKNEY AND SHETLAND—																									
I. Orkney.																									
Birsay . . . . . (*part of Harray and Birsay.*)	...	1,774	(1.) Parochial School of Birsay and Harray.	... ...	1	...	...	...	60	47	11	21	4	...	...	21	...	Schoolroom paved with dressed flagstones; dwelling-house of four apartments. The roof is covered with slate, or rather argillaceous schist—the common roofing stone used in Orkney.	13	...	Two families reside in the midst of barren moors, on the northern extremity of the parish, beyond the Loch of Swannay, but these are at no great distance from a General Assembly's school in the neighbouring parish of Evie.		
				(2.) Quoys of the Hill School (*Priv. Adv.*)	...	1	...	...	55	45	1	24	1	...	...	29	...	A small thatched house with the floor laid with undressed stone, very unsuitable for a schoolroom, and far too small.	...	1¼			
				(3.) Gen. Assembly School, Above the Hill.	1	...	...	...	21	19	...	6	...	...	...	15	...	A large schoolroom with wooden floor; walls good, roofed with slate, but not ceiled, and in rather an unfinished state. A commodious house attached, but not occupied by the master.	...	2¾			
				(4.) Gen. Assembly School, Hillside.	1	...	..	...	39	35	2	29	1	1	...	1	5	The present schoolroom is a small thatched house; a new one has been built, but not quite finished.	...	5			
				(5.) Gen. Assembly School, Marwick.	1	...	...	...	38	34	3	32	1	...	...	2	...	A new schoolroom, completely finished except the ceiling; floor of dressed flagstones. There is a dwelling-house for the master, but it is not yet finished.	..	3½			
				(6.) F. C. School, Birsay.	1	...	...	...	43	34	2	35	1	...	...	5	...	A large schoolroom, with wooden floor; walls good; roofed with felt; not ceiled; plastering on the walls not finished. It appears, however, to be quite comfortable, and the furniture in good order. Dwelling-house of five good apartments, roofed same as school.	...	3			
				(7.) Gen. Assembly School, Sabiston.	1	...	...	...	50	44	12	33	5	...	...	...	...	Schoolroom floored with wood and roofed with slate, but not ceiled, and the upper part of the walls not plastered. Dwelling-house of two apartments.	...	5	... ...	£15	0 0

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ORKNEY AND SHETLAND—*Contd.*																							
				(8.) Beaquoy School (*Priv. Adv.*)	...	1	...	...	15	14	...	13	2	...	...	...	...	A comfortable room in a private house.	...	6			
DEERNESS . . . . . (*part of St. Andrews.*)	...	813	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	32	30	23	5	4	...	...	...	..	Schoolroom and dwelling-house of two small rooms, and a bed-closet, furnished by the Heritors of Deerness.	..	10	No additional school required.		
				(2.) F. C. School.	1	...	...	...	38	34	7	28	3	...	...	...	...	Schoolroom and dwelling-house of four rooms.	...	10			
				(3.) Priv. Adv. School.	...	1	...	...	11	6	...	9	2	...	...	...	...	A room in a dwelling-house; clay floor; no fire-place.	..	10½			
EDAY AND PHARAY. (*part of Stronsay and Eday.*)	...	979	.....	(1.) U. P. School, Island of Pharay.	1	...	...	...	18	18	7	...	8	...	...	3	...	House in good condition; schoolroom floored with wood.	...	...	There is no parish school in this district, it being situated in the island of Stronsay, which, though a part of this *parish*, is not included in the Registration District.		
				(2.) U. P. School, North End of Eday.	1	...	...	...	44	42	11	...	23	...	...	10	...	A new house in tolerable condition, with wooden floor.	...	...			
				(3.) U. P. School, South End of Eday.	...	1	...	...	15	15	2	...	13	...	...	...	...	An old house, not plastered, and having a stone floor.	...	...	For the last two years there has been no teacher in the General Assembly school, and the inhabitants of the south end of Eday (numbering about 400) have, in consequence, been badly situated with regard to schools. This desideratum has been in some measure supplied by two schools that were opened in that district, and taught by females, in one of which the accommodation is very insufficient. A new General Assembly school, however, is in course of erection, and, when completed, will be fully equal to all the requirements.		
				(4.) U. P. School, West Side of Eday.	...	1	...	...	21	17	1	...	18	...	...	2	...	House rather damp, and not well ventilated.	...	...	It may be proper to mention, that the school in the island of Pharay (No. 1) receives a salary from the U. P. Church for the winter months, and from the General Assembly's funds for the summer months of each year. The building and fitting up of the school, however, were at the expense of the former.		

				(2.) Society's School (*Soc. for Prop. Christ. Know.*)	1	...	..	...	43	40	23	8	...	...	...	12	...	Schoolroom, and dwelling-house of three rooms.	...	4		
				(3.) Society's Industrial School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	9	4	4	4	...	...	...	1	...	Schoolroom, and dwelling-house of three rooms.	...	4		
				(4.) Gen. Assembly School.	1	...	...	...	40	36	12	20	...	...	...	8	...	Schoolroom, and dwelling-house of two rooms.	...	4½		
				(5.) F. C. School.	1	...	...	...	60	54	8	35	16	...	...	1	...	Schoolroom, and dwelling-house of three rooms and closet.	...	3½		
				(6.) F. C. School.	1	...	...	...	33	31	2	31	...	...	...	...	...	Schoolroom, and dwelling-house of three rooms.	...	1		
Firth and Stennes .	...	1,493	(1.) Parochial.	... ...	1	...	...	...	133	72	48	12	23	...	...	...	50	Schoolroom, and dwelling-house of four apartments, both in good repair.	5½	...	No additional school required.	
				(2.) F. C. School of Stennes.	1	...	...	...	79	52	23	30	26	..	...	...	...	Schoolroom, and dwelling-house of five apartments, all in good repair.	...	3		
				(3.) F. C. School, Firth.	1	...	...	...	56	52	7	42	7	...	...	...	...	Schoolroom, and dwelling-house of five apartments, all in good repair.	...	2		
				(4.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	23	10	9	5	9	...	...	...	...	Sufficient accommodation supplied *gratis* by the minister of the parish.	...	4		
				(5.) Garmiston School (*Undenom.*)	...	1	...	...	20	13	...	8	12	...	...	...	...	Only one room for dwelling-house and schoolroom.	...	2		
				(6.) Rigswell School (*Undenom.*)	...	1	...	...	6	4	...	...	6	...	...	...	...	Not good.	...	2		
†**Harray**	...	819	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	75	66	29	36	3	...	...	7	...	Schoolroom, and dwelling-house of three apartments. Built of stone, with clay mortar, plastered on the inside with lime, roofed with stone flags and thatch.	...	9½	No additional school required. With regard to No. 1, the Parish Minister remarks: A new school would require to be erected, and this, it is hoped, will be done by and bye, though there is at present very considerable difficulty in raising the funds.	
				(2.) F. C. School.	1	...	...	...	38	34	3	31	3	...	...	1	...	Schoolroom, and dwelling-house of four apartments and closet. Built of stone and lime, pointed on the outside, and plastered inside with lime; roofed with slate.	...	9½		
				(3.) Society School (*Soc. for Christ. Know.*)	...	1	...	...	17	14	4	12	1	...	...	...	...	Schoolroom and dwelling-house of two apartments; the latter has been given for the present for the use of the mistress by one of the local proprietors.	...	8		
				(4.) Priv. Adv. School.	...	1	...	...	12	12	1	9	2	...	...	...	...	One room.	...	11½		
Holm and Paplay .	...	834	(1.) Parochial.	... ...	1	...	...	...	18	17	7	...	11	...	...	...	...	One room.	2½	...	... ...	
				(2.) U. P. School.	1	...	...	...	34	33	...	...	34	...	...	...	...	One room.	..	¼		
				(3.) Female *Society* School (*Soc for Prop. Christ. Know.*)	...	1	...	...	7	7	...	...	7	...	...	...	...	Kept in teacher's dwelling-house.	...	(Close to Par. School.)		
Hoy and Græmsay .	...	556	(1.) Parochial.	... ...	1	...	...	...	36	28	34	...	2	...	...	...	...	Schoolroom, and dwelling-house of three small rooms, which are very damp and smoky.	5	...	... ...	

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ORKNEY AND SHETLAND—*Contd.*				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	40	32	36	...	...	...	...	4	...	Schoolroom, and dwelling-house containing two small rooms.	...	3			
				(3.) Gen. Assembly School.	1	...	...	...	27	20	27	...	...	...	...	...	...	One room.	...	4			
Kirkwall and St. Ola (*including Burgh.*)	...	4,422	.....	(1.) Burgh or Grammar School (*Subscription*).	1	...	1	...	125	106	61	38	24	...	...	2	...	One room, divided into two apartments by a movable wooden partition.	3	...	The parish of Kirkwall is partly burghal and partly landward. Four-fifths of the population are in the town, and the remaining one-fifth (about 800) are so scattered as to be insufficient to support a school in any one part out of the town. In the town there is a sufficient number of schools, although some of them, the Burgh School in particular, need extension to meet the requirements of the time.	£43 0 0	
				(2.) Subscription School.	2	...	...	...	149	134	12	11	118	...	...	8	...	Two class-rooms; the one on the ground floor, the other above.	...	...			
				(3.) Infant School (*Subscription*).	...	2	...	...	131	96	27	20	79	...	...	5	...	Two class-rooms.	...	...			
				(4.) Society School (*Soc. for Prop. Christ. Know.*)	1	1	...	...	137	85	66	37	32	...	2	...	...	One room.	...	...			
				(5.) Charity School (*Subscription*).	...	1	...	...	36	35	11	9	16	...	...	...	...	A plain room.	...	...			
				(6.) Female Subscription School.	...	1	...	...	24	19	3	4	17	...	...	...	...	Schoolroom and dwelling-house; the school on the ground floor.	...	...			
				(7.) Female School (*Ch. of Scot.*)	...	1	...	...	43	39	12	18	13	...	...	...	...	A room of a private house; floor slightly sunk.	...	...			
				(8.) Priv. Adv. School.	...	1	...	...	20	19	4	5	10	...	...	1	...	A private room, up a stair.	...	...			
				(9.) Priv. Adv. School.	...	1	...	...	13	11	2	6	2	...	...	3	...	A private room, up a stair.	...	...			
				(10.) Priv. Adv. School.	...	1	...	...	11	10	6	2	3	...	...	...	...	A private room, up a stair.	...	...	The Burgh, Subscription, and Infant Schools are in close proximity to one another, and all the others are situated within a few hundred yards, with the exception of the *Society* school, which is about half a mile distant from the rest. The Free Church Minister remarks, that "there is a district about three miles S.E. of Kirkwall, at the junction of the parishes of Kirkwall and St. Andrews (and about three miles from the parish school of St. Andrews), embracing an area of at least four miles by about two, containing a population of perhaps 200 to 300, where an elementary or side school would be very desirable. The people have felt the want so much that occasionally they have attempted of themselves to get up a school taught by a female; but it has not been efficient, and the effort has been very desultory."		
NORTH RONALDSHAY		532	(1.) Parlia-	... ...	1	...	...	...	60	40	30	30	...	...	...	...	...	Schoolroom roofed with flag-stones; [illegible] wood.	3½	...	No additional school required.		

Orphir	...	1,135	(1.) Parochial.	... ...	1	...	...	...	59	39	29	18	12	...	...	...	...	One room, with slated roof and flag floor.	5	...	... ...
				(2.) Kirbuster School (*Endowed—Ch. of Scot.*)	1	...	...	...	74	30	17	41	16	...	...	...	...	One room, with slated roof and flag floor.	...	3	
				(3.) Petertown School (*Endowed—Ch. of Scot.*)	1	...	...	...	44	39	9	33	2	...	...	...	...	One room, with thatch roof and flag floor.	...	1½	
Rousay and Egilsay	...	1,152	(1.) Parochial.	... ...	1	...	...	...	42	36	7	3	32	...	..	...	...	New school, and dwelling-house of four apartments and closet. Substantial stone walls and slated roof.	8	...	Island of Weir (*see* No. 5), population 70, extent two and a half miles long by one mile broad. The school in this island is only taught four months in the year, and then by a mere youth.
				(2.) Gen. Assembly School, Sawrin, Rousay.	1	...	...	...	36	24	6	24	6	...	...	...	...	Schoolroom, and dwelling-house of two apartments, uncomfortable.	...	3	
				(3.) F. C. School, Wasbuster.	1	...	...	...	40	38	7	19	14	...	...	...	...	Schoolroom and dwelling-house of four apartments and closet. Substantial stone walls, and slated roof.	...	7	
				(4.) U. P. School, Island of Egilsay.	1	...	...	...	12	10	...	...	12	...	...	...	...	Schoolroom, and dwelling-house of two apartments. Stone walls and slated roof.	...	5	
				(5.) Subscription School, Island of Weir.	1	...	...	...	14	13	...	1	6	...	...	7	...	One room; stone walls, slated roof.	...	3	
†**St. Andrews**	...	868	(1.) Parochial.	... ...	1	...	...	...	19	19	4	3	12	...	...	...	...	One room; stone floor.	5	...	The Parish Minister states, that "were it not for the two adventure schools, which have no support other than the school-fees, there would be required one *side* school. The said schools at Newhouse and Langskaill have only been set agoing at Martinmas last, and are not to be regarded as permanent."
				(2.) Society School, at South End of Parish (*Soc. for Prop. Christ. Know.*)	...	1	...	...	14	12	6	3	5	...	...	...	...	Building consists of two rooms, one of which is occupied as a dwelling-house by the teacher, and the other is used as the schoolroom. The latter is lighted by two windows, and has a stone floor.	...	4	
				(3.) Priv. Adv. School, Newhouse.	...	1	...	...	37	35	8	8	21	...	...	...	...	A room in a dwelling-house; lighted by two windows; has a wooden floor.	...	½	
				(4.) Priv. Adv. School, Langskaill.	1	...	...	...	10	10	...	9	1	...	...	...	...	A room in a dwelling-house; lighted by one window; has a stone floor.	...	2	
SANDAY— (*including Lady parish and part of the united parish of Cross and Burness.*)	...	2,145	(1.) Parochial.	... ...	1	...	...	...	44	42	1	17	26	...	...	...	...	Buildings consist of schoolroom and dwelling-house of four apartments and closets, with garden attached. Both are comfortable and in good repair.	8	...	No additional school required; indeed, there seems to be more than enough of small schools, placed as they are in too close proximity to the larger schools.
				(2.) Ch. of Scot. School. South End.	1	...	..	...	21	19	4	6	10	...	...	1	...	Schoolroom, and dwelling-house of two rooms and a kitchen. The whole buildings seem to be in a deficient state, and the schoolroom too small and unsuitable.	...	5	The F. C. Minister states, that there is a district in need of a school, situated from two miles north of the parish school of Lady to the farthest point in the parish; extent, 4 miles; population about 200.
				(3.) Priv. Adv. School.	1	...	...	...	13	12	...	8	5	...	...	...	..	A house of two apartments, one of which serves for kitchen and schoolroom.	...	1½	*N.B.*—The first four schools are in the parish of Cross and Burness, the rest in Lady Parish.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					£	s.	d.	
ORKNEY AND SHETLAND—*Contd.*				(4.) Priv. Adv. School.	...	1	...	...	5	3	2	3	...	...	...	...	...	A house of two apartments, one of which is occupied as a sleeping-apartment and schoolroom.	...	1					
			(5.) Parochial.	... ...	1	...	...	...	58	51	6	...	52	...	...	...	...	Excellent schoolroom; dwelling-house detached, containing four rooms; seems old and very incomplete; walls much shaken and rent. There is a garden and piece of ground attached.	6	...					
				(6.) F. C. School.	1	...	...	...	44	33	2	24	15	...	...	3	...	Excellent schoolroom; dwelling-house attached, consisting of four rooms and kitchen; all commodious and in good repair; one acre of ground attached.	...	5	... ...	£36	5	0	
				(7.) Subscription School.	...	1	...	...	25	18	2	1	22	...	...	...	...	A house of three apartments, one of which is occupied exclusively as a schoolroom.	...	4					
Sandwick	...	1,225	(1.) Parochial.	... ...	1	...	...	...	100	92	78	12	10	...	...	...	...	Schoolroom, and dwelling-house of two rooms and closets. School furniture good.	5	...	There are two districts in the parish remote from the parochial school, viz., in the tongue of land which divides the loch of Stennis, in which the population is very small, and in the township of Hourston, bordering on the parishes of Birsay and Harray, in which there are about twenty school-going children. The accommodation in the parish school is insufficient for the number usually in attendance, but more especially during the winter months; and the Privy Council Committee on Education has threatened, on this account, to withdraw the annual grant.	£15	0	0	
				(2.) U. P. School.	1	...	...	...	55	53	22	2	31	...	...	...	...	One room; no dwelling-house.	...	2					
Shapinshay	...	973	(1.) Parochial.	... ...	1	...	...	...	53	50	10	...	30	...	...	13	...	Schoolroom commodious; dwelling-house sufficient in accommodation, but deficient in offices.	5½	.	No additional school required.				
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	42	36	7	...	19	...	...	16	...	Schoolroom deficient in size, and furniture antiquated and inconvenient. Dwelling-house con-	...	4					

			(*Soc. for Prop. Christ. Know.*)																				
South Ronaldshay and Burray.	...	3,282	(1.) Parochial.	... ...	1	...	...	...	60	58	33	...	21	...	...	...	...	A very insufficient building; one room, stone floor.	8	...	The island of Swonay, in the Pentland Firth, stands in need of a school. Population forty-six; extent one mile and a half by one mile. The Registrar says, with regard to No. 12, "This school I found shut; the people, owing to the *bad herring fishing*, being unable to pay a teacher. Population about 356; extent three miles by one mile; number on the roll last quarter, 34." The U. P. Minister remarks that the "cause of so many small schools is the want of accommodation in the parish school, or its distance, or the bad roads in winter."		
				(2.) Priv. Adv. School, East Side.	1	...	...	...	20	19	20	...	...	...	...	...	...	A barn; earthen floor.	...	2			
				(3.) England Priv. Adv. School.	...	1	...	...	14	12	14	...	..	...	...	...	...	A good room in the teacher's dwelling-house.	...	1			
				(4.) Tomison's Charity School, South Parish (*Endowed by the late Governor Tomison*).	1	...	...	...	45	14	37	...	8	...	...	...	...	One room; wooden floor.	...	6			
				(5.) Tomison's Charity School, South Parish (*Endowed by the late Governor Tomison*).	...	1	...	..	50	20	43	...	7	...	...	...	...	One room; wooden floor.	...	6			
				(6.) Herston Priv. Adv. School.	1	...	...	...	14	11	13	...	1	...	...	...	...	One room; stone floor.	...	4			
				(7.) Burray Subscription School.	1	...	...	...	72	54	8	...	33	...	...	31	...	One room; wooden floor. Dwelling-house of two small rooms.	...	4			
				(8.) Priv. Adv. School, St. Margaret's Hope.	...	1	...	...	20	12	2	...	18	...	...	...	...	One room; wooden floor.	...	1			
				(9.) Priv. Adv. School, St. Margaret's Hope.	...	1	...	...	20	10	8	...	12	...	...	..	...	One room; stone floor.	...	1			
				(10.) Priv. Adv. School, St. Margaret's Hope.	...	1	...	..	5	4	3	...	2	...	...	...	...	A small kitchen; stone floor.	...	1			
				(11.) Braehead Priv. Adv. School.	1	...	...	...	20	16	16	...	4	...	...	...	...	One room; stone floor.	...	1½			
				(12.) Grimness Subscription School.*	...	...	...	...	..	...	...	...	...	...	...	...	...	One room; wooden floor.	...	2½			
				* Closed—taught by a Master.																			
Stromness	...	2,540	(1.) Parochial.	... ...	1	...	...	...	84	70	20	25	30	...	...	3	6	A room is rented in the town, but condemned by H. M. Inspector of Schools as very unsuitable. The Heritors in the town and those in the country disagree about a site for a parish school.	4	...	The schools and school-houses in general in Orkney are very inadequate. As to my parish, there is not a schoolroom worthy of the name, except the F. C. one, and it is by no means a model. The Society school-house is a most wretched affair. From dampness, want of room and ventilation, it has rendered the present teacher, I fear, an invalid for life. The parish schoolroom is about eighteen feet long, by ten feet broad, and eight feet in height; attendance seventy. No teacher can be in good health in such an atmosphere.	£37 10 0	
				(2.) F. C. School.	1	...	1 P. T.		76	62	5	53	10	...	...	5	3	Schoolroom, with dwelling-house above.	...	½			
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	44	40	11	15	14	...	...	...	4	Buildings most wretched; not fit for a stable!	...	4			
				(4.) Priv. Adv. School.	1	...	...	...	45	42	6	21	18	...	...	...	...	A dwelling-house fitted up for a school.	...	½			
				(5.) Priv. Adv. School.	...	1	...	...	23	20	...	14	5	...	...	...	4	A dwelling-house fitted up for a school.	. .	½			
				(6.) Priv. Adv. School.	...	1	...	...	17	15	7	6	4	...	..	...	...	A dwelling-house fitted up for a school.	...	½			
				(7.) Priv. Adv. School.	...	1	...	...	40	39	5	7	28	...	...	...	...	A dwelling-house fitted up for a school.	...	½			
†Stronsay	...	1,228	(1.) Parochial.	... ...	1	...	...	...	128	117	48	...	80	...	...	...	...	Schoolroom ill lighted and ill ventilated. Dwelling-house of six apartments.	3	...	No additional school required.		

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistants & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
ORKNEY AND SHETLAND—*Contd.*				(2.) U. P. School.	...	1	...	...	47	44	1	...	46	...	...	...	...	Schoolroom neither well lighted nor ventilated. Teacher's accommodation consists of only one room.	...	3			
Walls and Flotta—																						
(1.) WALLS	...	1,254	.....	(1.) Gen. Assembly School, Osmondwall.	1	...	...	...	27	24	27	...	...	...	...	...	...	Schoolroom thatched; one room for the teacher adjoining, also thatched.	...	...	No parish school at present in the district, which is six miles by five miles, or thereby, and divided by the estuary of Longhope for four miles.		
				(2.) South Walls Priv. Adv. School.	1	...	...	...	74	64	74	...	...	...	...	...	...	School taught in a room of a ruinous building on the minister's glebe.	...	...	The island of Pharay, with a population of about fifty, has no permanent teacher. A girl teaches four or six months yearly.		
				(3.) North Walls Priv. Adv. School.	1	...	...	...	35	32	35	...	...	...	...	...	...	Taught in the parochial or side schoolhouse of North Walls, which is at present unoccupied as a parochial school, in consequence of the extreme difficulty of obtaining a suitable teacher at the present low salary.	...	...	The district of Brims and Saltness, with a population of about 200, is separated from South Walls at spring tides by the sea flooding a narrow neck of land. It has no school or school accommodation. Its extent is two miles by half a mile or thereby.		
(2.) FLOTTA	...	420	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	38	38	...	...	...	...	...	...	Building consists of a one-storeyed house, containing schoolroom and dwelling of two apartments; thatched with straw, earthen floor.	...	...	After a period of forty-three years' service, the Society for Propagating Christian Knowledge have lately superannuated the teacher of this school, granting him a retiring allowance of £12 per annum, but until the appointment of a successor he is to receive the full salary of £20. Lord Zetland's Factor recently inspected the school premises, and "found them totally insufficient for repair for a successor." The people require to erect new premises before a salary can be granted from the Society to a new teacher.		
Westray, etc.—																						
(1.) WESTRAY . . .	...	2,153	(1.) Parochial.	... ...	1	...	...	...	48	46	14	...	29	...	...	5	...	Good; one room.	9	...	There is a superabundance of	£45	10
				(2.) Skelwick Society School	1	...	...	...	70	67	49	...	12	...	...	9	...	Good; one room.	...	4	schools. It appears to me that		

				School (*Soc. for Prop. Christ. Know.*)														cipally for sewing.					
				(4.) Gen. Assembly School, Midbea, Westside.	1	...	...	...	30	28	27	...	2	...	...	1	...	Good; one room.	...	2	only the following schools, with their accompanying sewing schools for girls, viz.:—			
				(5.) Gen. Assembly *Female* School, Midbea, Westside.	...	1	...	...	12	11	8	...	2	...	...	2	...	Good; one room. This school is in connexion with No. 4, principally for sewing.	...	2	1. The Parochial (No. 1); 2. Skelwick School (No. 2); 3. Westside School (No. 4);			
				(6.) Gen. Assembly School, Rackway.	1	...	...	...	45	38	10	...	8	...	...	27	...	Fair; one room.	...	2	with two side schools, one at Rapness, and the other at			
				(7.) Gen. Assembly School, Rapness.	...	1	...	...	14	11	13	...	...	...	...	1	...	Fair; one room.	...	7	Rackway, for the accommodation of little children during			
				(8.) U. P. School, Pierowall.	1	...	...	...	38	33	...	...	27	...	...	11	...	Fair; one room.	...	½	the winter months. The one at Rackway might, perhaps, be			
				(9.) U. P. *Female* School, Pierowall.	...	1	...	...	37	26	4	...	21	...	...	12	...	Insufficient; one room.	...	½	continued throughout the year.			
				(10.) U. P. School, Rapness.	1	...	...	...	16	16	6	...	9	...	...	1	...	Fair; one room.	...	6				
				(11.) U. P. School, Westside.	1	...	...	...	37	33	2	...	33	...	...	2	...	Fair; one room.	...	2				
				(12.) U. P. School, Pierowall.	1	...	...	...	20	10	...	...	19	...	...	1	...	Fair; one room.	...	½				
(2.) PAPA WESTRAY	...	392	.....	(1.) F. C. Congregational School.	1	...	...	...	56	54	...	52	3	...	...	1	...	Schoolroom and dwelling-house.	...	...	No additional school required.			
				(2.) F. C. Industrial School.	...	1	...	...	21	20	...	18	3	...	...	...	...	One schoolroom.	...	..				
II. Shetland.																							
Bressay, etc.—																							
(1.) BRESSAY	...	915	(1.) Parochial.	... ...	1	...	1 P.	T.	56	46	56	...	...	...	...	...	...	One schoolroom, and dwelling-house of three small apartments; both much in need of repair and enlargement.	5½	...	No additional school required.	£20	0	0
				(2.) Gen. Assembly School.	1	...	...	...	43	42	43	...	...	...	...	...	...	One schoolroom, in good order, and commodious dwelling-house of four apartments.	...	1½				
(2.) BURRA & QUARFF	...	890	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	32	10	1	1	...	...	13	13	Two-storey building, containing schoolroom and dwelling-house.	17 (from No. 1, *sup.*, part of which is sea.)	...	The district of Quarff, forming part of the parish of Bressay, Burra, and Quarff, population 240, has no school. To supply this want the Rev. Mr. Webster, Parish Minister, has for some years given instruction, to as many as are willing to attend, in Reading, Writing, and Arithmetic, etc. etc.; and he believes that all who are able do attend, irrespective of religious denomination. At present, he states there are 52 on the roll, of which number 10 or 12 young lads and girls can only attend for four hours in the evening, thrice a week. 32 of the number on the roll belong to the Church of Scotland, and the rest to the different Dissenting bodies. The people, he further states, are all poor, and have enough to do to pay their rents. The district is compact, all the houses being situated			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ORKNEY AND SHETLAND—*Contd.*																					in a valley about 1½ miles long by ½ a mile broad; and he adds that a site for a school-house and garden could be obtained in a central position. The Free Church Catechist makes a similar statement, and says that "a school is indispensably necessary in Quarff, but the people are generally poor, and could neither be able to provide accommodation nor support a teacher, unless it can be obtained from other sources."		
Delting	...	1,975	(1.) Parochial.	... ...	1	...	...	...	34	16	22	...	8	...	...	3	1	Stone building, slated.	11	...	The Parish Minister remarks that the parish school is situated near a population of 1000—the most remote being about three miles distant; but from the want of roads, the nature of the soil, and the situation of the school, it is very inaccessible. Fourteen years ago, a General Assembly School existed at Suister, near Voe, affording schooling to a population of from 400 to 500. This school was withdrawn because of want of funds to rebuild it; and the young are in the deepest ignorance in consequence. The Privy Council, he adds, were then solicited for assistance, but "we were too poor to be worth assisting."		
				(2.) Brae Gen. Assembly School.	1	..	...	...	39	18	13	22	...	...	...	4	...	Stone building, felt roof, wooden floor; not comfortable. Dwelling-house repaired by teacher.	...	7			
				(3.) Island of Mucklehoe F. C. School.	1	...	...	...	26	18	7	16	...	...	...	2	1	Stone building, felt roof, earthen floor; recently repaired, and in good order.	..	9			
				(4.) Collafirth School (*Priv. Adv.*)	1	...	...	...	24	15	20	...	...	....	...	...	4	Thatched roof and earthen floor in a very wet state; ill lighted, and unfit for educational purposes.	...	5			
				(5.) Gonfirth School (*Priv. Adv.*)*	...	...	...	...	...	...	...	...	...	...	...	...	...	Thatched building, earthen floor.	...	10			
				* No teacher at present.—School generally open in summer and winter.																			
Dunrossness, etc.— (1.) DUNROSSNESS .	...	2,113	.....	(1.) Vatchley Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	48	44	40	4	...	...	...	4	...	Good schoolroom, well lighted and ventilated.	...	8	In the district of Bigton, with a population of from 800 to 1000, there is no school. It extends from seven to eight miles, and is five miles distant from the nearest school. The Rev. D. Sutherland, F. C. probationer, states that two private adventure schools (at		
				(2.) Quendale F. C. School.	1	...	...	..	50	45	12	12	...	...	...	26	...	Large schoolroom, well lighted and ventilated; brick floor.	...	12			
				(3.) Tolob School (*Priv. Adv.*)	1	...	...	...	45	40	35	5	...	...	...	5	...	Good schoolroom, brick floor.	...	12			

																				sionally taught, but are at present closed, and that the school accommodation is insufficient.
(2.) SANDWICK & CUNNINGSBURGH	...	2,337	(1.) Parochial.	... ...	1	...	...	...	92	71	56	8	...	...	...	28	...	One schoolroom.	10	...	There is a district in the west part of the parish where there is no school; population about 400.
				(2.) Gen. Assembly School.* * At present vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	One schoolroom.	...	6	
				(3.) Cunningsburgh F. C. School.	1	...	...	...	73	55	5	65	3	...	...	...	...	One schoolroom and dwelling-house.	...	5	
				(4.) Priv. Adv. School.	1	...	...	...	24	12	19	...	...	...	...	5	...	One schoolroom.	...	1½	The district where the two adventure schools are situated, is also in need of proper school accommodation, as these schools can only be kept open about four months in the year. Population about 400.
				(5.) Priv. Adv. School.	1	...	...	...	36	20	25	2	...	...	...	9	...	One schoolroom.	...	3½	
(3.) FAIR ISLE . . .	...	380	.....	(1.) *See General Remarks.*	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom; thatched roof; much out of repair.	...	...	Fair Isle is an island lying twenty-five or thirty miles s.-w. of the Mainland of Shetland—about three miles long and one mile broad—with a population of about 300. There has been no school in the island for twelve months past, owing partly to the want of proper school accommodation. The inhabitants are poor fishermen, and unable to support a teacher without aid. A school is very much needed; fifty scholars would attend at present if there were a school.
Fetlar, etc.— (1.) FETLAR	...	548	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	34	24	12	22	..	...	...	...	...	Schoolroom 14 feet 9 inches by 13 feet, and dwelling-house of kitchen and two attics. The schoolroom is much too small.	5 (from farthest point of Fetlar.)	14 (including 8 of sea.)	The existing school is near the east end of the island, and too far distant to accommodate the middle and westward. Another school would be required near the Hara (about the middle of the island) for that district and the west side. At the present moment (the Parish Minister states) there are thirty-four or thirty-five children in that district not at school, solely because they are unable to travel the distance, about four miles over a bleak hill. The population is 253.
(2.) NORTH YELL . .	...	932	(1.) Parochial.	... ...	1	...	...	...	24	24	24	...	...	...	...	...	...	Schoolroom and dwelling-house of four apartments.	7	...	There are two districts, viz., Basta and Westafirth, each with a population of 70, where there are no schools. The former is between three and four miles distant from the General
				(2.) Gen. Assembly School.	1	...	...	...	14	14	8	6	...	...	...	...	...	Schoolroom and dwelling-house of three apartments, recently erected.	...	4	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistants & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
ORKNEY AND SHETLAND—*Contd.*																					Assembly school, and the latter nearly four miles from the parochial school, with no roads, so that it is a physical impossibility for the children to make their way over the intervening hills, valleys, marshes, and quagmires. In both these districts the parents are so very poor that they are quite unable to keep up a school.		
Lerwick	...	3,631	(1.) Parochial.	... ...	1	...	...	...	99	88	49	10	4	...	...	25	11	Present accommodation insufficient, but a new schoolroom and class-room are in course of erection, which will amply provide for present deficiencies.	4	...	... ...	£45 0 0	
				(2.) Anderson Institute (*Endowed*), comprising four Schools, viz.,—															..				
				Upper School (*Boys*).	1	...	1	...	42	34	11	13	3	2	...	13	...	Four large schoolrooms, a lecture-hall, dormitories, class-rooms, and teachers' apartments, etc.	...	½			
				Upper School (*Girls*).	...	1	...	1	30	25	7	7	4	5	...	7	...						
				Elementary School (*Boys*).	1	...	...	...	69	50	34	17	6	...	...	12	...	... ...	...	...			
				Elementary School (*Girls*).	...	1	...	...	40	24	25	7	5	3	...	...	...	... ...	..	...			
				(*Evening School.*)	...	...	...	...	54	54	...	...	...	...	...	...	54	... ...	...	...			
				(3.) Young Ladies' School (*Priv. Adv.*)	...	1	...	...	15	6	9	2	2	1	...	1	...	... ...	...	...			
				(4.) Young Ladies' School (*Priv. Adv.*)	...	1	...	...	19	18	10	5	...	1	...	3	...	... ...	...	...			
				(5.) Episc. School.	1	...	...	...	81	81	27	4	5	27	1	4	13	... ...	...	...			
				(6.) Infant School (*Undenom.*)	...	1	...	...	8	8	6	...	...	...	...	2	...	... ...	...	...			
				(7.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	25	15	21	2	...	...	...	2	...	Accommodation sufficient, but in bad repair.	...	3			
Mid and South Yell	...	1,784	(1.) Parochial.	... ...	1	...	...	...	30	25	22	...	...	...	...	8	...	One little house, 28 feet long, 13 feet broad, and 12 feet high, containing schoolroom and stair below, and two attics above for the schoolmaster. Utterly inadequate.	9	...	Three districts have no school, viz.:— Mid Yell, with a population of 562, within a radius of three miles. Sandwick, with a population of 321, within a radius of three		
				(2.) Parochial School	1				27	22	27	...	...	...	...	...	...	(*See* General Remarks.)	...	4¾			

			See General Remarks.	Adv.)																			
				(4.) Gardy School (*Priv. Adv.*)	...	1	...	...	3	2	1	...	...	...	...	2	...	A small, low, thatched house; inadequate and inconvenient.	...	3¼	The Burravoe school is kept by Mr. Bain, one of the oldest schoolmasters on the lists of the Society for Propagating Christian Knowledge. As there is no Society school-house, he rents two rooms in the manor-house of Brough for a school and dwelling-house, out of affection for his native village, otherwise there would be no school there. The school in Houlland is kept by a pauper girl, whose mother formerly kept it. She has 7s. 6d. a quarter from the Parochial Board, and about half as much from the children. The school in Gardy is also kept by a pauper girl. She has 12s. 6d. a quarter from the Board and a few school pence from the children. Both schools are open all the year round, and if furnished with a proper room and salary would do well. The other two adventure schools are only open for the three winter months. From this it will be apparent that there is only one real school in the parish, viz., the Parochial, and that the school accommodation is lamentably insufficient for the wants of the parish.
				(5.) West Yell School (*Priv. Adv.*)	1	...	...	...	22	18	22	...	...	...	...	...	...	An unoccupied tenant's house.	...	5¼	
				(6.) Outhara School (*Priv. Adv.*	1	...	...	...	17	13	17	...	...	...	...	...	...	An ordinary tenant's house.	...	7	
Nesting, etc.—																							
(1.) NESTING . . .	...	855	.. ...	(1.) Gen. Assembly School.	1	...	...	...	33	30	28	...	1	...	...	4	...	School buildings, consisting of schoolroom and dwelling-house, very superior, recently erected.	...	7	South Nesting, with a population of about 500, has no school. Extent 4 by 3½ miles.
(2.) LUNNASTING . .	...	880	(1.) Parochial.	... ...	1	...	...	...	25	18	15	...	...	...	...	10	...	Schoolroom and dwelling-house of one room, kitchen, and two attics.	5	...	... ...
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	7	2	6	...	...	...	...	1	...	Schoolroom and dwelling-house of one room, kitchen, and two attics. Schoolroom neither ceiled nor lathed.	...	3	
(3.) WHALSAY AND SKERRIES.	..	848	... ..	(1.) Whalsay Ch. of Scot. School.	1	...	...	...	21	14	21	...	...	...	...	...	...	One schoolroom, slated.	3	...	No additional school required.
				(2.) Skerries Subscription School.	1	...	...	...	22	17	22	...	...	...	...	...	...	One schoolroom, slated.	...	...	
Northmavine . . .	...	2,585	(1.) Parochial.	... ...	1	..	...	...	38	28	38	...	...	...	...	...	...	Schoolroom and dwelling-house.	12	...	The districts of Lochend and

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
					M.	F.	M.	F.															
ORKNEY AND SHETLAND—*Contd.*				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	52	44	52	...	...	...	...	...	...	Schoolroom and dwelling-house. Schoolroom too small for attendance.	...	5	Uyea, with a population of about 200 and 70 respectively, have no schools.		
				(3.) Lunister Subscription School. (*See General Remarks.*)	1	...	...	...	28	15	12	2	...	...	...	8	6	Small thatched house.	...	7	Lunister school is only temporary. A teacher is employed by the people for two or three months in the year—that is to say, when a teacher can be got.		
				(4.) Ollaberry Subscription School.	1	...	...	...	33	12	31	...	2	...	...	...	..	School taught in U. P. church.	...	5			
				(5.) Collafirth Subscription School. (*See General Remarks.*)	1	...	...	...	28	13	24	1	3	...	...	...	...	Thatched building.	...	6	Collafirth school is also of the same description.		
				(6.) Northroe Subscription School.	1	...	...	...	44	28	13	...	...	...	...	25	6	Schoolroom and dwelling-house of four apartments.	...	11			
Sandsting and Aithsting.	...	2,670	(1.) Parochial.	... ...	1	...	...	...	25	20	...	...	...	...	...	...	25	Schoolroom and dwelling-house—insufficient. It is expected, however, that steps will be taken in spring for the erection of new buildings.	10	...	There are three districts where there are no schools, all of which are more than five miles distant from any school and from each other. The population of these districts varies from 220 to above 400 each. At one of them there was once a Society school, but the salary was withdrawn on account of the house falling into disrepair, and the people were not able to provide the necessary accommodation. In these districts the people are in the habit of engaging a male or female teacher for three or four months in the year, in order that their children may be taught to read and write.		
				(2.) Gen. Assembly School.	1	...	...	...	28	20	...	...	...	...	...	...	28	Schoolroom, and three rooms for teacher, in good order and sufficient for the district.	...	6			
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	1	..	...	...	25	19	...	...	...	...	...	...	25	Schoolroom and two rooms for teacher, in very bad order and unsuitable.	...	6			
Tingwall, etc.— (1.) TINGWALL . .	...	1,554	(1.) Parochial.	... ...	1	...	...	...	17	17	16	...	...	...	...	1	...	New school buildings in course of erection in a better situation than the old.	8	...	The school accommodation in the village of Scalloway—having a population of about 470, and a country district contiguous, with a population of about 200—is insufficient. Children have been refused admittance into the school, there being no room. In the Island of Trondra, with a population of about 140, and four neighbouring islands, with		
				(2.) Scalloway School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	74	52	49	...	...	...	...	22	3	Schoolroom and dwelling-house of two small rooms and attics. Old, in disrepair, and damp, too confined in site and structure. (*See General Remarks.*)	...	3½			

[illegible]	...																		a General Assembly School in Trondra, but it has been discontinued for eighteen years.		
(2.) WHITENESS AND WEESDALE	...	1,143	.....	(1.) Weesdale School (*Ch. of Scot.*)	1	...	...	...	36	33	22	13	...	...	...	1	...	Schoolroom, and dwelling-house of four rooms.	...	10	No additional school required.		
				(2.) Whiteness School (*Ch. of Scot.*)	1	...	...	...	51	32	42	1	...	...	...	8	...	Schoolroom, and dwelling-house of two rooms.	...	5	... ...	£20	0	0
Unst	...	3,060	(1.) Parochial.	... ...	1	...	...	...	52	48	12	36	...	...	...	...	4	Schoolroom, and separate dwelling-house of four apartments.	6	...	At the west end of the parish, where the adventure school is situated, there is a population of upwards of 400 within two miles of the school. There are good school premises erected by the Free Church, but, owing to the want of a salary, there never has been an efficient teacher. It would be most desirable to have an effective school there.		
				(2.) Norwick Gen. Assem. School.	1	...	...	...	16	16	12	4	...	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	...	4			
				(3.) Burrafirth Gen. Assem. School.	1	...	...	...	31	26	21	5	...	...	...	...	5	Schoolroom, and dwelling-house of three apartments.	...	3½			
				(4.) F. C. School.	1	...	...	...	28	26	1	25	...	...	...	...	2	Schoolroom, and dwelling-house of two apartments.	...	5			
				(5.) Westend School (*Priv. Adv.*)	1	...	...	...	15	15	1	14	...	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	...	5			
Walls, etc.— (1.) WALLS	...	1,365	(1.) Parochial	... ...	1	...	...	...	61	57	25	9	..	...	...	27	...	Schoolroom new, well built, but too small and ill lighted; earthen floor; no office-houses. Dwelling-house of four small apartments, only one of which is lathed, upwards of a hundred years old; clay-built, smoky, ill lighted, and in a ruinous condition.	7	...	No additional school required.		
				(2.) Wallsdale School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	37	34	31	4	...	...	...	2	...	New premises; good accommodation.	...	6			
				(3.) Clothie F. C. School.	1	...	...	...	31	29	21	4	...	...	...	6	...	Premises held on lease; schoolroom of sufficient size. Dwelling-house not very comfortable.	...	4			
(2.) SANDNESS . . .	...	606	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	34	25	15	7	...	...	...	12	...	Schoolroom, and dwelling-house of two apartments, the latter damp, dark, and uncomfortable.	...	8	This school, which was lately rebuilt, is amply sufficient in point of accommodation for the wants of the parish, but there is great need for a sewing-school for girls in connexion with it.		
(3.) PAPA STOUR . .	...	366	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	20	20	20	...	...	...	...	...	...	Schoolroom, and dwelling-house—the latter in an uncomfortable state.	...	11	This school, which was lately rebuilt, is amply sufficient in point of accommodation for the wants of the parish, but there is great need for a sewing-school for girls in connexion with it.		
(4.) FOULA	...	233	.....	(1.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	22	22	10	1	...	...	...	11	...	Schoolroom, and dwelling-house of three apartments.	...	20	No additional school required.		

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PEEBLES—																							
Broughton	18,121*	297	(1.) Parochial.	... ...	1	...	...	...	11	10	8	3	...	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	3	...	No additional school required.		
* Total for Broughton, Glenholm, and Kilbucho.				(2.) Subscription School.	...	1	...	...	52	33	32	20	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments.	...	(Close to No. 1.)	... ...	£15 0 0	
Drummelzier . . .	18,029	209	(1.) Parochial.	... ...	1	...	...	...	41	36	23	18	...	...	...	...	...	One schoolroom.	5	...	No additional school required.		
Eddlestone	18,590	753	(1.) Parochial.	... ...	1	1	...	...	86	82	66	15	5	...	...	...	...	Schoolroom and class-room. Dwelling-house above; in indifferent repair.	5	...	There is a district, with a population of about 140, the centre of which is upwards of three and a half miles from the parish school, and having no school at a nearer distance than three miles; extent about two and a half by three miles.		
Glenholm	*See* Broughton.	198	(1.) Parochial.	... ...	1	...	...	...	28	27	15	13	...	...	...	...	...	One schoolroom, and dwelling-house of three apartments.	4½	...	No additional school required.		
Innerleithen . . .	24,122	1,823	(1.) Parochial.	... ...	1	...	...	...	116	99	74	7	16	...	...	13	6	One schoolroom. (*See General Remarks.*)	7	...	The accommodation of the parish school has been for years quite inadequate for the wants of the parish. Notwithstanding the number of children accommodated in other schools in Innerleithen and other parts of the parish, the parish school has been so overcrowded as to be injurious to the health both of teacher and scholars. An application made to the Heritors, seven or eight years ago, for enlargement, was refused.	£37 10 0	
				(2.) Walkerburn School (*Undenom.*)	1	...	...	...	109	94	35	9	12	...	...	5	48	One schoolroom.	...	2		£25 0 0	
				(3.) Glenormiston School (*Undenom.*)	...	1	...	...	26	25	5	4	10	...	...	...	7	One schoolroom.	...	2½			
				(4.) Innerleithen Subscription School.	1	...	...	...	83	68	24	8	19	...	4	19	9	Three rooms.	...	¼		£3 3 4	
				(5.) Hillhouse School (*Priv. Adv.*)	...	1	...	...	9	5	4	...	5	...	...	...	...	One room.	...	¼			
				(6.) Miss Tait's School (*Priv. Adv.*)	...	1	...	...	25	9	12	2	7	...	...	2	2	One room.	...	½			
Kilbucho	*See* Broughton.	228	(2.) Parochial.	... ...	1	...	...	...	35	33	22	5	8	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	3½	...	No additional school required.		
Kirkurd	5,704	362	(1.) Parochial.	... ...	1	1	...	...	63	60	22	32	9	...	...	...	...	... ...	3	...	... ...		
Lyne, etc.—	17,292	...																					
(1.) LYNE	...	81	(1.) Parochial.	.. ..	1	...	...	...	37	37	30	1	2	...	4	...	...	School newly repaired and enlarged.	...	...	No additional school required.		
(2.) MEGGAT . . .	...	53	(1.) Parochial.	... ...	1	...	...	...	8	8	...	8	...	...	...	...	...	One schoolroom. No dwelling-house.	6	...	No additional school required.		

Manor	16,671	247	(1.) Parochial.	... ...	1	..	...	...	27	23	23	2	2	...	...	...	...	Schoolroom sufficient and well ventilated. Dwelling-house consists of a *butt* and *ben*, with bed-closet—all very small and damp, the floor being about two feet below ground.	4½	...	No additional school required.				
Newlands	12,453	987	(1.) Parochial, Newlands.	... ...	1	...	...	...	32	27	14	7	11	...	...	...	...	One schoolroom, rather damp, and not very well ventilated.	7½	...	No additional school required.				
			(2.) Parochial, Lamancha, Grange.	... ...	1	...	...	...	55	43	39	...	11	...	5	...	...	Schoolroom above dwelling-house; access by outside stair, steep and in bad repair. Ill ventilated.	...	4½					
Peebles . . . . . (*including Burgh.*)	16,685	2,850	.....	(1.) Burgh School.	1	...	2	...	132	105	58	19	47	8	...	...	...	One schoolroom.	...	...	... ...		£52 5 0*		11
				(2.) Grammar School (*Undenom.*)	1	...	...	...	44	38	17	...	24	2	1	...	...	One schoolroom.	...	...					
				(3.) F. C. School.	1	...	1	...	135	122	43	30	59	...	3	...	...	Schoolroom and class-room.	...	¼	... ...		£56 10 0		
				(4.) Halyrude Subscription School.	...	1	...	1	116	100	83	7	16	2	8	...	...	Schoolroom and class-room.	...	¼	... ...		£63 10 0		
				(5.) Bonnington Park Academy (*Priv. Adv.*)	1	...	...	...	15	14	13	...	2	...	...	...	...	... ...	...	¾					
				(6.) Young Ladies' Boarding School (*Priv. Adv.*)	...	1	...	4	41	36	25	3	11	2	...	...	...	... ...	...	⅛					
				(7.) Gosford Villa Young Ladies' Boarding School (*Priv. Adv.*)	...	1	...	...	2	2	2	...	...	...	...	...	...	... ...	...	¾					
				(8.) Miss Horsburgh's School (*Priv. Adv.*)	...	1	...	...	50	47	...	...	...	...	...	...	50	... ...	...	...					
				(9.) St. Joseph's Roman Catholic School.*	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	...					
				* To be opened shortly.																					
Skirling	3,427	317	(1.) Parochial.	... ...	1	...	...	...	63	53	14	33	16	...	...	...	...	Schoolroom recently built and fitted up according to Government plans. Schoolroom and class-room.	3	...	No additional school required.				
Stobo	10,372	478	(1.) Parochial.	... ...	1	...	...	...	40	38	37	3	...	...	...	...	...	Large and commodious schoolroom, well lighted and ventilated. Good dwelling-house.	4	...	No additional school required. The extreme parts of the parish are in close proximity to the parish schools of Lyne, Drummelzier, and Broughton.				
Traquair	15,400	687	(1.) Parochial.	... ...	1	...	...	...	40	35	22	6	7	...	4	1	...	Schoolroom ample.	5	...	The children on the borders of the parish are within accessible distance of other schools in adjoining parishes. An infant school might be an advantage for Cardrona and Kailzie, where the population is about 200, and the distance from any school nearly three miles.				
Tweedsmuir	32,612	196	(1.) Parochial.	... ...	1	...	...	...	25	25	25	...	...	...	...	...	...	One schoolroom.	8½	...	No additional school required.				

* Not paid till 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1861.	Months.
PEEBLES—*Contd.*																							
West Linton . . .	23,420	1,534	(1.) Parochial.	... ...	1	...	...	...	48	43	45	...	3	...	...	...	...	Schoolroom newly built.	4	...	The schools in other parishes supply the wants of the inhabitants on the borders of the parish.	£6 13 4	4
				(2.) Ch. of Scot. School (*private property of Parish Minister*).	1	...	...	...	48	35	34	9	3	...	2	...	...	One schoolroom. Unsuitable for the wants of the place.	...	3			
				(3.) Ch. of Scot. School (*private property of Parish Minister*).	...	1	...	...	30	24	24	1	5	...	...	...	...	One schoolroom.	...	50 yds.			
				(4.) Episcopal School.	...	1	...	...	33	27	5	2	...	5	16	...	5	... ...	...	½	... ...	£10 16 8	10
				(5.) U. P. School.	1	...	...	...	95	92	28	8	56	...	...	...	3	Commodious and airy schoolroom.	...	50 yds.			
PERTH—																							
Aberdalgie	4,220	295	(1.) Parochial.	... ...	1	...	...	...	36	30	32	2	2	...	...	...	...	Buildings good. Schoolroom small. Dwelling-house of four rooms and kitchen.	1½	...	No additional school required.		
ABERFELDY . . . . (*parts of Dull, Fortingall, Kenmore, Logierait, and Weem.*)	...	2,402	.....	(1.) F. C. School, Amulree.	1	...	...	...	30	26	14	16	...	...	...	...	...	Schoolroom attached to teacher's dwelling-house, stone and lime, and slated.	...	...	No additional school required.	£12 7 6	
				(2.) Society School, Amulree, (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	33	38	...	...	...	...	...	...	Schoolroom attached to teacher's dwelling-house, stone and lime, and slated.	...	...	... ...	£2 12 0	
				(3.) Society School, Auchnafadd (*Soc. for Prop. Christ. Know.*)	...	1	...	...	1	1	1	...	...	...	...	...	..	Schoolroom attached to teacher's dwelling-house—thatched roof.	...	...			
				(4.) Society School, Shian (*Soc. for Prop. Christ. Know.*)	1	1	...	...	14	14	7	7	...	...	...	...	...	Schoolroom attached to teacher's dwelling-house—slated.	...	...			
				(5.) Breadalbane Schools, Aberfeldy (*F. C.*)	1	1	...	...	245	201	80	128	2	...	...	35	...	Three class-rooms and one large hall, with playground and offices—stone and lime, and slated. Dwelling-house above school.	...	...	... ...	£35 1 8	9
				(6.) Society School, Aberfeldy (*Soc. for Prop. Christ. Know.*)	...	1	...	...	55	39	28	22	...	...	...	5	...	A room in teacher's dwelling-house.	...	...			
				(7.) Society School, Aberfeldy (*Soc. for Prop. Christ. Know.*)	1	...	...	...	30	16	19	11	...	...	...	...	...	One room; slated.	...	...			
				(8.) F. C. Congregational School, Ballinluig.	1	...	...	...	30	24	15	15	...	...	...	...	...	Dwelling-house and one large class-room. Office attached. Stone and lime, and slated.	...	...			
				(9.) Society School, West Park, Grandtully (*Soc. for Prop. Christ. Know.*)	1	...	...	...	36	36	31	2	...	...	3	...	...	One large class-room; stone and lime, and thatched.	...	...			
				(10.) Society School, Upper	...	1	...	...	12	8	4	4	...	...	4	...	...	A room in teacher's dwelling-	...	...			

				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	35	18	35	...	...	...	...	...	...	One room; furniture inferior.	...	5	twelve families, in which there is no school, but the children are within a short distance of the *Society* School at Bridge of Turk, in the parish of Callander. When this school was visited by the Registrar of Callander, there were eighteen children on the *roll*, and fifteen *present*, belonging to this parish.						
Abernethy	9,843	1,960	(1.) Parochial.	... ...	1	...	...	...	97	85	67	21	6	...	3	...	...	Commodiously and very substantially built; slated roof.	...	...	... ...						
				(2.) U. P. School.	1	...	...	...	146	125	25	16	105	...	...	...	...	Substantial building, with slated roof.	...	$\frac{1}{4}$							
				(3.) Undenom. School (*supported chiefly by William Tod, Esq. of Ayton*).	1	...	...	...	41	34	16	6	19	...	...	...	...	A very substantial building, with slated roof.	...	2							
Abernyte	2,533	310	(1.) Parochial.	... ...	1	...	...	...	70	67	48	21	1	...	...	...	...	Schoolroom much too small; furniture remarkably bad; offices good. Dwelling-house contains six rooms.	$2\frac{1}{2}$	...	... ...			£29	11	8
†**Alyth** . . . . . (*including Town.*)	23,373	3,198	(1.) Parochial.	... ...	1	...	...	...	146	119	127	5	7	5	2	...	...	Two rooms; very good.	...	...	No additional school required.			£65	13	4
				(2.) F. C. School.	1	...	...	...	132	105	45	76	10	...	1	...	...	Two rooms; very good.	...	$\frac{1}{8}$	... ...			£74	1	8
				(3.) Industrial School (*Subscription*).	...	1	...	...	200	156	150	34	15	...	1	...	...	Two rooms; very good.	...	100 yds.	... ...			£63	6	8
				(4.) Episcopal School.	...	1	...	...	64	45	32	7	4	15	6	...	...	Two rooms.	...	$\frac{1}{5}$	... ...			£42	6	8
				(5.) Gauldswell *Side* School.	1	...	...	...	25	21	22	3	...	...	...	...	...	One room. The teacher receives £5 per annum from Sir George Ramsay, Bart., of Bamff, with the schoolroom and dwelling-house rent free, grass for a cow, and a cart-load of coals.	...	3							
Auchterarder . . . (*including Town.*)	...	4,208	(1.) Parochial.	... ...	1	...	...	...	52	36	23	5	5	...	...	3	16	A plain building; not in good condition.	5	...	No additional school required.						
				(2.) F. C. School, Auchterarder.	1	...	...	...	122	77	16	55	6	...	...	...	45	Attached to the Free Church.	...	$\frac{1}{6}$	... ...			£75	6	8
				(3.) Townhead Subscription School.	1	...	...	...	126	88	18	28	40	2	...	...	38	Good building; two rooms.	...	$\frac{1}{4}$	... ...			£37	11	8
				(4.) Sheddan's School (*Subscription.*)	1	...	...	...	129	110	14	22	66	...	...	8	19	Very good building; two rooms.	...	$\frac{1}{7}$	... ...			£49	3	4
				(5.) F. C. School, Aberuthven.	1	...	...	...	62	52	6	54	2	...	...	...	...	Good building; separate conveniences for boys and girls.	...	3	... ...			£26	9	2
				(6.) Subscription School, Aberuthven.	1	...	...	...	62	50	14	25	7	...	...	4	12	Common building; one room.	...	3	... ...			£8	15	0
				(7.) Miss Smith's Priv. Adv. School.	...	1	...	...	25	16	4	9	2	...	...	1	9	A private room.	...	$\frac{1}{2}$							
				(8.) Miss Pringle's Priv. Adv. School.	...	1	...	...	10	10	3	5	2	...	...	...	...	School kept in North U. P. Manse.	...	$\frac{1}{7}$							
Auchtergaven . .	13,004	2,562	(1.) Parochial.	... ...	1	...	...	...	107	94	88	7	4	...	8	...	...	Large and comfortable.	5	...	No additional school required.						
				(2.) Subscription School, Bankfoot.	1	...	...	...	81	77	76	14	14	...	2	...	...	Good class-room.	...	$\frac{1}{4}$							
				(*Evening Class.*)	...	...	...	...	25	25																	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
PERTH—*Contd.*				(3.) Ch. of Scot. School, Cairneyhill.	...	2	...	...	50	46	25	16	9	...	...	...	...	Good class-room.	...	$\frac{1}{4}$			
				(4.) Ch. of Scot. School, Stanley.	1	...	...	...	41	35	27	8	1	...	5	...	...	Large, commodious, and comfortable.	...	4	... ...	£21 5 0	17
				(5.) F. C. School, Stanley.	1	...	3 P. T.		160	127	56	69	25	2	8	...	...	Large, commodious, and comfortable.	...	4	... ...	£71 0 0	
				(6.) Priv. Adv. School, Bankfoot.	...	1	...	...	43	41	29	5	8	...	1	...	...	Good class-room.	...	$\frac{1}{5}$			
Balquhidder . . . . (*and part of Comrie.*)	56,149	c. 846	(1.) Parochial.	... ...	1	...	...	...	40	34	32	8	...	...	...	...	...	One schoolroom; ventilation bad; light insufficient; furniture inconvenient and unsuitable. Dwelling-house of six apartments, commodious, and in good repair.	12	...	No additional school required.		
				(2.) F. C. School, Lochearnhead.	1	...	...	...	55	43	8	47	...	...	...	...	...	One schoolroom; ventilation, light, and furniture good. Dwelling-house commodious, containing six apartments.	...	5	... ...	£38 15 0	
				(3.) Gen. Assem. School, Lochearnhead.	1	...	...	...	27	25	20	7	...	...	...	...	...	One schoolroom; ventilation, light, and furniture good. Dwelling-house of two apartments.	...	$4\frac{3}{4}$	... ...	£40 4 2	11
				(4.) Strathyre Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	39	33	34	5	...	...	...	...	...	One schoolroom; ventilation, light, and furniture good. Dwelling-house of two apartments.	...	4			
†**Bendochy**	9,529	549	(1.) Parochial.	... ...	1	...	...	...	24	24	18	6	...	...	...	...	...	Buildings far from satisfactory, especially the dwelling-house, which is much too confined and inconvenient, and injurious to the health of the inmates.	7	...	From its situation, the parish school is inconvenient, and this inconvenience is aggravated by the lower part of the parish being bisected by the river Ericht, over which there is no bridge. A side school somewhere near St. Fink would be an advantage to the parishioners. The extent of the district that would be thus accommodated may be about 3 miles in length by $1\frac{1}{2}$ in breadth, and the population about 189. It is proper to add, that the young people in this district attend school either at Alyth or Rattray, which may be distant respectively about two miles.		
				(2.) Woodend Undenominational School.	1	...	...	...	46	39	32	10	3	...	...	1	...	No dwelling-house. One schoolroom, altogether unsuitable, and ill adapted for the purpose.	...	$1\frac{3}{4}$			

(*and part of Ardock.*)																	above.												
				(2.) F. C. School, Blackford.	1	...	...	...	70	61	6	62	...	...	2	...	...	Schoolroom, and dwelling-house of five rooms.	...	...	...	...	...	...	£16	10	0		
				(3.) F. C. *Female* School, Blackford.	...	1	...	...	31	26	12	12	3	...	4	...	...	One room.	...	...	...	...	...	...	£14	0	0		
				(4.) Tullibardine School (*Ch. of Scot.*)	1	...	...	...	52	50	28	5	18	1	...	...	...	One room.	...	4	...	...	...	...	£16	10	0		
				(5.) Forrester's Croft School (*Ch. of Scot.*)	...	1	...	...	20	15	10	5	5	...	...	...	...	One room.	...	5									
				(6.) Gleneagles School (*Subscription*).	1	...	...	...	31	18	15	10	6	...	...	...	...	One room.	...	2									
				(7.) Blackford Female School for Advanced Branches (*Ch. of Scot.*)	...	1	...	...	8	8	5	3	...	...	...	...	...	One room.	...	...									
†**Blair-Athole**	182,670	1,553	(1.) Parochial.	... ...	1	1	...	...	134	124	77	47	...	...	...	10	...	One schoolroom, with dwelling-house attached, containing six apartments. Accommodation quite inadequate to meet the requirements of the locality.	16	...	. .	...	...	...	£44	13	4		
				(2.) Pittagowan Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	27	23	18	9	...	...	...	...	...	Schoolroom, with dwelling-house of one room attached, good; recently erected.	...	3½									
				(3.) Dalnamine Subscription School.	1	...	...	...	15	14	12	3	...	...	...	...	...	Two rooms in a private house; sufficient.	...	8½									
				(4.) Gen. Assembly School, Tomcraggach.	1	...	...	...	12	8	9	3	...	...	...	...	...	Schoolroom, with one room attached for the teacher.	...	10									
				(5.) Strowan Society's School (*Soc. for Prop. Christ. Know.*)	1	1	...	...	45	31	38	7	...	...	...	...	...	Schoolroom, with two-storeyed dwelling-house of six apartments; new.	...	5	...	...	...	...	£18	6	8	11	
				(6.) Strathtummel Society's School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	51	49	37	7	...	...	...	7	...	Schoolroom sufficient in size, but by far the worst in the parish. Dwelling-house of three apartments, with outhouses, good.	...	12									
				(7.) Aldclune Society School (*Soc. for Prop. Christ. Know.*)*	...	...	...	...	...	...	...	...	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments, recently erected, very good.	...	2½									
				* Vacant—taught by a Mistress.																									
†**Blairgowrie** . . . . (*including Town.*)	15,554	4,423	(1.) Parochial.	... ...	1	...	...	...	189	173	128	43	6	...	2	10	...	Two large rooms, with playground in front.	...	...	No additional school required.				£84	16	8		
				(2.) F. C. School.	1	...	...	...	212	193	40	124	37	...	...	11	...	Two large rooms, with playground in front.	...	¼	...	...	...	...	£119	13	4		
				(3.) F. C. Infant School.	...	1	...	...	151	115	11	118	18	...	...	4	...	One large room, with playground in front.	...	¼									
				(4.) Proprietary or Subscription School.	1	...	...	...	9	9	7	2	...	...	...	...	...	An excellent schoolhouse, with playground in front.	...	½									
				(5.) Episcopal School.	...	1	...	...	116	67	56	44	7	7	2	...	...	A good schoolhouse; one large room. An infant school in addition.	...	¼	...	...	...	...	£35	0	0		
				(6.) Rom. Cath. School.	...	1	...	...	102	60	...	...	...	...	102	...	...	A good large schoolhouse, and playground.	...	¼	...	...	...	...	£31	10	0		
				(7.) Priv. Adv. School.	...	1	...	...	23	21	9	10	3	...	1	...	...	A large room in a private dwelling-house.	...	¼									

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnt & Pupil Teachers M.	Number of Assistnt & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council 1864.	Months.
PERTH—*Contd.*																							
Callander	53,816	1,676	(1.) Parochial.	... ...	1	...	...	...	42	26	...	...	...	..	...	...	...	Parish school in a ruinous condition, and very ill furnished.	20	...	No additional school required.		
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	55	30	176	123	...	...	5	...	...	Society school in indifferent repair, and very ill furnished.	...	7			
				(3.) F. C. School.	1	1	1	...	207	191	...	...	...	...	...	...	...	F. C. school in good repair; two rooms.	...	½	... ...	£93 5 4	
†**Caputh**	20,360	1,728	(1.) Parochial.	... ...	1	...	...	...	112	106	85	22	5	...	...	...	...	Schoolroom in good condition, but rather small for winter attendance. Furniture excellent.	10	...	... ...		
				(2.) Ch. of Scot. School, Butterstone.	1	1	...	...	41	30	25	16	...	...	...	...	...	Schoolroom in good condition; furniture good. Dwelling-house built above the schoolroom.	...	6			
				(3.) F. C. School, Clunie.	1	...	...	...	30	16	10	20	...	...	...	...	...	Schoolroom in good condition; furniture fair.	...	3			
				(4.) Ch. of Scot. School, Meikleour.	1	1	...	...	35	34	12	14	9	...	...	...	...	Schoolroom damp, in a bad situation, and not well lighted.	...	4	... ...	£16 10 0	
				(5.) Ch. of Scot. School, Wester Caputh.	1	1	...	...	39	34	31	7	1	...	...	...	...	Schoolroom in good condition; furniture good. No dwelling-house.	...	1½			
				(6.) Spittalfield Female School (*Ch. of Scot.—maintained by the principal Proprietor in the Parish*).	...	1	...	...	10	6	8	2	...	...	...	...	...	Schoolroom in good condition; furniture good. The mistress has apartments in the school building.	...	100 yards.			
Cargill	9,626	1,647	(1.) Parochial.	... ...	1	...	...	...	102	75	53	44	5	...	...	...	...	Buildings sufficient, and accommodation good.	3½	...	The parish is well provided with schools, and the accommodation is sufficient.	£15 0 0	
				(2.) F. C. School, Woodside.	1	...	...	...	58	42	6	46	4	2	...	...	...	This school is at present kept in the village library; accommodation good.	...	3		£25 16 8	
				(3.) F. C. School, Woodside.	1	...	...	...	104	76	66	14	5	...	5	3	11	Buildings good and sufficient. Schoolroom and furniture need repair to make the pupils comfortable.	...	3			
				(4.) Burreltown Priv. Adv. School.	...	1	...	...	69	23	10	46	7	3	1	2	...	School accommodation not very good; buildings insufficient.	...	3			
				(5.) Wolfhill Priv. Adv. School.	...	1	...	...	42	25	13	21	...	...	...	...	8	This is principally for very young children, and is kept in a room of a dwelling-house.	...	2			
Clunie	11,678	699	(1.) Parochial.	... ...	1	...	...	...	83	75	44	28	3	...	...	...	8	One room.	5	...	The distant parts of the parish are sufficiently near other schools.	£20 0 0	
				(2.) Baldornach Priv. Adv. School.	...	1	...	...	6	6	3	3	...	...	...	...	...	One room.	...	¾			
Collace	2,933	534	(1.) Parochial.	... ...	1	1	...	...	74	70	44	19	11	...	...	..	...	Schoolroom and dwelling-house.	1½	...	No additional school required.	£15 0 0	
				(2.) F. C. School.	1	1	...	...	41	39	6	34	1	...	...	...	...	Schoolroom and dwelling-house.	...	½			

Comrie	...	c. 2126	(1.) Parochial.	... ...																					
				(2.) Ch. of Scot. School, St. Fillans (*salary paid by Proprietor*).	1	...	...	...	22	18	17	4	1	...	...	...	...	Substantial stone and lime building. One schoolroom.	...	6						
				(3.) Glenlednaig School (*Subscription—£5 of which are received from the Bishop's Fund of Dunkeld*).	1	...	...	...	13	13	12	1	...	...	...	...	...	Substantial stone and lime building. One schoolroom.	...	3½						
				(4.) F. C. School.	1	...	...	...	75	68	10	56	9	...	...	...	...	Substantial stone and lime building. One schoolroom.	...	100 yards.						
				(5.) Industrial School (*Undenom.*)	...	1	...	...	75	53	29	33	13	...	...	...	...	Substantial stone and lime building. One schoolroom.	...	¼	... ...	£37	0	0		
				(6.) Ch. of Scot. School, Glenartney (*supported by Proprietor*).	1	...	...	...	19	12	5	14	...	...	...	...	...	Substantial stone and lime building. One schoolroom.	...	4½						
Crieff . . . . . (*including Town.*)	20,546	4,490	(1.) Parochial.	... ...	1	...	...	...	46	41	14	15	13	3	...	1	...	Schoolroom, with sloping gallery and high ceiling; well ventilated.	10¼	...	The following districts are without schools, viz.:—				
				(2.) Infant Subscription School.	...	1	...	...	80	71	72	1	1	6	...	...	...	One room.	...	⅛	(1.) Wester Glenalmond.—Population in 1861, twenty; the nearest point to parish school, eight miles. The nearest house is four miles from any school.					
				(3.) Industrial School (*Subscription*).	...	1	...	...	66	57	35	13	3	7	...	...	8	One schoolroom; was at one time a church.	...	¼						
				(4.) Taylor's Institution (*Endowed.—Ch. of Scot.*)	1	...	...	...	167	143	99	39	25	...	4	...	...	Schoolhouse contains three rooms.	...	⅓	A private teacher is employed and supported by the tenant of Auchnalree (Monzie parish) and the tenant of Coinachan (Crieff parish) for the benefit of their own and their shepherds' families.	£77	8	4		
				(5.) Boarding School (*Priv. Adv.*)	...	2	...	...	47	43	23	17	4	2	...	...	1	Three rooms in a dwelling-house.	...	⅓						
				(6.) Morrison's Academy (*Endowed*).	4	...	...	1	94	93	34	43	12	5	...	...	...	A large hall and four class-rooms.	...	⅓						
				(7.) Mr. Mulligan's Priv. Adv. School.	1	...	...	...	100	86	42	46	8	...	2	2	...	One schoolroom.	...	¼	(2.) Corriemuckloch.—Population in 1861, seventeen; distant ten and a quarter miles from the parish school, and nearly two miles from the school at Amulree.					
				(8.) Miss Taylor's School (*Priv. Adv.*)	...	1	...	...	44	35	26	15	3	...	...	...	...	One room, also the kitchen and bedroom of the mistress.	...	⅓						
				(9.) Boarding School (*Priv. Adv.*)	1	1	...	1	22	18	11	3	2	6	...	...	...	... ...	...	½						
				(10.) Misses Drummond's School (*Priv. Adv.*)	...	2	...	...	31	28	14	14	3	...	...	...	...	A room in a dwelling-house.	...	⅓	(3.) Easter Glenalmond and the Fendochs.—Population in 1861, ninety-six. The nearest point of this district is five miles from the parish school, and two miles from Buchanty *Side* school, in the parish of Fowlis Wester.					
Culross . . . . . (*including Burgh.*)	8,949	1,423	(1.) Parochial and Burgh School.	... ...	1	1	...	...	78	75	54	23	1	...	...	...	...	Building consists of two rooms, erected about four years ago.	5	...	No additional school required.	£79	5	10	17
				(2.) Geddes' School (*Endowed*).	1	1	...	...	90	80	68	19	3	...	...	...	...	This school is a beautiful and commodious building, and consists of two rooms; erected in 1859.	...	⅛	... ...	£81	5	0	15	
				(3.) Valleyfield Female School (*Priv. Adv.*)	...	1	...	...	18	18	12	6	...	...	...	...	...	One room.	...	½						
				(4.) Comrie R. C. School.	1	...	...	...	94	54	...	...	...	...	94	...	...	A plain brick building of one room.	...	4½						
Dowally . . . . . (*part of Dunkeld and Dowally.*)	...	486	(1.) Parochial.	... ...	1	...	...	...	50	46	43	3	...	...	...	4	...	One room.	4	...	There is a detached part of the parish, about four miles from the parish school, with a popu-					
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	7	4	7	...	...	...	...	...	...	One room.	...	½						

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*																					lation of about seventy persons, without a school. The parish school of Logierait, however, is within one mile and a half of them, to which they send their children.		
Dron	4,192	376	(1.) Parochial	... ...	1	...	...	...	48	48	39	6	3	...	...	...	...	One room, in good repair.	3	...	No additional school required.		
Dull	...	753	(1.) Parochial.	... ...	1	...	...	...	63	55	50	12	...	...	...	1	...	The schoolroom is a substantial building of stone and lime, well ventilated, and in excellent repair. Dwelling-house of corresponding excellence.	7	...	The means of education are ample, from the proximity of Daniel Stewart's *Free School*, situated in the parish of Logierait.	£20 15 9	11
Dunbarney	4,136	1,035	(1.) Parochial.	... ...	1	...	...	...	102	78	85	9	2	6	...	...	...	One room.	2	...	School accommodation more than sufficient for the parish.		
			(2.) F. C. School.		1	...	...	...	100	72	9	79	5	6	...	1	...	One room.	...	⅛			
Dunblane . . . . . (*and part of Ardoch.*)	18,636 Dunblane. 22,280 Ardoch.	3,096	(1.) Parochial.	... ...	1	...	...	...	109	91	36	21	48	4	...	...	...	Buildings good and suitable for about 130 scholars. Dwelling-house separate from school, containing five rooms and kitchen.	5	...	No additional school required.	£34 0 0	
				(2.) Ch. of Scot. School, Kinbuck.	1	...	...	...	41	36	16	16	9	...	...	...	...	Buildings in good repair, consisting of schoolroom and dwelling-house of three rooms and kitchen.	...	3	... ...	£15 0 0	
				(3.) F. C. School, Dumblane.	1	...	...	...	95	81	10	64	16	4	...	...	1	Buildings good; two rooms.	...	⅛	... ...	£42 10 0	
				(4.) Infants' and Girls' School (*Undenom.*)	...	1	...	...	55	47	15	26	13	1	...	...	...	Buildings in good repair; consisting of schoolroom, and dwelling-house of three apartments, with garden and playground.	...	¼			
				(5.) Episcopal School.	...	1	...	...	56	47	22	13	2	5	8	...	6	Schoolroom, and dwelling-house of four rooms; good and well ventilated.	...	¼	... ...	£58 10 0	
				(6.) Springbank Factory School (*Undenom.*)	1	...	...	...	59	59	24	17	14	1	...	...	3	The schoolroom is a hall, which forms part of the Factory buildings.	...	½			
				(7.) Priv. Adv. School.	...	1	...	...	6	6	1	1	4	...	...	...	...	A room in a dwelling-house.	...	⅛			
				(8.) Subscription School, Greenloaning.	1	...	...	...	43	42	6	14	23	...	...	...	...	... ...	...	6	... ...	£25 0 0	
Dunkeld . . . . . (*parts of Caputh, and of Dunkeld and Dowally.*)	...	1,086	.....	(1.) Royal School, (*Boys'*)—Dunkeld (*Ch. of Scot.*)	1	...	...	...	38	37	24	13	...	...	...	1	...	One schoolroom.	...	...	No additional school required.	£38 3 4	
				(2.) Duchess of Athole's (*Girls'*) School, Dunkeld	...	1	...	...	47	39	41	5	...	1	...	...	...	Schoolroom and dwelling-house,	...	...	... ...	£32 13 4	

				Girls, Dunkeld.	...	...	...	...																
Dunning	14,927	2,084	(1.) Parochial.	... ...	1	...	...	...	64	52	49	9	6	...	...	...	...	Building old; the Heritors have resolved to build a new one.	4	...	No additional school required.	£31	1	8
				(2.) F. C. School.	1	...	...	...	121	110	51	57	9	2	2	...	...	Two rooms; commodious and airy.	...	¼	... ...	£63	0	0
				(3.) Female School (*Undenom.*)	...	1	...	...	52	44	37	11	3	1	...	...	...	One room; commodious.	...	¼	... ...	£14	0	0
				(4.) Subscription School.	1	...	...	...	62	58	39	9	14	...	...	..	..	One room.	...	¼				
Errol	11,754	2,759	(1.) Parochial.	... ...	1	1	...	...	96	86	82	6	4	...	...	2	2	Two rooms; furniture new.	...	...	The schools in the village of Errol are accessible to all within 2¼ miles of it; and those beyond that distance are not farther than a mile, or a mile and a quarter, from some other school.			
				(2.) Subscription School, Errol.	...	1	...	...	14	13	10	3	1	...	...	...	...	A room in a dwelling-house.	...	...				
				(3.) Industrial School (*Ch. of Scot.*)	...	1	...	...	76	66	66	4	6	...	...	..	...	A large and elegant building; schoolrooms large; dwelling-house attached.	...	...		£45	13	4
				(4.) F. C. School, Errol.	1	...	...	...	98	86	36	50	12	...	...	...	...	Two rooms.	...	...	... ...	£53	0	0
				(5.) F. C. School, Kinfauns.	1	...	...	...	56	52	5	36	15	...	...	...	...	Schoolroom, with dwelling-house of four apartments above.	...	3	... ...	£45	0	0
Findo Gask	5,227	399	(1.) Parochial.	... ...	1	...	...	...	50	43	41	4	5	...	...	...	...	Very good; one room.	2	...	No additional school required.			
Forgandenny . . .	8,997	739	(1.) Parochial.	... ...	1	...	...	...	31	25	10	16	...	2	2	1	...	One room.	8	...	No additional school required.			
				(2.) Path of Condie School (*partly Endowed and partly supported by Heritors*).	1	...	...	...	33	19	20	1	12	...	...	...	...	One room.	...	5¾				
				(3.) Tarhill School (*Subscription*).	...	1	...	...	36	30	24	9	3	...	...	...	...	One room.	...	2¼				
Forteviot	7,952	595	(1.) Parochial.	... ...	1	...	...	...	48	45	37	9	2	...	...	...	...	Commodious, all nearly new.	7	...	There are two districts of the parish without schools, one to the south and the other to the north-east, each five miles distant from the parish school, comprising about a third of the population, and fully a half in extent. These detached portions are intersected by adjoining parishes from the central part of the parish, but the parishioners are within easy access of other schools in neighbouring parishes.			
Fortingall . . . . (*parts of Fortingall and Weem.*)	...	1,244	(1.) Parochial.	... ...	1	...	...	...	77	75	23	54	...	...	...	...	...	A very good house; well lighted and ventilated.	...	...	... ...			
				(2.) Corrachaovi School (*Ch. of Scot.*)	1	...	...	...	10	9	3	3	...	...	...	4	...	A small thatched house, built by the parents of children residing within three miles.	...	24				
				(3.) Kerrumore School, *or Quoad Sacra* Parochial School of Innerwick.	1	...	...	...	9	8	2	4	...	...	...	3	...	Building fair; built of stone and lime, and having a slated roof.	...	12				
				(4.) Bailechnoie School (*Ch. of Scot.*)	...	1	...	...	19	14	12	7	...	...	...	...	...	A small thatched house, one end of which is used as a dwelling-house, the other given by the proprietor as a schoolroom for very young scholars.	...	2				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistant- & Pupil Teachers M.	Number of Assistant- & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from furthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*				(5.) F. C. School, Camusvracan.	1	...	...	...	36	15	...	36	...	...	...	...	...	Good stone and lime building, with a slated roof; well ventilated; one room.	...	8			
FOSS . . . . . (*part of Dull.*)	...	318	(1.) Foss School (*Parliamentary*).	... ...	1	...	...	...	42	40	32	6	...	...	...	4	...	Building comfortable; one room.	5	...	A small district called Dunteanlach, about five miles from Foss school, has no school accommodation. The population will be about 35, all within three-quarters of a mile of each other.		
				(2.) Society School, Tummel Bridge (*Soc. for Prop. Christ. Know.*)	1	...	...	...	24	24	20	4	...	...	...	...	...	Building very comfortable; one room.	...	3			
Fowlis-Easter . . .	...	317	(1.) Parochial.	... ...	1	...	...	...	54	52	44	6	...	3	1	...	...	The buildings are of the highest class, and sufficient for the locality. Furniture very good; two class-rooms; well supplied with water; a large play-ground. Dwelling-house of five rooms and kitchen, with garden attached.	4½	...	No additional school required.		
†**Fowlis-Wester** . . .	22,858	1,276	(1.) Parochial.	... ...	1	...	...	...	59	53	43	16	...	...	...	...	...	One commodious schoolroom.	12	...	The parish is well supplied with schools.		
				(2.) Lady Ann Drummond Moray's Female School (*Ch. of Scot.*)	...	1	...	...	6	6	5	1	...	...	...	...	...	One room.	...	100 yds.			
				(3.) Buchanty School (*Ch. of Scot.*)	1	...	...	...	33	32	19	10	4	...	...	...	...	One room; well finished.	...	3			
				(4.) F. C. School, Gilmerton.	1	...	...	...	65	51	15	45	1	...	...	...	4	Schoolroom commodious.	...	3			
				(5.) Mrs. Thomson of Dalbarber's female school at Dalbarber (*F. C.*)	...	1	...	...	76	63	45	25	4	...	...	2	...	Schoolroom commodious.	...	4	... ...	£32 10 0	
				(6.) Mrs. Maxtone Graham of Cultoquhey's Female School (*Ch. of Scot.*)	...	1	...	...	10	8	6	4	...	...	...	...	...	One room.	...	3			
Glendevon	9,154	138	(1.) Parochial.	... ...	1	...	...	...	21	21	14	4	3	...	...	...	...	Schoolroom and dwelling-house.	3	...	No additional school required.		
Inchture	5,328	659	(1.) Parochial.	... ...	1	1	1 P.	T.	77	66	57	10	6	3	1	...	...	Schoolroom, and dwelling-house attached, containing seven apartments.	2	...	Abundance of schools.	£40 10 0	
				(2.) Baledgarno Female School (*partly supported by Lord Kinnaird—Undenom.*)	...	2	...	...	32	27	18	9	5	...	...	...	...	Schoolroom, with dwelling-house of seven apartments contiguous.	...	1			
					...	1	...	...	27	26	27	...	...	...	...	...	...	Schoolroom and dwelling-house	...	1½			

				men three months in winter :—																					
				1st, In Parish School.	1	...	...	...	46	40	13	2	1	...	...	...	...	Teachers paid by Lord Kinnaird —no expense whatever to the ploughmen.	...	...						
				2d, In Powgavie School.	1	...	...	...	21	21	16	1	2	..	2	...	...									
				3d, In Home Farm Bothy of Ballendean.	1	...	...	...	17	17	16	1	...	...	...	...	...									
Kenmore . . . . . (*parts of Kenmore and Weem*)	...	1,515	(1.) Parochial.	... ...	1	...	...	...	50	47	33	17	...	...	...	...	..	One schoolroom.	30	.	..	...	...	...			
				(2.) F. C. School, Acharn (*Receives £10 per annum from the Earl of Breadalbane.*)	1	...	...	...	60	53	3	57	...	...	...	...	...	One schoolroom.	...	$1\frac{3}{4}$	...	...		...	£39	5	0	
				(3.) Arntalanaig School (*Ch. of Scot.*)	1	...	...	...	41	23	13	28	...	...	...	...	...	One schoolroom.	...	6							
				(4.) F. C. School, Lawers (*Receives £5 per annum from the Earl of Breadalbane.*)	1	...	...	...	42	29	4	34	...	...	...	4	...	One schoolroom.	...	8	..	...	..	...	£11	5	0	9
				(5.) F. C. School, Fernan.	1	...	...	...	42	38	5	37	...	...	...	...	...	One schoolroom.	...	$3\frac{1}{2}$							
Killin . . . . . (*parts of Kenmore, Killin, and Weem.*)	...	1,681	(1.) Parochial.	... ...	1	...	1 P.	T.	75	59	58	17	...	...	...	...	...	Schoolroom good, well furnished, but not sufficiently commodious. There is also a classroom. Dwelling-house good and commodious, consisting of seven apartments.	12	...	No additional school required.				£37	10	0	
				(2.) F. C. School, Killin.	1	...	2 P.	T.	80	76	...	80	...	...	...	...	...	School buildings very good, commodious, and well furnished, and almost new. Erected by the late Marquis of Breadalbane, aided by contributions from members of the Free Church. Dwelling-house good, consisting of six apartments.	...	$\frac{1}{4}$	...	...	...	...	£40	10	0	9
				(3.) F. C. School, Kiltyrie.	1	...	...	...	52	47	...	52	...	...	...	...	...	Schoolroom good, substantial, and commodious, but not very well furnished. Dwelling-house good, consisting of four apartments.	...	5	...	...	...	...	£12	7	6	9
				(4.) F. C. School, Ardeonaig.	1	...	...	...	37	32	4	33	...	...	...	...	...	Schoolroom erected by the first Marquis of Breadalbane, assisted by the tenantry of the district. A substantial stone and lime building, slated and in good repair. Dwelling-house detached, consisting of four apartments, thatched.	..	7							
				(5.) F. C. School, Glendochart.	1	...	...	...	23	23	4	19	...	...	...	...	...	Schoolroom good, substantial, commodious for the attendance, and well furnished. Dwelling-house detached, very good, consisting of six apartments, slated.	...	$4\frac{1}{4}$							
				(6.) Gen. Assembly School, Glenlochay.	1	...	...	...	21	18	8	13	...	...	...	...	...	Schoolroom good and new; well furnished, and sufficiently large for the attendance. No dwelling-house.	...	$5\frac{3}{4}$							

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistants & Pupil Teachers M.	Assistants & Pupil Teachers F.	No. of Scholars on the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from furthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*																							
Kilmadock	24,783	3,312	(1.) Parochial.	... ...	1	...	...	...	53	43	28	12	7	2	4	...	...	New, comfortable, and commodious.	...	...	No additional school required.		
				(*Evening School*, for the Youth of both Sexes above fourteen years of age.)	...	...	...	...	45	32	...	...	...	...	...	...	45	... ...	...	...			
				(2.) F. C. School.	1	1	1 P.	T.	192	157	68	80	24	4	13	3	...	New, comfortable, and commodious.	...	100 yards.	... ...	£45 0 0	
				(3.) Deanston Works School (*Undenom.*)	1	1	...	...	92	84	33	28	26	...	2	3	...	Good and sufficient.	...	1¼	... ...	£53 16 2	
				(*Evening School*, for Scholars above thirteen years of age alone.)	...	...	...	...	80	60	...	...	...	...	...	...	80	... ...	...	...			
Kilspindie	6,258	665	(1.) Parochial.	... ...	1	...	...	...	48	36	38	2	8	...	...	...	...	Schoolroom with dwelling-house above, consisting of four small apartments.	3½	...	No additional school required, children in the remote parts of the parish having easy access to schools in other parishes.		
				(2.) Priv. Adv. School (*partly supported by one of the Heritors.*)	1	...	...	...	46	42	37	6	3	...	...	...	...	Schoolroom and dwelling-house.	...	1			
Kincardine	10,659	1,778	(1.) Parochial.	... ...	1	1	. .	...	108	100	83	20	5	...	...	...	...	Buildings new and excellent.	5	...	The existing schools are considered adequate.	£92 7 6	19
				(2.) Gen. Assembly School.	1	1	...	...	83	65	69	14	...	...	...	...	...	Buildings new and excellent, recently erected by Mr. Home Drummond of Blair-Drummond.	...	4		£35 16 8	
				(3.) Ch. of Scot. School (*supported by Mr. Home Drummond of Blair-Drummond*).	1	1	...	...	30	28	25	3	2	...	...	...	...	Buildings handsome and commodious — erected by Mr. Home Drummond.	...	3	... ...	£16 10 0	
				(4.) Easter School, Thornhill (*Subscription*).	1	1	...	...	86	85	19	62	3	...	...	...	2	Building comfortable, but small.	...	4	... ...	£30 2 6	
				(5.) Lawick Fem. Subscription School.	...	1	...	...	12	9	6	6	...	...	...	...	...	Wretched.	...	5			
Kinclaven	6,345	758	(1.) Parochial.	... ...	1	1	...	...	37	33	18	6	13	...	...	...	...	Sufficient in point of accommodation and repair.	...	...	No additional school required.		
				(2.) Arntully School (*Undenom.*)	1	...	...	...	46	39	9	5	30	...	2	...	...	Deficient in every respect, being almost in a ruinous condition. Another school, however, is being built in the neighbouring parish of Little Dunkeld, which is expected to supersede it.	...	3			
Kinfauns	4,449	657	(1.) Parochial.	... ...	1	...	...	...	37	33	26	9	2	...	...	...	...	One schoolroom, built in 1830, and in good condition.	3	...	No additional school required.		
				(2.) Balthayock Subscription School (*receives £5*	1	...	...	...	34	29	23	9	2	...	...	...	...	One room.	...	1¾			

				(3.) Moskeith Female School (*supported chiefly by one of the Heritors — Undenom.*)																					
KINLOCH-RANNOCH . (*parts of Fortingall and Logierait.*)	...	1,147	(1.) Parliamentary.	... ...	1	...	...	...	53	50	39	10	...	...	...	4	...	Schoolroom plastered, slated, and well ventilated. Dwelling-house good, consisting of four rooms.	26	...	No additional school required.				
				(2.) Gen. Assembly School, Killichondan.	1	...	...	...	30	29	29	1	...	...	...	...	...	Dwelling-house, a good thatched house of two rooms. The schoolroom is a separate thatched house, pointed within and without.	...	8½	... ...	£16	10	0		
				(3.) Priv. Adv. School, Finnart.	1	...	...	...	30	30	29	...	...	...	...	1	...	Schoolroom slated, lathed, and plastered.	...	12					
				(4.) Priv. Adv. School, Dall.	1	...	...	...	12	7	7	3	...	...	...	2	...	Schoolroom slated, lathed, and plastered.	...	5					
				(5.) Subscription School, Tempar.	1	...	...	...	17	17	10	7	...	...	...	...	...	A black thatched hut.	...	3					
				(6.) Society School, Auchtarsin (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	26	26	12	...	...	...	...	...	A thatched house.	...	4					
Kinnaird	3,501	318	(1.) Parochial.	.. ..	1	...	1 P. T.		65	60	...	...	...	...	...	...	65	Building very good. Schoolroom excellent, and capable of containing upwards of 100 children with comfort. It is well lighted, floored with deal, and altogether up to the requirements of the Privy Conncil.	5	...	The only locality at a disadvantage is the north side of the parish, comprehending two farms, with a population of about 20; but these are within reasonable distance of a school in the parish of Collace.	£38	16	8		
				(2.) Mrs. Ferguson Blair's School (*Ch. of Scot.*)	...	1	...	...	16	12	...	...	...	...	...	...	16	Building very good.	...	¼					
†**Kinnoull**	3,389	796	.....	(1.) Balbeggie Subscription School.	1	...	...	...	45	40	24	4	12	...	...	...	5	One schoolroom. Furniture and apparatus deficient.	...	5	No additional school required. The parish school is situated within the Parliamentary boundary and Registration District of Perth.				
†Kirkmichael— (1.) KIRKMICHAEL .	...	812	(1.) Parochial.	... ...	1	...	...	...	88	53	60	28	...	...	...	...	...	Buildings new and substantial. Two class-rooms. A commodious dwelling-house of four rooms and attics is attached.	5	...	... ...	£20	0	0		
				(2.) F. C. School.	1	...	...	...	32	27	20	12	...	...	...	...	...	One room; substantially built. A dwelling-house of four apartments is attached.	...	4	.. ..	£18	0	0		
(2.) GLENSHEE . . .	...	334	(1.) *Side* School.	... ...	1	...	...	...	30	30	15	15	...	...	...	...	...	Schoolroom not very large, very damp, and therefore unhealthy: furniture indifferent. Dwelling-house very small and inconvenient.	6	...	No additional school required.				
				(2.) F. C. School.* *Vacant.	...	...	..	...	...	...	...	...	...	..	...	...	...	... ...	...	¼					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Denomination of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*																						
Lecropt	3,031	538	(1.) Parochial.	... ...	1	...	...	...	55	45	21	10	16	6	...	2	...	Schoolroom, with dwelling-house adjoining.	3½	...	No additional school required.		
†**Lethendy and Kinloch**	7,239	530	(1.) Parochial School, Lethendy.	... ...	1	...	...	...	33	29	22	8	3	...	...	...	...	Substantial and comfortable.	2	...	No additional school required.		
			(2.) Parochial School, Kinloch.	... ...	1	...	...	...	50	43	41	5	...	...	...	4	...	Substantial and comfortable.	5	...			
†**Little Dunkeld** . .	41,941	2,089	(1.) Parochial.	... ...	1	1	...	...	80	76	58	16	...	3	...	3	...	Schoolroom, and dwelling-house of four apartments.	11	...	The only district where school accommodation is wanting is in the upper part of Strathbraan, but it lies so close to Amulree, in the parish of Dull, that the want is very little felt. Referring to the small attendance at Pittensorn school (No. 2), the Registrar observes—"The population in the neighbourhood of Pittensorn has decreased very much of late, and consequently there is a proposal at present to remove the school from its present site to a place about one mile and a half to the south-east, where the population is more numerous."	£32 0 0	
				(2.) Pittensorn Subscription School.	1	...	...	...	9	8	2	2	2	...	3	...	...	Schoolroom, and dwelling-house of three apartments.	...	6			
				(3.) Balnaguard Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	15	14	6	9	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	...	9½			
				(4.) F. C. School, Strathbraan.	1	...	...	...	40	38	17	23	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments, and closets	...	4¾			
				(5.) Dalguise *Society* School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	31	29	6	25	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	...	5			
				(6.) F. C. School, Birnam.	1	...	...	...	53	36	14	28	...	...	...	7	4	Schoolroom, and dwelling-house of five apartments.	...	¾		£5 0 0	6
Logie . . . . . (*including part of Stirling.*)	12,077	3,483	(1.) Parochial.	... ...	1	...	...	...	29	22	18	...	11	...	...	...	...	One schoolroom.	¾	...	No additional school required.	£28 17 6	21
				(2.) Gen. Assembly School, Menstry.	1	...	...	...	86	74	60	10	16	...	...	...	...	One schoolroom.	...	½	... ...	£18 6 8	
				(3.) F. C. School.	1	...	...	...	145	125	33	72	38	...	...	2	...	Buildings according to Regulations for receiving Government Aid.	...	3			
				(4.) Subscription School.	...	1	...	...	51	45	34	11	1	...	...	...	5	One room.	...	1½			
				(5.) Priv. Adv. School.	...	1	...	...	22	22	11	5	5	1	...	...	...	One room.	...	2½			
				(6.) Priv. Adv. School.	1	...	...	...	57	44	31	5	8	...	...	...	13	One room.	...	1½			
LOGIEALMOND . . . (*parts of Fowlis-Wester, Little Dunkeld, Methven, Monzie, and Redgorton.*)	...	815	(1.) Chapelhill *Side* School.	... ...	1	...	...	..	19	16	18	1	...	...	...	...	...	Ventilation good; wooden floor; furniture and apparatus good; playground excellent. Good dwelling-house, and garden attached.	5	...	A central school, such as No. 1, is quite sufficient for the requirements of the inhabitants. Both schools are attended by a maximum of about eighty-eight pupils when out-door work is suspended, and that is for about two months in the year, the people being generally careless		
				(2.) Heriotfield U. P. Subscription School.	1	...	...	...	30	30	3	20	7	...	...	...	...	Ill ventilated; wooden floor; no playground; school apparatus poor; whole interior very indifferent. No dwelling-house.	...	¾			

																							pulsory measure adopted.		
†Logierait	...	1,902	(1.) Parochial	... .	1	1	...	...	154	130	103	15	...	2	5	28	1	Three class-rooms.	9	...	There is one district without a school, and the nearest schools are inconveniently situated, as a river intervenes. There may be about twenty children of an age to attend school.	£22 11 10	11	
				(2.) Daniel Stewart's Free Charity School (*Ch. of Scot.*)	1	..	1	...	122	116	81	36	...	4	...	...	1	One room.	...	7				
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	51	43	43	7	...	1	...	...	...	One room.	...	4				
				(4.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	3	2	2	1	...	...	...	...	...	One room.	...	4				
				(5.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	4	4	4	...	...	...	...	...	...	One room.	...	(Near to Par. School.)				
				(6.) Subscription School.	1	...	...	...	13	12	12	1	...	...	...	...	...	One room.	...	2½				
Longforgan	11,247	1,823	(1.) Parochial.	... ...	1	...	...	...	90	80	70	18	2	...	...	...	...	One room. Stone building, slated, well ventilated, and comfortable.	...	...	No additional school required.			
			(2.) Side School.	... ...	...	1	...	...	24	21	20	3	1	...	...	...	..	One room.	...	60 yds.				
				(3) F. C. School, Mylnefield Feus.	1	...	...	...	90	68	21	63	4	2	...	...	...	One room. Stone building, slated, and well ventilated, but not very comfortable.	...	2½				
				(4.) Priv. Adv. School, Tayside, Mylnefield.	...	1	...	...	8	8	2	6	...	...	...	...	...	One room.	...	2½				
				(5.) Priv. Adv. School, Kingoodie Village.	1	...	...	...	28	18	12	16	...	...	...	...	...	One room. Stone building, and slated; very ill ventilated and uncomfortable.	...	2½				
Madderty	4,863	536	(1.) Parochial.	... ...	1	...	...	...	20	20	11	7	...	...	2	...	...	Accommodation good. One room.	4	...	No additional school required.			
				(2.) Ch. of Scot. School (*partially Endowed*).	...	1	...	...	17	17	10	7	...	...	...	...	...	Accommodation good. One room.	...	1½				
				(3.) Priv. Adv. School.	1	...	...	...	16	16	9	5	2	...	...	...	...	Accommodation good. One room.	...	1½				
Meigle . . . . . (*and part of Coupar-Angus.*)	4,013	1,122	(1.) Parochial.	... ...	1	...	...	...	71	66	56	8	5	2	..	...	...	New and commodious.	3	...	No additional school required.			
			(2.) Side School.	... ...	1	...	...	...	49	35	38	8	3	..	...	...	...	Accommodation good, extensive, and well seated.	...	2¼				
				(3.) Ch. of Scot. Female School.	...	1	...	...	39	36	33	4	2	...	...	...	...	Female school a part of the old parish school; accommodation insufficient.	...	20 yds.				
†Methven	12,983	2,290	(1.) Parochial.	... ...	1	...	...	...	136	122	111	4	11	...	10	...	...	One room.	3½	...	No additional school required.	£55 6 8		
				(2.) Gen. Assem. School.	1	...	...	...	78	72	24	32	19	...	..	3	...	One room.	...	3¼	... ...	£40 10 0		
				(3.) Ch. of Scot. Female Industrial School.	...	1	...	...	52	51	40	9	...	...	3	...	...	One room.	...	1/7				
				(4.) U. P. School.* * Vacant since 1858.																				
				(5.) F. C. School.* * Vacant since 1861.																				
Moneydie	4,464	252	(1.) Parochial.	... ...	1	...	...	...	43	40	16	25	2	...	...	...	...	Schoolroom very good, but would require some alteration in the furniture. Dwelling-house (of four apartments), very old, and insufficient in point of accommodation.	2½	...	No additional school required.			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*																							
†**Monzie**	21,592	461	(1.)Parochial.* * Vacant by the death of the late Incumbent.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	Buildings good, consisting of schoolroom and dwelling-house of five apartments.	8	...	... ...		
				(2.) Episcopal School, Innerpeffrey.	1	1	...	...	39	39	18	12	9	...	...	...	...	Schoolroom, and dwelling-house of five apartments.	...	6			
				(3.) Trinity College, Glenalmond (*Episc.*)	8	...	...	...	101	101	...	...	...	93	...	8	...	Trinity College is a structure like one of the colleges in Oxford or Cambridge, raised during the last twenty years, at a cost of £70,000. All the pupils in all departments live within the buildings.	...	...			
				(4.) School for the Servitors of Trinity College only. * Taught by Divinity Students.	*...	...	...	...	6	6	...	...	...	6	...	...	...	... ...	...	...			
Monzievaird	26,493	782	(1.) Parochial.	... ...	1	1	...	...	131	120	73	39	8	...	...	...	11	The parish schoolrooms were erected three years ago, and consist of a schoolroom with a class-room attached. There is a separate class-room for teaching sewing, with a very good dwelling-house of four rooms for the sewing-mistress. The parish schoolhouse contains six rooms.	10	...	With the exception of three houses, all are within a moderate distance of some school.	£56 10 0	
†**Moulin**	...	1,605	(1.) Parochial.	... ...	1	1	...	...	74	70	58	12	...	2	...	2	...	Schoolroom and furniture good; playground large.	10	...	No additional school required.	£13 15 0	10
				(2.) Gen. Assembly School, Pitlochry.	1	...	...	...	68	63	39	26	...	3	...	...	...	Schoolroom good; furniture fair; playground large.	...	1	... ...	£6 5 0	
				(3.) Ch. of Scot. Female School, Pitlochry.	...	1	...	...	79	73	50	29	...	...	...	...	...	Schoolroom good, but much too small for the attendance; furniture good; playground ample.	...	1			
				(4.) F. C. School, Kinnaird.	1	...	...	...	52	46	4	43	...	...	...	2	...	One schoolroom; wooden floor; water appears to enter by some parts of the roof.	...	½			
				(5.) Gen. Assembly School, Straloch.	1	...	...	...	45	33	19	16	...	...	...	10	...	Schoolroom and furniture good.	...	8	... ...	£22 18 4	11
				(6.) Priv. Adv. School, Pitlochry.	1	...	...	...	10	10	7	3	...	...	...	...	...	A room in a dwelling-house.	...	1			
Muckhart	4,960	615	(1.) Parochial.	... ...	1	...	...	...	61	52	37	9	15	...	...	...	...	Schoolroom good.	2½	...	No additional school required.		
Muthill	22,035	2,808	(1.) Parochial.	... ...	1	...	...	...	123	114	86	36	...	1	...	...	...	Schoolroom, and dwelling-house of five rooms, kitchen, and offices.	15	...	No additional school required.		

				(3.) Episcopal School.	1	..	...	...	80	67	44	26	...	8	2	...	...	School kept in Masons' Hall, which is rented for the purpose.	...	$\frac{1}{16}$										
				(4.) Blairnroar School (*salary paid by Lord Willoughby d'Eresby.—Undenom.*)	1	...	...	...	42	38	8	34	...	...	...	...	...	Schoolroom, and dwelling-house of two rooms and a closet.	...	$5\frac{1}{2}$										
				(5.) Industrial School (*salary paid by Lady Willoughby d'Eresby.—Undenom.*)	...	1	...	...	58	50	33	23	...	2	...	...	...	Schoolroom, and dwelling-house of three rooms.	...	$\frac{1}{7}$										
				(6.) South Bridgend of Crieff School (*salary paid by Lord Willoughby d'Eresby—Undenom.*)	1	...	...	...	42	31	25	17	...	...	...	...	...	One schoolroom.	...	3										
				(7.) Drumawhan Subscription School.	1	...	...	...	30	26	15	15	...	...	...	...	...	One schoolroom, very much out of repair. No dwelling-house.	...	$3\frac{1}{4}$										
			(8.) Parochial School of Ardoch.	... ...	1	...	...	...	55	43	48	...	4	3	...	...	...	Schoolroom, and dwelling-house of five rooms and kitchen.	...	6	...	...	...	..	£37	10	0			
				(9.) Braco Subscription School.	1	...	...	...	70	69	10	51	9	...	...	...	...	Schoolroom, and dwelling-house of two rooms and kitchen.	...	30 yds.	...	...	...	..	£28	19	8			
				(10.) Priv. Adv. School.	...	1	...	...	20	19	11	2	7	...	...	...	...	One schoolroom.		40 yds.										
PERSIE . . . . . (*parts of Alyth, Bendochy, Blairgowrie, Caputh, Kirkmichael, Lethendy and Kinloch, and Rattray.*)	...	839	.....	(1.) Strone of Cally Gen. Assembly School.	1	...	...	...	34	30	25	8	...	...	...	1	...	The schoolroom is constructed according to Government plans, with offices attached. Dwelling-house of four apartments.	...	...	...	...	...	...	£6	5	0			
				(2.) Blacklunnans Gen. Assembly School.	1	...	...	...	33	30	28	5	...	...	...	...	...	School accommodation and furniture good; no outhouses; dwelling-house attached.	...	...										
				(3.) Drimmie Subscription School.	1	...	...	...	28	25	16	12	...	...	...	...	...	School accommodation and furniture good; offices attached. There is no house for the teacher, but he has, in the meantime, the grant of a room from Professor Ramsay of Rannagulzion, in the house occupied by his coachman.	...	...										
				(4.) Drumfork F. C. School.	1	...	...	...	25	17	5	20	...	...	...	...	...	Schoolroom and furniture fair; the interior is somewhat dilapidated. There are no outhouses, and no dwelling-house.	...	...										
Perth . . . . . (*including Burgh, and parts of Kinnoull, Scone, and Tibbermore.*)	3,810	26,094	No Return.																										
Port of Menteith .	23,599	1,375	(1.) Parochial.	... ...	1	...	...	...	44	40	42	2	...	...	...	...	...	One schoolroom.	9	...	...	...	..	...	£23	0	0			
				(2.) Dykehead School (*Undenom.*)	...	1	...	...	19	18	13	...	6	...	...	...	...	One schoolroom.	...	3										
			(3.) Ruskie Side School.	... ...	1	..	...	...	46	38	35	11	..	...	...	...	...	One schoolroom.	...	3										
				(4.) Gartmore F. C. School.	1	...	...	...	60	53	30	30	...	...	..	...	...	One schoolroom.	...	6	...	...	...	...	£21	10	0			
				(5.) Gartmore School for Infants and Girls (*Undenom.*)	...	1	...	...	27	15	20	7	...	...	...	...	...	One schoolroom.	...	6										

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks: as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
PERTH—*Contd.*																						
†**Rattray**	5,457	2,234	(1.) Parochial.	... ...	1	...	3 P.	T.	144	129	69	56	12	1	...	6	...	One schoolroom, almost new, well provided with suitable furniture and apparatus. Dwelling-house of six rooms; offices adjoining.	5	...	No additional school required.	£68 10 0	
				(2.) Craigmill F. C. School (*built and supported by two Ladies*).	...	1	1 P.	T.	76	53	24	27	9	2	5	5	4	One schoolroom, in good repair, well supplied with suitable furniture and apparatus. Dwelling-house of two rooms. Sufficient offices.	...	1¼	... ...	£33 15 0	
				(3.) Ericht Side Works School (*for half-time children in connexion with Factory*).	1	...	...	...	31	31	12	9	2	1	6	1	...	School held in a room in connexion with the works. No dwelling-house.	...	1½			
				(4.) Greengait House Ladies' Boarding Establishment (*Priv. Adv.*)	...	2	...	...	12	12	3	6	...	2	...	1	...	A double two-storeyed private dwelling-house.	...	¼			
				(5.) Heath Park Ladies' Boarding School (*Priv. Adv.*)	...	3	...	...	15	15	4	6	4	...	...	1	...	A double two-storeyed private dwelling-house, with ground attached.	...	½			
				(6.) Miss Grant's Priv. Adv. School.	...	1	...	...	6	4	2	4	...	...	...	...	...	A room in a dwelling-house, also used as a kitchen.	...	¼			
†**Redgorton** . . .	6,167	1,596	(1.) Parochial.	... ...	1	...	...	...	55	50	28	25	2	...	...	...	...	Schoolroom old and uncomfortable. Dwelling-house contains ten rooms.	...	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	68	49	26	36	6	...	...	...	...	New and good. Schoolroom and dwelling-house of four rooms.	...	2½	... ...	£62 0 0	
				(3.) Original Secession School.	1	...	...	...	37	37	...	..	...	...	...	...	37	New and good. Schoolroom and dwelling-house of five rooms.	...	3			
Rhynd	2,894	297	(1.) Parochial.	... ...	1	...	...	...	55	50	30	10	13	...	...	2	...	Schoolroom good, and amply sufficient for the attendance; offices attached.	2	...	No additional school required.		
St. Madoes	1,417	280	(1.) Parochial.	... ...	1	...	...	...	41	37	38	2	1	...	...	...	...	One schoolroom, with wooden floor; well lighted and ventilated.	1¼	...	No additional school required.		
				(2.) Priv. Adv. School.	...	1	...	...	15	14	8	6	1	...	...	...	...	One room, with wooden floor; well lighted.	...	¾			
St. Martins	6,636	904	(1.) Parochial.	... ...	1	...	...	...	39	34	29	6	4	...	...	...	...	Schoolroom, and dwelling-house of five apartments, and attics; all in good repair.	3½	...			
				(2.) F. C. School.	1	...	...	...	46	41	23	16	7	...	...	...	...	Schoolroom, and dwelling-house of four apartments; all in good repair.	...	1¾			

																		good repair.						
†Scone	7,954	2,153	(1.) Parochial.	... ...	1	...	...	...	132	117	81	4	47	...	...	...	...	Schoolroom comfortable, but rather small.	5	...	There is no district in the parish where there is not a school within a moderate distance, nor where an additional school could be advantageously placed.	£68	0	0
			(2.) Side School.	... ...	1	...	...	...	22	22	14	3	5	...	...	...	...	One room.	...	4				
			(3.) F. C. School.		1	...	...	..	110	87	12	58	37	1	...	2	...	Buildings almost new, and on the most approved plan, consisting of three rooms.	...	⅓				
STRATHFILLAN, . . (*part of Killin.*)	...	411	(1.) Crianlarich Side School.	... ...	1	...	...	...	14	13	4	10	...	...	...	...	...	One room.	...	14 miles from Killin Par. Sch.				
			(2.) Strathfillan F. C. School.		1	...	...	...	34	31	9	25	...	...	...	...	...	A comfortable slated house.	...	17½ from Killin Par. School.				
TENANDRY . . . . (*parts of Blair-Athol, Dull, and Moulin.*)	...	595	.....	(1.) Gen. Assembly School.	1	...	...	...	50	45	31	19	...	...	...	...	...	One room.	7	...	Glen of Fincastle, on the left bank of the Tummel, with a population of about 198, and about 2½ miles long, has not sufficient school accommodation. The dimensions of the schoolroom just erected amount to only 1768 cubic feet. Borenich, in the south-west extremity of the district, has no school at all; population about 40.	£26	10	0
				(2.) F. C. School, Fincastle.	1	...	...	...	23	20	9	12	...	...	...	2	...	One room.	...	5½				
†Tibbermore	6,169	1,182	(1.) Parochial.	... ...	1	...	...	...	73	70	50	13	10	...	...	...	...	One room.	4	...				
			(2.) F. C. School, Ruthvenfield.		1	...	...	...	53	48	...	...	...	..	...	...	53	One room.	...	2	... ...	£15	0	0
Trinity-Gask . . .	5,784	488	(1.) Parochial.	... ...	1	...	...	...	39	31	19	12	8	...	...	...	...	Schoolroom, and dwelling-house of five small apartments. Very inferior offices, and no playground.	4	...	No additional school required.	£18	0	0
Tulliallan . . . . . (*including Kincardine.*)	4,176	2,410	(1.) Parochial.	... ...	1	...	...	...	115	99	90	4	20	1	...	...	...	One large, airy, and commodious room.	3	...	No additional school required.			
			(2.) Subscription School.		1	...	...	...	77	71	37	16	24	...	...	...	...	One large, airy, and commodious room, with a small anteroom, erected partly by Government grant, and partly by local subscription.	...	⅙				
			(3.) Lady Keith's Female Charity School (*Undenom.*)		...	1	1 P.	T.	100	72	70	12	17	...	...	...	1	Two rooms.	...	¼	... ...	£31	10	0
			(4.) Subscription Female School.		...	1	...	1	18	16	10	8	...	...	...	...	...	A tolerably large room of a dwelling-house.	...	⅙				
			(5.) Priv. Adv. School.		...	1	...	...	41	41	29	5	7	...	...	...	...	A room of a dwelling-house.	...	¼				
Weem	...	215	(1.) Parochial.	... ...	1	...	...	...	72	68	65	7	...	...	...	...	...	Schoolroom, with dwelling-house above; slated, built in 1843.	4	...	No additional school required.	£13	15	0

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parochial Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
RENFREW— ABBEY— (1. *Parts of Abbey and Renfrew; 2 and 3, rest of Abbey.*)																							
(1.) PART OF PAISLEY	...	15,889	No Return.																				
(2.) LANDWARD . . (*including part of Barrhead.*)	...	5,670	No Return.																				
	16,179																						
(3.) JOHNSTONE . . (*including Town.*)	...	8,142	(1.) Quarrelton Side School. (*See General Remarks.*)	... ...	1	...	3 P. T.		280	230	120	40	102	3	2	5	8	Schoolroom of one-storey, slated. No playground.	½ from town of Johnstone, 4 miles from central Side school in Paisley.		The Police Burgh town of Johnstone, with a population within the Burghal boundaries of upwards of 7000, is entirely destitute of the means of sufficient education for the inhabitants. This want has been long felt, and various efforts have, from time to time, been made to improve this state of matters; but sectarianism has hitherto been the cause of frustrating all such attempts. A large number of those who can afford it send their families to schools in Paisley, while as regards the better-off class of working men, there is no school to which their children can be sent, save the school (No. 1) in the neighbouring village of Quarrelton. This school belongs to a body of subscribers, was originally a dwelling-house of one storey, and has from time to time been enlarged to meet, as far as possible, the educational wants of the neighbouring town of Johnstone. These enlargements were paid for by public subscription. It is one of three schools in the Abbey Parish of Paisley (in which Johnstone is situated), to which the Heritors pay a yearly salary; but they do not possess a single building for educational purposes in the whole parish.	£63 10 0	
				(2.) Johnstone Ragged School.	1	...	...	...	131	107	...	...	...	...	...	...	131	An excellent one-storey building, erected in accordance with Government plans. Two classrooms.	...	...		£10 0 0	
				(3.) Factory School, Johnstone. * The attendance alternates between fore and afternoon, as the scholars work in relays in the mills.	1	...	...	...	93	44*	...	...	...	...	...	...	93	Upper flat of a building, used as the Temperance Hall. Ill situated, uncomfortable, and dingy.	...	...			
				(4.) Cartside Factory School. * The attendance alternates between fore and afternoon, as the scholars work in relays in the mills.	1	...	...	...	60	24*	...	...	...	...	...	...	60	Accommodation poor; place untidy.	...	¾ from Johnstone.			
				(5.) Johnstone Rom. Catholic School.	...	1	...	...	80	59	...	...	...	...	80	...	...	Part of upper storey of an old cotton mill, unsuitable; but new premises are being erected in a different locality.	...	...			
				(6.) Church Street School, (*Priv. Adv.*)	...	1	...	...	103	100	...	...	...	...	...	...	103	A very small schoolroom; much crowded. Premises not kept clean and tidy.	...	...			
				(7.) Laird's School, Quarry Street (*Priv. Adv.*)	1	...	...	...	50	43	...	...	...	...	...	...	50	Small and ill situated.	...	...			

																				firm the above statement as to the want of proper school accommodation in Johnstone; the latter stating, "that there is no schoolroom (in the Burgh of Johnstone) that is even decent, and no teacher of any standing, except the Ragged School, and its master."					
Cathcart	2,696	3,782	(1.) Parochial.	... ...	1	1	...	...	130	98	77	10	11	...	...	...	32	Schoolroom and class-room. Dwelling-house of four apartments.	2	...	School accommodation sufficient. There is a large school in the village of Crossmyloof, situated in this parish, which is very numerously attended; but as the school is just beyond the Parochial boundary, it will be included in the Return for the parish of Eastwood. There is a mortification of £300 for the erection, and £2000 for the endowment, of a school for the benefit of the three villages of Langside, Crossmyloof, and Strathbungo—the two first of which are in this parish—which will come into operation on the death of the liferentrix, who is nearly ninety years of age.	£46	10	0	
				(2.) New Cathcart F. C. School.	1	...	...	...	62	56	22	20	1	...	5	...	14	One room; the rent of which is paid by a gentleman who got up the school, chiefly for his workers and their children. Accommodation "middling."	...	½					
				(3.) Priv. Adv. School. * With several male and female assistants.	...	1*	...	...	121	84	21	18	51	5	...	17	9	Three separate apartments. A new school building is in course of erection, containing *five* class-rooms.	...	1					
Eaglesham	16,003	2,328	(1.) Parochial.	... ...	1	...	...	...	116	96	67	10	28	...	4	7	...	An excellent schoolroom.	4	...	No additional school required.				
				(2.) Female Industrial School (*Endowed—Undenom.*)	...	1	...	...	139	108	52	15	20	...	34	18	...	A first-class schoolroom.	...	⅓	... ...		£43	0	0	
				(3.) Factory School.	1	...	...	...	40	36	11	8	1	...	16	4	...	One schoolroom, only partially floored with deals.	...	⅙					
Eastwood	5,690	11,314	(1.) Parochial.	... ...	1	...	...	...	251	217	103	34	96	...	...	18	...	Three class-rooms.	3	...	No additional school required.		£144	7	6	15
				(2.) Auldhouse Fem. School (*Undenom.*)	...	1	...	...	21	14	13	7	1	...	...	. .	...	One schoolroom.	...	¼					
				(3.) Pollokshaws Infant (*Ch. of Scot.*)	...	1	...	...	85	62	20	18	27	...	6	...	14	Schoolroom and class-room.	...	1/12					
				(4.) Pollok Female School (*Undenom.*)	...	1	...	...	82	56	22	28	26	3	...	3	...	One schoolroom.	...	⅙					
				(5.) Pollokshaws Industrial School (*Subscription.*)	1	1	...	...	230	204	149	39	21	...	16	5	...	Four rooms.	...	⅙	... ...		£236	0	3*	
				(6.) Pollokshaws U. P. School.	1	1	...	...	144	110	58	46	30	...	...	10	...	One schoolroom.	...	¼					
				(*Evening Class.*)	...	...	...	...	30	30	...	...	...	...	...	...	30								
				(7.) Pollokshaws Roman Cath. School.	1	...	...	...	178	104	...	...	...	...	178	...	...	One schoolroom.	...	¼	... ...		£27	5	7	
				(8.) Hurlet and Nitshill School (*Undenom.*)	1	...	...	...	75	68	67	6	1	1	...	...	...	Schoolroom and class-room.	...	3	... ...		£51	10	0	16
				(9.) Thornliebank Male School (*Undenom.*)	1	...	...	...	99	84	40	16	30	...	8	5	...	Three class-rooms.	...	1¼	... ...		£35	0	0	
				(10.) Thornliebank Female School (*Undenom.*)	...	1	...	...	76	54	32	6	29	...	6	3	...	One schoolroom.	...	1¼	... ...		£34	0	0	
				(11.) Thornliebank Infant School (*Undenom.*)	...	1	...	...	99	92	45	13	14	...	6	6	15	Schoolroom and class-room.	...	1¼	... ...		£47	0	0	

* Including £133, 6s. 1d. Industrial Grant.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grant from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
RENFREW—*Contd.*																						
				(12.) Fitwood Colliery School (*Subscription*).	1	...	...	...	70	50	23	25	11	...	2	9	...	One schoolroom.	...	¼	...	£21 5 0	21
				(13.) Crossmyloof Public School (*Undenom.*)	1	...	...	...	192	154	69	21	78	...	2	11	11	One schoolroom.	...	1	...	£102 10 0	16
				(14.) Pollokshaws Temperance Hall School (*Priv. Adv.*)	...	1	...	...	18	15	12	3	2	...	...	1	...	One room.	...	⅛			
				(15.) Shawlands Academy (*Priv. Adv.*)	1	...	...	...	43	42	9	9	25	...	...	...	...	Four class-rooms.	...	½			
Erskine	9,092	1,457	(1.) Parochial.	... ...	1	1	...	...	93	80	65	12	5	6	5	...	...	One schoolroom.	5	...	No additional school required.		
				(2.) Undercraig School, Langbank (*Subscription*).	1	1	...	...	57	52	40	8	8	...	1	...	...	Schoolroom and class-room.	...	4½	...	£26 10 0	
				(3.) Bishopton F. C. School.	1	1	...	...	51	44	11	23	3	...	7	...	7	Schoolroom and class-room.	...	½	...	£15 0 0	
Greenock—																						
(1.) NEW, or MIDDLE (2.) EAST . . . . (3.) OLD, or WEST .	4,613	9,446 12,135 22,313	No Return.																			
Houston & Killellan	7,644	2,490	(1.) Parochial.	... ...	1	...	...	...	66	48	28	15	...	...	5	...	18	One schoolroom.	...	...	...	£23 0 0	
				(2.) Houston F. C. School.	1	...	...	...	102	74	10	61	...	...	3	...	28	Schoolroom and class-room.	...	½	...	£55 5 10	19
				(3.) Bridge of Weir School (*Subscription*).	1	...	...	...	156	98	33	33	25	2	5	...	58	One schoolroom.	...	1½			
				(4.) Bridge of Weir Industrial School (*Subscription*).	...	1	...	..	78	53	8	31	3	...	11	...	25	One schoolroom.	...	1½			
				(5.) Crosslee Infant School (*Subscription.*)	...	1	...	...	47	37	8	12	...	...	16	...	11	One schoolroom.	...	1			
				(6.) Four Wyndings Industrial School (*Subscription*).	...	1	...	...	80	67	33	18	...	4	12	...	13	One schoolroom.	...	⅓			
				(7.) Priv. Adv. School.	1	...	...	...	20	18	4	10	...	...	2	...	4	One schoolroom.	...	1¾			
Inchinnan	3,527	619	(1.) Parochial.	... ...	1	...	...	...	62	62	23	34	3	...	2	...	...	One schoolroom.	2	...	No additional school required.		
				(2.) Industrial School (*Ch. of Scot.*)	...	1	...	...	48	48	3	40	...	...	5	...	...	One schoolroom.	...	½			
Innerkip—																						
(1.) INNERKIP . .	13,237	1,188	(1.) Parochial.	... ...	1	...	...	...	141	130	...	...	...	...	8	...	133	Schoolroom and class-room.	5	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	67	56	...	...	...	...	7	...	60	Schoolroom and class-room.	...	50 yds.			
(2.) GOUROCK . . (*including Town.*)		2,307	(1.) Parochial.	... ...	1	...	...	...	69	69	...	...	...	...	4	...	65	One schoolroom.	...	5 (from No. 1. Innerkip.)	No additional school required.		
				(2.) F. C. School.	1	...	...	...	159	141	...	...	...	...	3	...	156	One schoolroom.	...	¼ (from	... ...	£30 0 0	

				(2.) New Street School (*Subscription*).	...	1	2 P.	T.	43	1	...	...	...	...	...	...	...									
				(3.) Clippens Square School (*Subscription*).	1	...	...	...	47	28	...	...	...	...	...	...	47	One schoolroom.	...	2							
				(4.) Linwood School (*Subscription*).	1	...	1 P.	T.	56	52	40	5	6	...	5	...	...	One schoolroom.	...	3¼	... ...		£28	2	6	21	
				(5.) Steeple Square School (*Subscription*).	...	2	...	...	65	50	...	...	...	...	...	...	65	One schoolroom.	...	⅛							
				(6.) Linwood Rom. Cath. School.	...	1	...	...	67	39	...	...	...	...	58	...	9	One schoolroom.	...	3¼							
				(7.) Linwood Priv. Adv. School.	...	1	...	...	32	26	...	...	...	...	...	...	32	One schoolroom.	...	3¼							
				(8.) Church Street School (*Priv. Adv.*)	...	1	...	...	43	26	...	...	...	...	...	...	43	One schoolroom.	...	¼							
				(9.) New Street School (*Priv. Adv.*)	1	...	...	...	30	23	...	...	...	...	...	...	30	One schoolroom.	...	¼							
Kilmalcolm	20,405	1,455	(1.) Parochial.	... ...	1	1	1 P.	T.	137	114	35	13	88	1	...	...	...	Buildings excellent; recently erected; schoolroom and class-room; enclosed playground; and dwelling-house.	7½	...	The outlying parts of the parish are accommodated by schools in contiguous parishes.	£37	10	0		
			(2.) Side School,	... ...	1	...	...	...	25	19	4	...	13	...	...	...	8	Thatched house, containing the schoolroom and one room for the teacher.	...	2							
Lochwinnoch . . .	19,877	3,821	(1.) Parochial.	... ...	1	...	...	...	176	162	92	56	25	...	3	...	...	Schoolroom and class-room.	7	..	No additional school required.	£81	10	0		
			(2.) Glenhead Side School.	... ...	...	1	...	...	73	43	73	...	...	...	...	...	...	School building to be repaired and enlarged.	...	2						
				(3.) Howwood School (*Subscription*).	1	...	...	...	83	65	44	8	13	...	15	3	...	School buildings new; built according to Government plans.	...	4	... ...	£41	10	0		
				(4.) Female Industrial School (*Ch. of Scot.*)	...	1	...	...	177	141	57	99	14	...	7	...	...	Schoolroom and dwelling-house, comparatively new.	...	⅙	... ...	£61	10	0		
				(5.) Elliston School (*Subscription*).	...	1	...	...	32	19	16	8	4	2	1	1	...	New schoolroom and dwelling-house.	...	4						
				(6.) Balquen School (*Priv. Adv.*)	1	...	...	...	20	15	17	3	...	...	...	...	...	One schoolroom.	...	2						
Mearns	10,606	3,547	(1.) Parochial.	... .	1	...	... 2 P.	2 T.	98	79	72	...	19	...	1	6	...	Schoolroom, and dwelling-house of four apartments; outhouses, etc.	5	...	No additional school required. The Netherplace Infant School (No. 6) is taught by two ladies—"a labour of love."	£63	0	0		
				(2.) Busby Works School (*Undenom.*)	1	1	1	...	185	130	55	36	65	1	...	11	17	Four class-rooms, all well heated and ventilated. Dwelling-house for master of seven apartments, etc.; dwelling-house for mistress of three apartments, etc.	...	3		£98	1	8		
				(*Evening Class.*)	...	...	...	...	34	25	...	...	...	...	...	...	34									
				(3.) Miss Millar's School (*Priv. Adv.*)	...	1	...	...	45	40	18	16	10	...	1	...	...	Two class-rooms.	...	3						
				(4.) Busby Rom. Cath. School.	...	1	...	...	40	35	...	...	...	...	39	...	1	One schoolroom.	...	3						
				(5.) Loganswell Subscription School.	1	...	...	...	34	27	19	...	15	...	...	...	...	Schoolroom, with room and kitchen for master.	...	3						
				(6.) Netherplace Infant School (*connected with Bleachfield*).	...	2	...	...	16	15	8	...	6	...	2	...	...	One class-room.	...	2						
				(7.) Netherplace Evening School (*connected with Bleachfield*).	1	...	...	...	24	22	11	...	3	...	9	1	...	... ...	...	...						

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
RENFREW—*Contd.*			(8.) Pollok-town Side School.	... ...	1	...	...	...	48	41	31	...	14	...	1	2	...	Schoolroom, and room and kitchen for teacher.	...	2			
				(9.) Newton Village School (*Undenom.—founded and supported by Mrs. Pollok of Broom*).	...	1	...	...	73	51	32	...	38	...	3	...	...	Schoolroom and dwelling-house.	...	¾			
				(10.) Newton R. C. School.	1	...	...	...	36	33	...	...	...	...	36	...	...	Schoolroom, rented at £3, 10s. per annum.	...	¾			
Neilston . . . . . (*including part of Barrhead.*)	12,862	11,013	(1.) Parochial.	... ...	1	1	1 P. T.	...	237	198	175	25	22	1	4	10	...	Three class-rooms, and dwelling-house of seven apartments.	7	...	No additional school required.	£41 9 2	
				(2.) Uplanmoor Subscription School.	1	...	...	...	78	69	78	...	..	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	...	3	... ...	£32 17 4	
				(3.) Pointhouse Subscription School.	1	...	...	...	27	17	27	...	...	...	..	...	...	One room, and garret above.	...	3			
				(4.) Neilston R. C. School.	...	1	...	...	92	56	...	...	...	...	92	...	...	One schoolroom.	...	100 yds.	... ...	£29 16 4	
				(5.) West Arthurlie Mill School (*Undenom.*)	1	...	...	...	23	18	10	3	...	...	5	...	5	One schoolroom.	...	1½			
				(6.) Bourock Sessional School (*Ch. of Scot.*)	1	...	...	...	130	94	46	25	20	...	...	3	36	One schoolroom.	...	2			
				(7.) F. C. School.	1	...	...	...	50	36	10	20	5	...	1	...	14	One schoolroom.	...	2			
				(8.) Barrhead R. C. School.	1	...	...	...	146	90	10	...	...	...	80	...	56	One schoolroom.	...	2	... ...	£69 10 0	
				(9.) Grahamston School (*schoolroom provided by Proprietors—Priv. Adv.*)	1	...	...	...	49	25	12	3	5	...	...	...	29	One schoolroom.	...	2			
				(10.) Speir's Female School (*Subscription*).	...	1	1 P. T.		66	46	37	9	...	...	...	...	20	Schoolroom, and dwelling-house of four apartments.	...	1½	... ...	£25 0 0	
				(11.) Miss Kirkland's School (*Ch. of Scot.*)	...	1	...	...	53	41	20	10	11	...	...	...	12	One schoolroom.	...	2			
				(12.) Mr. Walker's School (*Priv. Adv.*)	1	...	...	...	18	18	18	...	...	...	...	...	...	One schoolroom.	...	100 yds.			
				(13.) Gateside School (*Priv. Adv.*)	1	...	...	...	32	28	13	3	...	...	6	6	4	One schoolroom.	...	1			
				(14.) Mr. Forgie's School (*Priv. Adv.*)	1	...	...	...	45	44	14	14	16	...	...	...	1	One schoolroom.	...	1½			
				(15.) Mrs. Diennan's School (*Priv. Adv.*)	...	1	...	...	32	28	7	8	9	...	...	8	...	One schoolroom.	...	2			
				(16.) Mr. Calder's School (*Priv. Adv.*)	1	...	...	...	40	23	10	10	...	...	...	3	17	One schoolroom.	...	2			
				(17.) Mrs. Seath's and Miss Walker's School (*Priv. Adv.*)	...	2	...	...	24	22	7	5	8	...	...	...	4	Two schoolrooms.	...	2			
Paisley—	Total Burgh. 3,538	...																					

(*including Burgh.*)			Parochial.	(2.) New Academy (*Ch. of Scot.*)	1	...	...	...	120	80	48	5	22	...	3	...	42	Good schoolroom.	...	All the schools are within ¼ of a mile of No. 1.						
				(3.) Female Industrial School (*Ch. of Scot.*)	...	1	...	...	110	80	35	13	20	12	...	...	30	Good schoolroom.	...	...	... ...			£73	0	0	18
				(4.) F. C. School.	1	..	...	...	152	117	36	60	12	..	3	...	41	Two class-rooms—good.	...	...	... ...			£55	10	0	
				(5.) F. C. Mission School.	..	1	...	...	90	62	23	24	2	3	3	...	35	Good accommodation.	...	...							
				(6.) Beaton's School (*Endowed*).	1	...	...	...	85	64	48	7	4	2	...	3	21	Good accommodation.	...	..	.. ..			£65	19	2	13
				(7.) St. Mary's Episcopal School.	1	1	...	...	138	95	18	9	5	56	7	...	43	Schoolroom, dwelling-house, and playground.	...	...	... ...			£39	10	0	9
				(8.) Rom. Cath. School.	...	1	...	...	272	85	...	...	...	...	85	...	187	Good accommodation.	...	...	... ...			£45	5	10	
				(9.) Gourock Ropemaking Co. Factory School.	...	1	...	...	95	72	30	13	4	...	...	...	48	Good accommodation.	...	...							
				(10.) Priv. Adv. School.	...	1	...	...	14	14	...	...	...	...	...	...	14	... ...	...	...							
†Renfrew . . . . . (*including Burgh.*)	4,488	4,650	.....	(1.) Renfrew Grammar School and Blythwood Testimonial (*Endowed by Royal Charter*, 1703).	2	1	...	...	231	186	124	68	24	2	...	...	13	Three class-rooms.	...	...	No additional school required.						
				(2.) Old Burgh School (*supported from Burgh funds*).	1	1	...	...	207	170	80	93	12	...	4	9	9	Two class-rooms.	...	Near No. 1.	... ...			£108	12	6	21
				(3.) Hillhead F. C. School.	1	1	...	...	109	85	31	66	8	...	2	...	2	Two class-rooms.	...	2	... ...			£45	10	0	
				(4.) Mrs. Speirs' School (*built and supported by Mrs. Speirs of Elderslie*).	...	1	...	...	96	66	38	46	3	...	8	...	1	One schoolroom.	...	Near No. 1.				£28	6	8	10
				(5.) Mrs. Campbell's School (*built and supported by Mrs. Campbell of Blythswood*).	...	2	...	...	130	125	73	39	8	...	3	...	7	Two class-rooms.	...	...				(*Industrial School.*)			
ROSS AND CROMARTY—																									
Alness	...	1,178	(1.) Parochial.	... ...	1	...	...	...	38	31	6	32	...	...	...	...	...	Building newly erected; ample and commodious.	30	...	The two districts of Boath and Glenglass, separated by a range of mountains, are without schools; the population of the former is 250, of the latter, 130, and the extent seven miles by one, and two miles by one respectively. In these two districts, the Society for Propagating Christian Knowledge, and the General Assembly of the Church of Scotland, provided teachers for many years, till the Disruption, when they ceased to do so. The Free Church made provision from that date till Whitsunday 1861 in Glenglass, and till Whitsunday 1863 in Boath. The school buildings in Boath	£15	0	0	
				(2.) F. C. School.	1	...	...	...	114	98	1	113	...	...	...	...	...	Buildings substantial and commodious.	...	1		£56	10	0		

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			'Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistants & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
ROSS AND CROMARTY—*Contd.*																						
Applecross—																						
(1.) APPLECROSS .	...	1,064	(1.) Parochial.	... ...	1	...	...	...	74	63	6	68	...	...	...	...	...	Schoolroom and dwelling-house of four apartments; slated.	24	...	There are two districts—population of each about 150 or 200, the farthest points of which are distant respectively eight miles and five miles from the nearest school—where there is no school for the parishioners. The nearest school to one of the districts (five miles) is also about to be removed to another part of the parish, within the district of Shieldaig.		
				(2.) Arinacrinneuch F. C. School.	1	...	...	...	35	30	...	35	...	...	...	...	...	Schoolroom and two apartments for teacher; thatched.	...	20			
				(3.) Camustenach F. C. School.	1	...	...	...	50	35	...	50	...	...	...	...	...	Schoolroom and dwelling-house of five apartments; slated.	...	23			
				(4.) Cuaig Gaelic School (*Gaelic School Society*).	1	...	...	...	18	15	...	18	...	...	...	...	...	Schoolroom and two apartments for master; thatched.	...	2			
(2.) SHIELDAIG . .	...	1,480	.....	(1.) Shieldaig Gen. Assem. School.	1	...	...	...	57	51	2	50	...	...	5	...	...	Five rooms, including the schoolroom; tolerably comfortable.	...	11			
				(2.) Shieldaig Gen. Assem. Female School.	...	1	...	...	10	10	...	10	...	...	...	...	...	Four rooms; comfortable.	...	11			
				(3.) Dibaig School (*partly supported by an Heritor*).	1	...	...	...	40	25	...	40	...	...	...	...	...	Schoolroom and dwelling-house of four rooms; very comfortable.	...	33			
				(4.) Torridon School (*supported by Proprietor and F. C. Ladies' Assoc*)	1	...	...	...	48	45	3	45	...	...	...	...	...	Schoolroom and dwelling-house of four rooms—comfortable.	...	21			
				(5.) Kishorn School (*supported by Proprietor and F. C. Ladies' Assoc.*)	1	...	...	..	56	45	...	56	...	...	...	...	...	One schoolroom. No dwelling-house.	...	16			
					1	...	...	...	100	75	27	21	...	...	...	52	...	Two-storey building, containing schoolroom and dwelling-house.	4	...	No additional school required.		
Avoch	...	1,788	(1.) Parochial.	... .	1	...	...	...	49	42	2	40	...	...	...	7	...	One schoolroom.	...	$\frac{1}{2}$			
				(2.) F. C. School.	1	...	...	...	3	3	1	1	...	...	...	1	...	One schoolroom.	...	3			
				(3.) Priv. Adv. School.																		
Contin	...	1,509	(1.) Parochial.	... ...	1	...	...	...	51	44	18	33	...	...	...	...	...	Excellent schoolroom, recently enlarged. Dwelling-house of four apartments.	29	...	There is no school for the Auchnasheen, or western district of the parish, the nearest school being nine miles from the centre of that district; population about 100. The northern portion is also without a school, the nearest school being ten	£25 0 0	
				(2.) Kinlochluichart School (*Ch. of Scot.*)	1	...	...	...	24	22	15	7	...	...	2	...	...	Schoolroom and class-room, and dwelling-house of five apartments, all new.	...	$11\frac{1}{4}$			
				(3.) Garve F. C. School.	1	...	...	...	30	20	...	30	...	...	...	...	...	Part of F. C. meeting-house, railed and curtained off; no	...	$6\frac{1}{4}$			

				(4.) Seatwell School (*Soc. for Prop. Christ. Know.*)	1	1	...	...										house for the master of four apartments, all in good repair.				
Cromarty (*including Burgh.*)	...	2,300	(1.) Parochial.	... ...	1	...	1 P.	T.	51	41	41	10	...	...	...	...	...	Buildings rather old, roomy, but not well lighted.	$6\frac{1}{2}$	...	No additional school required.	£40 10 0
				(2.) F. C. School.	1	...	2 P.	T.	103	86	8	95	...	...	...	...	...	Schoolroom and class-room in good condition.	...	$\frac{1}{13}$	... ...	£54 0 0
				(3.) F. C. *Female* School.	...	1	...	...	57	50	17	40	...	...	...	...	...	Ground flat of same building as No. 2, *sup.* In good repair; well lighted and healthy.	..	$\frac{1}{13}$		
				(4.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	16	10	2	14	...	...	...	...	...	Buildings old, of stone and clay; small windows.	.	5		
				(5.) Young Ladies' School (*Priv. Adv.*)	...	2	...	...	7	4	4	3	...	...	...	...	...	A private dwelling-house.	...	$\frac{1}{2}$		
				(6.) Priv. Adv. School.	1	...	...	...	40	39	1	39	...	...	...	...	...	Schoolroom constructed out of an old shoemaker's shop; pretty well lighted; but accommodation indifferent.	...	$\frac{1}{17}$		
				(7.) Priv. Adv. School.	1	...	...	...	12	12	...	12	...	...	...	...	...	A room of a dwelling-house.	...	3		
Dingwall (*including Burgh.*)	...	2,412	(1.) Parochial.	... ...	1	...	...	...	82	72	60	10	...	2	...	...	10	Spacious schoolroom, sufficient for 100 scholars.	2	...	No additional school required.	
				(2.) F. C. School.	1	...	...	...	279	220	10	269	...	...	...	...	...	Three class-rooms.	...	$\frac{1}{4}$	... ...	£73 10 0
				(3.) Female Charity School (*Endowed—Ch. of Scot.*)	...	1	...	...	12	10	10	...	...	...	...	...	2	Premises well adapted for a school.	...	Near No. 1.		
				(4.) Misses Maclean's School (*Priv. Adv.*)	...	2	...	...	33	26	2	24	...	...	...	...	7	A private house.	...	Near No. 1.		
				(5.) Miss Cameron's School (*Priv. Adv.*)	...	1	...	...	30	24	24	...	...	...	...	...	6	A private house.	..	Near No. 1.		
Edderton	...	836	(1.) Parochial.	... ...	1	...	..	...	38	32	11	27	...	...	...	...	...	Schoolroom too small.	$6\frac{1}{2}$	...	The district of Fearn, about five miles from the parish or F. C. schools, is much in need of a school. The probable attendance would be over twenty.	£20 0 0
				(2.) F. C. School.	1	...	...	...	67	62	...	67	...	...	...	...	...	Schoolroom and dwelling-house. Ample and excellent accommodation.	...	$\frac{2}{3}$		
Fearn	...	2,083	(1.) Parochial.	... ...	1	...	...	...	50	45	1	46	3	..	...	...	...	One schoolroom; slated; wooden floor.	4	...	... ...	
				(2.) Ballintore School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	68	62	...	30	38	...	...	...	...	Stone and lime building; thatched.	...	2		
				(3.) Hill of Fearn F. C. School.	1	...	...	..	98	93	...	96	2	...	...	...	...	Stone and lime building, slated, wooden floor.	...	$\frac{1}{2}$	.. ..	£37 10 0
				(4.) Balmuchie F. C. School.	1	...	...	...	73	66	...	73	...	...	...	...	...	Stone and lime building, slated, wooden floor.	...	$1\frac{3}{4}$		
				(5.) Gaelic Society School.	1	.	...	...	96	76	...	96	...	...	...	...	...	Stone and lime building, slated, earthen floor.	...	$2\frac{1}{2}$		
Fodderty	...	2,247	(1.) Parochial.	... ...	1	1	...	...	72	68	13	59	...	...	...	...	...	Good schoolroom. Dwelling-house of six apartments.	25	...	There is no school in the north-east corner of the parish; population about 200. Before the Disruption there was an Assembly school there, but, after that the school-house, croft, and other accommodation was taken from it.	
				(2.) Maryburgh F. C. School.	1	1	...	...	117	112	6	106	...	...	...	...	5	Schoolroom and class-room. Dwelling-house of six rooms.	...	6		£51 10 0
				(3.) Tolly F. C. School.	1	...	...	...	54	50	...	54	...	...	...	...	...	A plain building, including schoolroom and teacher's residence.	...	4		
				(4.) Strathconon School (*Undenom.—supported by the Proprietor, A. J. Balfour, Esq.*)	1	1	...	...	55	50	3	48	...	...	4	...	...	Schoolroom and class-room. Dwelling-house of five apartments.	...	20		£16 10 0

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ROSS AND CROMARTY—*Contd.*																							
				(4.) Bottacks Subscription School.	1	...	...	...	60	30	...	60	...	...	...	...	...	Schoolroom and one apartment for teacher. Built and maintained by local subscriptions.	...	2			
Gairloch—																							
(1.) NORTHERN DISTRICT.	...	1,927	(1.) Parliamentary.	... ...	1	...	...	...	70	40	...	70	...	...	...	...	...	Schoolroom, and dwelling-house of two rooms, not in good repair.	...	18	There is no school at present at Land, and First and Second Coasts—population about 500, and extent three square miles.		
				(2.) Bualnaluib Girls' School (*Supported by F. M'Kenzie, Esq.*)	...	1	...	...	89	60	...	89	...	...	...	...	...	Good schoolroom, and dwelling-house of three apartments.	...	16			
				(3.) Aultbea Gen. Assembly School.	1	...	...	...	70	40	...	70	...	...	...	...	...	One schoolroom.	...	15	... ...	£8 6 8	
				(4.) Mellon Udrigle School (*Ch. of Scot.*)* * Vacant—taught by a Master.	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	...	21			
				(5.) Letterewe Subscription School.	1	...	...	...	20	13	...	20	...	...	...	...	...	One schoolroom.	...	18			
				(6.) Gaelic Society School.	1	...	..	...	20	20	...	20	...	...	...	...	...	One schoolroom.	...	15			
				(7.) Bualnaluib F. C. School.* * Vacant—schoolroom under repair—taught by a Master.	...	...	...	...	...	...	...	...	...	...	...	...	...	One schoolroom.	...	16			
(2.) SOUTHERN DISTRICT.	...	3,522	(1.) Parochial.	... ...	1	...	...	...	50	33	11	39	...	...	...	...	...	Schoolroom, and good dwelling-house of four rooms.	25	...	There are two districts in need of school accommodation, viz., (1.) Melvaig—population 380, number of children 100, extent four square miles, distant twelve miles from parish school; and (2.) Cove—population 170, number of children 50, extent two square miles, and distant about 20 miles from parish school.	£15 0 0	
				(2.) Kinlochewe School (*Ladies' Assoc., F. C.*)	1	...	...	...	35	27	...	35	...	...	...	...	...	Schoolroom, and dwelling-house of three rooms.	...	18			
				(3.) Openham F. C. School.	1	...	...	...	84	57	...	84	...	...	...	...	...	School buildings good, slated.	...	9			
				(4.) Cove School (*Priv. Adv.*)	1	...	...	...	20	20	...	20	...	...	...	...	...	School-house thatched, in bad repair.	...	20			
				(5.) Inverasdale School (*Ladies' Assoc., F. C.*)	1	...	...	...	110	72	...	110	...	...	...	...	...	School buildings good, slated. Dwelling-house of three rooms, etc. The schoolroom is too small, however, for the number of children to whom the school is accessible.	...	12			
				(6.) North Erradale School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	88	50	...	88	...	...	...	...	...	School-house in bad repair.	...	7			
				(7.) North School (*supported by F. Mackenzie, Esq.*)	1	...	...	...	50	20	...	50	..	...	...	...	...	Schoolroom new—slated; three apartments for master.	...	7			
				(8.) Poolewe Agricultural School. (*See General Remarks.*)	1	...	...	...	58	40	...	58	...	...	...	...	...	Buildings good—slated; five apartments for master.	...	7	Poolewe Agricultural School was originally established with the object of teaching practical Agriculture to the children of crofters for one and a half hours daily, and the elementary branches of learning during the		
				(9.) Drumandaroch School (*F. C.*)	...	1	...	...	58	33	...	58	...	...	...	...	...	Schoolroom, and three small rooms for teacher.	...	1			

																				prietor, Sir K. S. Mackenzie, Bart.			
Glenshiel	...	485	(1.) Parochial.	... ...	1	...	...	...	20	17	18	2	...	...	...	...	...	New schoolroom; slated, and well furnished.	20	...	In the extreme portion of the parish there are eight families without school accommodation.		
				(2.) F. C. School.	1	...	...	...	34	18	...	...	...	...	4	...	30	Schoolroom thatched with fern and divots; out of repair and not comfortable.	...	3			
Killearnan	...	1,494	(1.) Parochial.	... ...	1	...	...	...	123	70	9	61	...	...	...	...	53	Stone and lime building; slated; schoolroom below, dwelling-house above.	5	...	... ...		
				(2.) Redcastle F. C. School.	1	...	...	...	101	60	3	57	...	...	...	...	41	Stone building, slated; no dwelling-house.	...	¼	... ...	£51	3 4
				(3.) Crofnacrieoch F. C. School.	1	...	...	...	39	30	...	30	...	...	...	...	9	Thatched building; old and bad.	...	4			
Kilmuir Easter . .	...	1,295	(1.) Parochial.	... ...	1	...	...	...	52	49	21	31	...	...	...	...	...	Stone and lime building; slated.	7	...	No additional school required.	£21	10 0
				(2.) Balnagoun School (*Undenom.—supported by Sir R. C. Ross, Bart.*)	...	1	...	...	18	17	...	18	...	...	...	...	...	A Gothic building.	...	2½			
				(3.) F. C. School.	1	...	...	...	78	70	2	76	...	...	...	...	...	Built with clay and wood; thatched with straw; in a miserable condition.	...	1½			
				(4.) Muir of Delny F. C. School.	1	...	...	...	64	55	...	...	...	...	...	...	64	Stone and lime building; thatched with straw.	...	3½			
Kiltearn	...	1,634	(1.) Parochial.	... ...	1	...	...	...	57	46	2	55	...	...	...	...	...	Schoolroom new and commodious.	10	...	The Western, or Mountgerald district—population about 450, extent three by two miles—has no school accommodation; as also the North-Western, or Clare district—population about 300, extent three by six miles.		
				(2.) F. C. School.	1	...	...	...	95	83	...	95	...	...	...	...	...	An old dwelling-house converted into a school; too small and not well ventilated.	...	⅙			
				(3.) Miss Munro's School (*Undenom.—supported by Miss Munro of Balconie.*)	...	1	...	...	59	45	2	43	...	...	...	...	14	A large and well-aired room in a dwelling-house.	...	½			
Kincardine	...	1,746	(1.) Parochial.* * Vacant at present, Schoolmaster being ill.	... ...	...	...	...	...	...	...	...	...	...	...	...	...	...	... ...	33	...	The district of Strathcarron, with a population of from 200 to 300, and distant from five to six miles from the parish school, requires a school. New school buildings are imperatively needed at Achnahanet.		
				(2.) A mat Parliamentary School.	1	...	...	...	49	44	3	46	...	...	...	...	...	School buildings pretty good.	...	10			
				(3.) Ardgay F. C. School.	1	...	...	...	63	62	3	60	...	...	...	...	...	School buildings good.	...	1½	The present accommodation is wretched in the extreme. At Oykle a boy is at present engaged teaching. The few inhabitants are so scattered that they cannot otherwise get education for their children. A new schoolroom is much needed.	£14	11 8
				(4.) Achnahanet F. C. School.	1	...	...	..	40	37	...	40	...	...	...	...	...	School buildings very bad—low walls, thatched roof, ill lighted; a mere hut, in fact, erected by the people.	...	10			
				(5.) Doune F. C. School.	1	...	...	...	32	30	...	32	...	...	...	...	...	School buildings good.	...	16			
				(6.) Culrean Gen. Assembly School.	1	...	...	...	57	49	5	52	...	...	..	...	...	Low walls, thatched roof, cold, and insufficiently lighted. Too small for attendance.	...	5		£18	0 0
				(7.) Oykle Priv. Adv. School (*Temporary*).	1	...	...	...	13	13	...	13	...	...	...	...	...	Low walls, thatched roof, ill lighted. A mere hut.	...	23			
Kintail	..	890	(1.) Parochial.	... ...	1	...	...	...	32	24	22	9	...	...	1	...	...	Commodious new buildings are being erected.	13	...	The district of Glenelchaig has no school; population about 120.		

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ROSS AND CROMARTY—*Contd.*				(2.) Female Industrial School (*Ladies' Assoc. Ch. of Scot.*)	...	1	...	...	47	41	24	13	...	..	10	...	...	Buildings new.	...	5	... ...	£15 0 0	
				(3.) F. C. School.	1	...	...	...	44	33	20	15	...	...	...	...	9	School buildings pretty fair, but rather dark.	...	5			
Knockbain	...	2,485	(1.) Parochial.	... ...	1	1	...	...	130	101	13	115	...	...	2	...	...	Buildings good, and well lighted. Schoolroom and class-room. Dwelling-house of five apartments.	5½	...	School accommodation sufficient. The F. C. Minister states that the present number of schools would suffice, if they were efficiently conducted, and in some cases differently located. Some of the children in this parish attend schools in the neighbouring parish of Killearnan, and the accommodation of contiguous districts in adjacent parishes would require to be considered in any general system of education. With reference to the Episcopal school at Arpafeelie, the Episcopal Minister states that the school is conducted in such a way as to make it available to all denominations. The Church Catechism is the only one taught, but no child is compelled to learn it, or is excluded from the school, whose parents or guardians object to such instruction. Besides the schools here returned there is at Muirton (near No. 3) a building, consisting of schoolroom, and dwelling-house of four apartments, with five acres of land attached, which was formerly used as a General Assembly school, but was discontinued about five years ago, owing to the paucity of attendance.	£47 10 0	
				(2.) Cullish F. C. School.	1	...	...	...	90	84	1	89	...	...	...	...	...	Schoolroom (about to be enlarged) and class-room. Two apartments, etc., for teacher. Building thatched, and in fair condition.	...	3½		£58 3 4	
				(3.) Muirton F. C. School.	1	...	...	...	118	40	2	116	...	...	...	...	...	Schoolroom thatched; well lighted. One room, closet, and attic for teacher.	...	2¼			
				(4.) Arpafeelie Episcopal School.	1	...	...	...	65	32	...	34	...	31	...	...	...	Thatched building, containing schoolroom, and dwelling-house of two rooms; fairly lighted.	...	3		£15 2	11
				(5.) Craigton School (*Priv. Adv.*)	1	...	...	...	35	35	...	35	...	...	...	...	...	A room in a thatched hut; no ceiling; earthen floor.	...	5			
Lochalsh . . .	...	2,413	(1.) Parochial.	... ...	1	...	...	...	60	58	12	46	...	...	...	...	2	Substantially built, and slated.	25	...	One district, with a population about 80, is need of school ac-		
				(2.) Edussie Gen. Assem.	1	...	...	...	110	101	...	110	...	...	...	...	...	Substantially built. Dwelling-	...	6			

																				house of four rooms, kitchen, and attics, etc.			Strathaskaig or Achmore there has always been a school, with		
				(4.) Sallachy School (*Gaelic School Soc.*)	1	...	...	...	38	36	...	35	...	...	3	...	...	Stone and lime building; thatched.	...	7	an average attendance of 50 scholars, but that, owing to the		
				(5.) Ardcloe F. C. School.	1	...	...	...	32	32	2	28	...	...	2	...	...	Very unsuitable premises.	...	3	miserable accommodation, a recently appointed teacher could not take his family there, and the school is in consequence vacant. A few years ago, another good teacher left with his health injured for life from the same cause. The people promised to improve the school, the proprietor also engaging to assist them; but nothing has yet been done. This district is six miles from Plockton F. C. school, and seven miles from the parish school.		
Lochbroom—																									
(1.) LOCHBROOM .	...	3,577	(1.) Parochial.	... ...	1	...	...	...	42	40	2	40	...	...	...	...	..	Good schoolroom and dwelling-house.	30	...	The district of Gruinard is five or six miles from any school,		
			(2.) Ullapool Parliamentary School.	... ...	1	...	...	...	24	20	12	12	...	...	...	...	...	School room small, and in a wretched condition, being almost "seatless, deskless, paneless, and floorless." House accommodation ample.	...	7	but the inhabitants are few and scattered. Isle Martin, a small island about a mile from the shore, has a population of 60, but no school.		
				(3.) Letters School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	76	76	30	46	...	...	...	...	...	Schoolroom too small for attendance (thirty more scholars might attend at present); thatched with divots and rushes. In very bad repair.	...	3½	A school might usefully be placed between Dundonnell and Carnach schools on the north side of Little Lochbroom, at a place called Badrallach. Its population is 100. By placing a convenient bridge, however, over the Little Strath river, the children might almost daily attend the Dundonnell school; and as the small crofters in this parish are all tenants at will, the latter course might be better than establishing a permanent school.		
				(4.) Carnach School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	92	88	29	63	...	...	...	...	...	Good slated house. Schoolroom far too small, however, for attendance, and surrounding population; many of the scholars having to *stand* or be taught in the kitchen.	...	16			
				(5.) Dundonnell School (*Undenom.—mainly supported by Miss M'Kenzie of Dundonnell*).	1	...	...	...	17	16	8	9	...	...	...	...	...	A capital little schoolroom; large enough for surrounding population.	...	8			
				(6.) Badcall School (*Ladies' Assoc., F. C.*)	1	...	...	...	95	88	...	88	...	...	...	...	7	Schoolroom large and airy. Good dwelling-house; slated.	...	17	A school might also be placed between schools Nos. 7 and 8;		
				(7.) Ullapool Congregational School (*F. C.*)	1	1	2 P.	T.	133	94	6	88	...	...	...	...	39	Three class-rooms. House accommodation rather limited. By far the best school in the parish.	...	7	but, as in the case above mentioned, if a bridge were thrown across the river Cainard, and the school at Strathcainard repaired, the children might attend the latter school.	£70	11	8
				(8.) Strathcainard School (*Ladies' Assoc., Ch. of Scot.*)	1	...	..	...	22	6	4	18	...	...	...	...	...	A most wretched, miserable, and dilapidated hovel, unfit for a pigsty. The schoolroom is entirely abandoned, and partly thatchless, and the six scholars were found in a damp dingy corner of the master's room, which apartment he also has had to abandon, and sleep in a neighbour's house.	...	16			

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
ROSS AND CROMARTY—*Contd.*																						
(2.) COIGACH . . .	...	1,285	.....	(1.) Achiltibuie F. C. School.	1	...	...	...	105	81	...	105	...	...	...	...	...	Stone walls; thatched roof, and earthen floor.	...	23	The island of Tanera, distant from the mainland about two miles, with a population of ninety-seven, has no school or school accommodation.		
			.....	(2.) Altandow F. C. School.	1	...	...	...	95	86	...	95	...	...	...	...	...	Stone walls; thatched roof, and earthen floor. Dwelling-house for teacher.	...	29			
Lochcarron	...	1,592	(1.) Parochial.	... ...	1	1	...	..	87	83	16	71	...	...	...	...	...	School buildings excellent; stone and lime; slated, and well ventilated.	14	...	No more schools are required in the parish.	£8 13 11	
				(2.) Coulag School (*Ladies' Assoc., F. C.*)	1	...	...	...	40	36	...	40	...	...	...	...	..	Thatched house; quite unfit for a school. Dark, and not properly fitted up.	...	4			
				(3.) Strome School (*Ladies' Assoc., F. C.*)	1	...	...	...	74	60	...	...	...	...	...	...	74	Thatched house; far too small, and not properly fitted up.	...	5¼			
Logie-Easter . . .	...	932	(1.) Parochial.	... ...	1	...	...	...	65	60	13	52	...	...	...	...	...	Buildings recently erected and very commodious. Dwelling-house and offices.	7	...	No additional school required.		
				(2.) Gen. Assembly School.	1	...	...	...	54	54	7	47	...	...	...	...	...	Schoolroom, and dwelling-house of two rooms and kitchen.	...	5			
				(3.) F. C. School.	1	...	...	...	21	17	...	21	...	...	...	...	...	Schoolroom, and dwelling-house of one room, kitchen, and closet. Sufficient for the district.	...	5			
Nigg	...	1,253	(1.) Parochial.	... ...	1	...	...	...	52	38	3	39	10	...	...	...	...	Schoolroom, and dwelling-house of three rooms and kitchen. Buildings good.	3½	...	The Registrar states that the school accommodation is sufficient.		
			(2.) Female Parochial.	... ...	...	1	...	...	43	31	6	33	4	...	...	...	...	Schoolroom in good repair. No dwelling-house. No school buildings provided by the Heritors, but they allow £7 annually in lieu thereof, besides salary.	...	1	The U. P. Minister states that the fishing village of Shandwick, population 171, is two and a half miles from the nearest school. There is no school in the village, and the children do not attend any of the schools in the parish.		
				(3.) U. P. School.	1	...	...	...	45	29	...	25	20	...	...	...	...	Schoolroom, and two apartments for teacher, in good condition.	...	1¼			
Resolis	...	1,568	(1.) Parochial.	... ...	1	...	...	...	25	20	5	20	...	...	...	...	...	Schoolroom, and dwelling-house above of three apartments. In good repair.	6	...	No additional school required.		
				(2.) Jamimaville F. C. School.	1	...	...	...	77	62	1	76	...	...	...	...	...	One schoolroom. Roof in a dilapidated state.	...	3	... ...	£22 18 4	
				(3.) Cullicudden F. C. School.	1	...	...	...	96	79	...	95	...	...	1	...	...	One schoolroom, in good condition.	...	3	... ...	£54 0 0	
Rosemarkie . . . . *(including Fortrose.)*	...	1,545	(1.) Parochial.	... ...	1	...	..	...	49	42	40	5	...	...	...	4	...	Schoolroom lower flat of a two-storey building. No play-	4	...	No additional school required.		

				(3.) Fortrose Academy (*Subscription*).* * Vacant at present—taught by a Master.	...	...	...	...	...	...	...	...	...	...	...	...	...	School buildings consist of two two-storey houses, containing two class-rooms and several smaller rooms; also a dwelling-house of three storeys. Playground and offices.	...	1					
				(4.) Infant and Girls' School (*Subscription*).	...	1	...	...	46	39	4	37	...	...	...	5	...	Lower flat of a two-storey house. No offices.	...	1					
				(5.) Priv. Adv. School.	...	1	...	...	16	16	1	10	1	1	...	3	...	A private room.	...	1					
Rosskeen	...	3,766	(1.) Parochial.	... ...	1	...	...	...	36	20	3	33	...	...	...	...	...	School buildings pretty good.	10	...	Every district of the parish is within reach of at least one school.	£16	10	0
				(2.) Invergordon F. C. School.	1	...	...	...	137	80	9	125	...	...	3	...	...	School buildings good.	...	100 yds.		£54	10	0
				(3.) Invergordon Ladies' School (*Priv. Adv.*)	...	1	..	...	17	13	2	15	...	...	...	...	...	Private dwelling-house.	...	150 yds.				
				(4.) Invergordon Infant School (*Priv. Adv.*)	...	1	...	...	20	8	...	20	...	...	...	...	...	Private dwelling-house.	...	⅛				
				(5.) Saltburn F. C. School.	1	...	...	...	56	53	5	51	...	...	...	...	...	Schoolroom excellent.	...	1	... ...	£8	15	0
				(6.) Saltburn Industrial School (*Subscription*).	...	1	...	...	24	12	...	24	...	...	...	...	...	Schoolroom in dwelling-house; pretty good.	...	1				
				(7.) Ardross F. C. School.	1	...	...	...	108	90	10	98	...	...	...	...	...	Schoolroom and class-room very good.	...	8	... .	£35	0	0
				(8.) Bridgend F. C. School.	1	...	...	...	60	52	...	60	...	...	...	...	...	School buildings indifferent.	...	3	... ...	£18	0	0
				(9.) Bridgend Infant School (*Priv. Adv.*)	...	1	...	...	30	24	...	30	...	...	...	...	...	Schoolroom pretty good.	...	3				
				(10.) Mossfield School (*Ladies' Assoc.—Ch. of Scot.*)	1	...	...	...	32	20	4	28	...	...	...	...	...	School buildings in a ruinous condition.	...	3	... ...	£18	0	0
				(11.) Mossfield F. C. School.	1	...	...	...	44	41	...	44	...	...	...	...	...	School building indifferent.	...	3				
Tain . . . . . (*including Burgh.*)	...	3,294	(1.) Parochial.	... ...	1	...	...	...	151	119	36	115	...	...	...	...	...	One schoolroom, and two apartments for teacher.	6	...	There is a large district, being the south-west end of the parish, containing about fifty-six families, where there is no school of any kind. It is distant from two and a half to four miles from the town of Tain.	£77	10	0
				(2.) Tain Academy (*Subscription — Incorporated by Royal Charter*).	3	...	...	...	90	84	21	54	9	...	...	...	6	Five good class-rooms. Large hall and library, and three small rooms for mathematical and chemical apparatus.	...	½				
				(3.) F. C School.	1	...	3 F. T.		106	84	4	78	2	...	...	...	22	Schoolroom very good.	...	½				
				(4.) Female Industrial School (*Subscription*).	...	1	...	...	47	29	...	47	...	...	...	...	...	Schoolroom very small.	...	½	The present school accommodation at the fishing village of Inver (*see School No. 7, below*), situated at the extremity of the parish, is insufficient—population about 400, part of which is in the neighbouring parishes of Tarbat and Fearn; but the whole population is distant from three to four miles from any other school. The Free Church Minister states, that the inhabitants are too poor to raise the necessary local subscription to entitle them to Government aid in building a new school, and that the present accommodation will not allow of a certificated teacher being employed.			
				(5.) Female School (*Priv. Adv.*)	...	1	...	1	20	17	1	15	1	...	...	...	3	A private dwelling-house.	...	¼				
				(6.) Female School (*Priv. Adv.*)	...	1	...	2	40	30	10	16	4	...	...	...	10	A private dwelling-house.	...	⅓				
				(7.) Inver F. C. School. (*See General Remarks.*)	1	...	...	...	63	56	...	63	...	...	...	...	...	Schoolroom quite unsuitable and insufficient.	...	6				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ROSS AND CROMARTY—*Contd.*																							
Tarbat	...	2,269	(1.) Parochial.	... ...	1	...	...	...	135	93	36	89	10	...	...	...	...	Schoolroom comfortable, airy, and well lighted, but too small; no playground.	4	...	There is one district in which there is no school—population about 400. If, however, the present schools were not so close upon one another, the whole parish would be conveniently embraced.		
				(2.) Balnabruach F. C. School.	1	1	1	...	102	94	...	102	..	...	...	...	...	Premises comfortable and good; no playground.	...	1		£34 11 8	
				(3.) Chapelhill School (*Priv. Adv.*)	...	1	...	...	100	55	15	35	5	...	...	...	45	Rented room. In fair condition.	...	$1\frac{1}{4}$			
Urquhart and Logie-Wester.	...	3,147	(1.) Parochial.	... ...	1	...	...	...	49	47	...	49	...	...	...	...	...	Schoolroom, and dwelling-house of four rooms with attics.	...	...	The Parish Minister remarks, that the schools might certainly have been better placed for the convenience of the pupils; but that if they were all in operation they ought to supply the reasonable wants of the district. At Culbokie, about three miles from the parish school, there are school buildings of a superior class, but no teacher has occupied them for a considerable time.		
				(2.) Mulcaich F. C. School.	1	...	...	...	76	73	...	76	...	...	...	..	...	Schoolroom, and dwelling-house of three rooms and attics.	...	$\frac{1}{8}$		£8 15 0	
				(3.) Mulbuie F. C. School.	1	...	...	...	65	65	...	65	...	...	...	...	...	Schoolroom, and dwelling-house of three rooms.	...	4			
				(4.) Conon School (*supported by Sir K. Mackenzie, Bart.*)	1	...	...	...	80	70	10	70	...	...	...	...	..	Schoolroom, and dwelling-house of four rooms.	...	3		£34 11 8	
				(5.) Findon School (*Ch. of Scot.*)	1	...	...	...	86	80	5	71	...	5	5	...	...	Schoolroom, and dwelling-house of two rooms and closet.	...	5			
Urray	...	2,355	(1.) Parochial, Fairburn.	... ...	1	...	...	...	52	49	...	52	...	...	..	...	...	Excellent schoolroom, quite new: dwelling-house; offices in a very incomplete state.	2	...	No additional school required.		
			(2.) Parochial, Tarradale.	... ...	1	...	...	...	18	14	3	11	...	...	...	...	4	Schoolroom thatched, and only partially floored; dwelling-house also thatched, adjoining; the whole building is in a dilapidated condition.	...	5			
				(3.) Ord F. C. School.	1	...	...	...	87	80	...	87	...	...	..	...	...	Commodious schoolroom; dwelling-house.	...	$\frac{1}{8}$ (from No. 2.)			
				(4.) Jamestown F. C. School.	1	...	...	...	66	57	2	55	...	...	...	...	9	One schoolroom. No dwelling-house.	...	$2\frac{1}{2}$ (from No. 1.)			
				(5.) Highfield Episc. School.	1	...	...	...	106	98	6	73	...	19	...	...	8	Schoolroom built in 1861. No dwelling-house.	...	$\frac{1}{2}$ (from No. 2.)	... ...	£46 10 0	
Insular.																							
Barvas	...	4,609	(1.) Parochial.	... .	1	...	...	...	66	56	3	63	...	...	...	...	...	Ample and sufficient.	$13\frac{1}{2}$	...	No additional school required.		
			(2.) Cross Parliamentary School.	... ...	1	...	...	...	68	54	7	61	...	...	...	...	...	Insufficient, confined, and requiring additional seats and desks.	...	8			
				(3.) Heritors' School (*volun-*	1	...	...	...	50	45	15	35	...	...	...	...	...	Sufficient.	...	$4\frac{1}{2}$			

				(5.) South Dell F. C. School.	1	...	...	...	41	41	...	41	...	...	...	...	...	Insufficient. Dry-stone walls, thatched roof. No seats; no desks. No chimney. No windows, except two panes of glass; earthen floor, very damp.	...	6	
				(6.) Arneil Gaelic Society School.	1	...	...	...	64	42	...	64	...	...	...	...	...	Insufficient; dry-stone walls; thatched with dry straw. No chimney in schoolroom. One pane of glass, thirteen by eleven inches. No desks or forms.	...	9	
				(7.) Shader Gaelic Society School.	1	...	...	...	62	28	...	62	...	...	...	...	...	Scarcely habitable.	...	2	
				(8.) Lional Gaelic Society School.	1	...	...	...	73	73	...	73	...	...	...	...	...	Insufficient. Dry-stone walls; thatched with dry straw and divots. No desks; no windows, except four panes of glass fixed in the thatch. No chimney—the smoke escaping through the roof.	...	10	
				(9.) Bragar School (*F. C. Ladies' Assoc.*)	1	...	...	...	65	59	...	65	...	...	...	...	...	Insufficient. Dry-stone walls; thatched with dry straw. Destitute of proper seats and forms; floor damp.	...	11	
				(10.) Lional School (*F. C. Ladies' Assoc.*)	1	...	...	...	86	86	...	86	...	...	...	...	...	This school, and No. 8, *sup.*, form one building, separated by a wooden partition. No. 10 is much confined, and badly seated; three windows, with two panes of glass in each.	...	10	
CARLOWAY . . . . . (*parts of Lochs and Uig.*)	...	2,204	.....	(1.) Callanish School (*supported by Proprietor and F. C. Education Committee*).	1	...	...	...	56	42	...	56	...	...	...	...	...	Schoolroom, and two rooms and closet for master.	...	22	There is no township more than two miles from one or other of the existing schools.
				(2.) Tolsta School (*supported by Proprietor and F. C. Education Committee*).	1	...	...	...	21	18	...	21	...	...	...	...	...	Schoolroom and dwelling-house of two rooms. (*See General Remarks*)	...	26	The accommodation in two of the schools, Tolsta and Shawbost, is miserably insufficient. In both, the walls are clay-built, and the roofs thatched with straw, so that the rain finds its way through both walls and roof. It is difficult in this climate to keep buildings water-tight, even when built with lime, and slated.
				(3.) Shawbost School (*supported by Proprietor and F. C. Education Committee*).	1	...	...	...	96	83	...	96	...	...	...	...	...	Schoolroom and dwelling-house of two rooms and attics, etc. Roof much decayed. (*See General Remarks.*)	...	27	
				(4.) Carloway School (*F. C. Ladies' Assoc.*)	1	...	...	...	150	115	...	150	...	...	...	...	...	Schoolroom and dwelling-house of two rooms, two attics, etc.	...	20	
Lochs . . . . . (*parts of Lochs and Uig.*)	...	3,568	(1.) Parochial.	... ...	1	...	...	...	48	46	8	40	...	...	...	...	...	Schoolroom built of stone and lime, slated.	25	...	There is no district where the children cannot easily attend one or other of the existing schools.
				(2.) Leumra School (*Gaelic School Society*).	1	...	...	...	46	38	...	46	...	..	...	...	...	Schoolroom built of stone and lime, slated.	...	8	
				(3.) Gravir School (*F. C. Ladies' Assoc.*)	1	...	...	...	79	59	...	79	...	...	..	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	6	
				(4.) Marvig School (*Gaelic School Society*).	1	...	...	...	52	45	...	52	...	...	...	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	5	

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal	Roman Catholic.	Other Denominations.	Not known and not stated.							
					M.	F.	M.	F.																
ROSS AND CROMARTY, Ins.—*Cont.*				(5.) Crowmore School (*F. C. Ladies' Assoc.*)	1	...	...	...	52	32	...	52	...	...	...	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	4					
				(6.) Aribhunach School (*Gaelic School Society*).	1	...	...	...	32	12	...	32	...	...	...	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	8					
				(7.) Balallan School (*F. C. Ladies' Assoc.*)	1	...	...	...	70	56	...	70	...	...	...	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	5					
				(8.) Achmore School (*F. C. Ladies' Assoc.*)	1	...	...	...	25	21	...	25	...	...	...	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	8					
				(9.) Barnish School (*Gaelic School Society*).	1	...	...	...	65	45	..	65	...	...	..	...	...	Built with a double wall of stone, filled with earth, and plastered with clay inside; thatched with straw.	...	10					
				(10.) Maryhill F. C. School.	1	...	...	...	130	89	...	130	...	...	...	...	...	Schoolroom too small for attendance, and population of district. Built of stone and lime, slated.	...	8					
Stornoway . . . . (*including Town.*)	...	8,668	(1.) Parochial.	... ...	1	...	...	...	35	30	8	26	...	...	1	...	...	An old slated house.	17	...	The present school accommodation at Sandwickhill (*see No.* 8) is insufficient for the wants of the population, about 680 in number. The present schoolroom is only twenty-two feet by fourteen feet, and is very damp and cold. A slated house, capable of accommodating 150 scholars at least, with a suitable playground, is much required for this poor district. Better accommodation is also required at Laxdale (*see No.* 10), the present schoolroom being small, and so dreadfully damp that many of the children are prevented from attending, or are obliged to leave the school. The population of the district is 550. A good slated house, with accommodation for about 150 scholars, is much required. A comfortable slated schoolhouse,	£15	0	0		
				(2.) Gen. Assem. School.	1	...	...	...	61	54	14	42	5	...	...	...	...	A good slated house.	...	100 yds.		£54	0	0	
				(3.) Industrial Female School (*Subscription*).	...	1	...	...	240	182	6	231	3	...	...	...	...	Superior slated house, with two large class-rooms; dwelling-house and extensive playground.	...	¼					
				(4.) Infant School (*Priv. Adv.*)	...	1	...	...	20	20	4	13	3	...	...	...	...	A very comfortable room.	...	¼					
				(5.) F. C. Congregational School.	1	...	...	...	105	90	7	98	...	...	...	...	...	An excellent school; two commodious class-rooms; ample accommodation for teacher, and large playground.	...	150 yds.		£59	10	0	
				(6.) M'Kay's F. C. School.	1	...	...	...	110	95	...	108	1	...	1	...	...	Good schoolroom and dwelling-house.	...	⅛					
				(7.) Female Priv. Adv. School.	...	1	...	...	17	17	5	11	1	...	...	...	...	A large comfortable room.	...	¼					
				(8.) Sandwickhill School (*Gaelic School Society*).	1	...	...	...	83	60	...	83	...	...	...	...	...	A thatched, stone-walled house; two small rooms for teacher.	...	1½					
				(9.) Stenish F. C. School.	1	...	...	...	30	30	...	30	...	...	...	...	...	A thatched, stone-walled house; two small rooms for teacher.	...	2					
				(10.) Laxdale School (*F. C. Ladies' Assoc.*)	1	...	...	...	80	70	...	80	...	...	...	...	...	A thatched, stone-walled house; two small rooms for teacher.	...	1½					
				(11.) Aird School (*F. C.*	1	...	...	...	80	60	...	80	...	...	...	...	...	A thatched, stone-walled house;	...	12					

				(13.) Knock School (*F. C. Ladies' Assoc.*)	1	...	...	...	86	74	...	86	...	...	...	...	...	Good schoolroom and dwelling-house; slated.	...	5½	district of Arnol, 1 parish, 493. (*See No.* 11.)			
				(14.) Tolsta School (*F. C. Ladies' Assoc.*)	1	...	...	...	70	66	...	70	...	...	...	...	...	A thatched, rough stone-walled house; separate thatched house for master. A good slated schoolhouse would be a great boon.	...	14	The present accommodation of the F. C. congregational school at Back is very insufficient. The population is fully 1000. A large comfortable school-house, capable of accommodating from 180 to 200, with a suitable playground, is much needed.			
				(15.) Sheshader Gaelic Society School.	1	...	...	...	37	35	...	37	...	...	...	...	...	A thatched, rough stone-walled house, and two rooms for teacher attached.	...	13				
				(16.) Melbost Gaelic Society School.	1	...	...	...	40	31	...	40	...	...	...	...	...	A thatched house; separate dwelling-house for teacher.	...	2				
				(17.) Tong Gaelic Society School.	1	...	...	...	100	61	...	100	...	...	...	...	...	A thatched, rough stone-walled house, and two rooms for teacher attached.	...	4½				
				(18.) Vatisker Gaelic Society School.	1	...	...	...	82	75	...	82	...	...	...	...	...	A thatched, rough stone walled house, and a separate thatched house for teacher.	...	7				
				(19.) Back F. C. School.	1	...	...	...	92	80	...	92	..	...	...	...	...	A small slated house, and house for teacher attached.	...	7½				
†Uig	...	2,007	(1.) Parochial.	... ...	1	...	...	...	31	26	4	27	...	...	...	...	..	Stone and lime; slated; sufficiently lighted, and in good repair.	28	...	The district of Lochrouy—extent, seventeen miles by three miles, population 277; and the district of Earshader—extent, eight miles by three miles, population 75—have never had the benefit of an English school.			
				(2.) Vultos F. C. Congregational School.	1	...	...	...	97	88	...	97	...	...	...	...	...	Stone and lime; slated; not sufficiently lighted, and out of repair.	...	4				
				(3.) Islivry School (*Edin. F. C. Ladies' Assoc.*)	1	...	...	...	67	52	..	67	...	...	...	...	...	Built of dry stone, thatched with straw, and clay floor; suitable for the locality.	...	7				
				(4.) Croulesta School (*Gaelic School Society*).	1	...	...	...	30	4	...	30	...	...	...	...	...	Built of dry stone, and thatched with straw; in good repair.	...	1				
				(5.) Island of Bernera School (*Edin. F. C. Ladies' Assoc.*)	1	...	...	...	70	40	...	70	...	...	...	...	...	Stone and lime; slated; accommodation excellent.	...	14				
ROXBURGH—																								
Ancrum	10,388	1,511	(1.) Parochial.	... ...	1	1	...	...	108	98	71	28	7	1	...	1	..	Schoolroom too small, and difficult to ventilate. Now w.-c. A separate room rented for industrial department.	5	...	There are two farms, with a population of about sixty, three miles from any school.			
				(2.) Priv. Adv. School.	...	1	...	...	28	28	12	13	3	...	...	...	...	Part of dwelling-house, small, damp, and badly lighted.	...	50 yards.				
				(3.) Longnewton School (*Endowed—Ch. of Scot.*)	1	...	...	...	74	63	39	17	7	...	...	...	11	Schoolroom too small.	...	4				
Ashkirk	11,801	578	(1.) Parochial.	... ...	1	1	...	...	68	63	47	19	1	...	...	1	...	One schoolroom. Dwelling-house of seven apartments.	3½	...	No additional school required.	£21	10	0
																					... ...			
				(2.) Female Subscription School.	...	1	...	...	19	12	8	6	3	...	..	2	...	One schoolroom. Dwelling-house of two rooms, etc.	...	½		£10	16	8*
Bedrule	3,952	222	(1.) Parochial.	... ...	1	...	...	...	74	70	37	22	15	...	...	...	...	Schoolroom and small class-room for sewing. Dwelling-house of two rooms, kitchen, and attics.	2½	...	No additional school required.			
Bowden	7,682	864	(1.) Parochial.	... ...	1	...	...	...	67	61	37	20	5	...	1	4	...	Good schoolroom, and dwelling-house of eight apartments.	4½	...	No additional school required.	£18	15	0*

* Paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ROXBURGH—*Contd.*			(2.) Side School.	... ...	1	...	...	...	56	50	28	8	1	...	...	19	...	Schoolroom, and dwelling-house of three apartments, indifferent.	...	3			
				(3.) R. C. School.	1	...	...	...	16	16	...	...	...	...	16	...	...	Very good schoolroom, and dwelling-house of three apartments.	...	3			
Castleton	68,152	3,688	(1.) Parochial.	... .	1	...	...	1	170	161	66	39	56	...	...	9	...	Handsome and commodious building, recently erected at a cost of nearly £1100, containing schoolroom and class-room, cloak-room, etc.; w.-c.'s. Large playgrounds. Dwelling-house of six apartments, etc.	13	...	No additional school required.		
			(2.) Under-Burnmouth Side School.	... ...	1	...	...	...	35	28	23	4	8	..	...	...	...	Comfortable schoolroom. Dwelling-house of two rooms.	...	3			
			(3.) Hermitage Side School.	... ...	1	...	...	...	38	26	29	4	5	...	...	...	...	Comfortable schoolroom. Dwelling-house of two rooms.	...	5			
			(4.) Saughtree Side School.* * At present vacant.	... ...	..	...	...	...	...	...	...	...	...	...	..	...	...	Handsome schoolroom, erected four years ago. Dwelling-house of three apartments.	...	8			
				(5.) Priv. Adv. School.	...	1	...	...	39	31	24	7	8	...	...	...	...	School held in a room attached to the church, used as a cloak-room on Sundays, badly lighted and in wretched condition.	...	2			
Cavers	18,352	1,824	(1.) Parochial.	... ...	1	...	1	...	179	173	96	50	15	...	4	6	8	One schoolroom, to which a new addition is being built.	14	...	No additional school required.	£33 0 10*	11
			(2.) Cogsmill Side School.	... ...	1	...	...	...	57	46	37	4	14	...	...	2	...	Schoolroom built of stone and clay, slate-roofed, quite insufficient for present attendance.	...	10			
				(3.) Cavers Female School (*Undenom.*)	...	1	...	1	53	50	36	2	7	...	1	4	3	Stone and lime building, sufficient for attendance.	...	3			
Crailing	6,043	673	(1.) Parochial.	... ...	1	...	...	...	75	70	24	26	22	...	...	3	...	One room, in the form of a cross, well lighted and ventilated.	3	...	No additional school required.		
				(2.) Nisbet School (*Supported by the Marquis of Lothian*).	1	...	...	...	45	43	22	6	17	..	...	...	...	A plain room, well lighted, but not well ventilated.	...	1½			
Eckford	10,097	957	(1.) Parochial.	... ...	1	...	...	}	129	109	66	39	24	...	...	...	...	Schoolroom, offices, and playground in good condition.	5	...	There was once an adventure school at Cessford, which is three miles from the parish school and two miles from the side school, the average attendance at which was about thirty eight; and it might be desirable if a district school were established there.	£15 0 0*	
			(2.) Side School.	... ...	1	...	...	}										Schoolroom, offices, and playground in good condition.	...	...			

(*parts of Jedburgh, Oxnam, and Southdean.*)			School.																						
Ednam	3,919	599	(1.) Parochial.	... ...	1	...	...	...	90	85	60	7	20	...	...	...	3	Schoolroom large and well ventilated. Dwelling-house of six apartments; offices, etc.	2	...	No additional school required.				
Hawick . . . . . (*including part of Town.*)	6,203	8,726	(1.) Parochial.	... ...	2	...	1 3 P. T.	...	267	236	116	34	75	...	1	7	34	Two rooms, class-room, and dwelling-house excellent; large playground, and good gymnasium.	4¾	...	No additional school required.	£96	9	2‡	11
			(2.) Newmill Side School.	... ...	1	...	...	...	91	76	42	12	15	...	2	5	15	Good schoolroom and dwelling-house, with small playground.	...	4½	... ...	£19	14	2*	11
				(3.) Infant School (*Subscription.*)	...	1	1 P. T.		87	84	38	15	21	...	1	3	9	One schoolroom.	...	Close to No. 1.					
				(4.) Episcopal School.	1	...	2 P. T.		226	163	28	17	14	93	5	6	63	Excellent schoolroom and class-room; commodious playground.	...	¾	... ...	£58	15	0	10
				(5.) Ch. of Scot. School.	1	1	...	...	310	285	126	54	42	10	16	15	47	Schoolroom and class-room, newly erected.	...	1					
				(6.) Poorhouse Industrial School.	1	...	..	...	120	109	...	..	...	...	...	...	120	Schoolroom and class-room.	...	¼					
				(7.) R. C. School.*	...	...	...	...	...	...	...	...	...	...	...	...	...	One schoolroom.	...	60 yds.					
				* To be shortly opened.																					
				(8.) Hawick Academy (*Priv. Adv.*)	1	...	...	...	38	38	11	3	17	...	...	7	...	One schoolroom.	...	50 yds.					
				(9.) High School (*Priv. Adv.*)	2	...	...	1	77	74	...	...	...	...	...	...	77	... ...	...	1					
				(10) Priv. Adv. School.	...	2	...	...	43	39	23	2	14	...	...	...	4	Schoolroom and class-room.	...	1					
				(11.) Priv. Adv. School.	...	2	...	...	40	35	12	2	18	...	...	3	5	Two rooms.	...	½					
				(12.) Priv. Adv. School.	1	...	...	...	12	12	11	...	...	...	1	...	...	One schoolroom.	...	¼					
Hobkirk	16,242	771	(1.) Parochial.	... ...	1	...	...	...	72	59	37	22	9	1	1	2	...	Schoolroom and class-room.	4½	...	School accommodation sufficient, the children at the extremities of the parish being within reach of other schools in adjacent parishes.				
				(2) Wolflee School (*Subscription*).	...	1	...	...	67	60	43	24	...	..	...	...	...	Two apartments, formerly a dwelling-house. The erection of a more commodious building is contemplated.	...	1¾					
Hownam	15,107	289	(1.) Parochial.	... ...	1	...	...	...	24	21	16	...	8	...	...	...	...	Schoolroom sufficient for fifty scholars.	6	...	No additional school required.				
†**Jedburgh** . . . . . (*including Burgh.*)	22,669	5,011	(1.) Burgh and Parochial.	... ...	1	...	1 P. T.		74	66	26	13	22	...	...	5	8	Schoolroom and class-room; dwelling-house of five rooms, etc.	7	...	No additional school required.	£44	0	0*	11
				(2.) Jedburgh Sessional School (*Ch. of Scot.*)	1	...	1 P. T.		144	122	59	22	35	1	...	5	22	Schoolroom and class-room; dwelling-house of five rooms, etc.	...	Near No. 1.	... ...	£19	14	2*	11
				(3.) Infant School (*Ch. of Scot.*)	...	1	2 P. T.		147	126	46	23	36	...	...	21	21	Schoolroom and class-room; dwelling-house of five rooms, etc. The property belongs to Lord Lothian.	...	Near No. 1.	... ...	£27	13	4§	11
				(4.) St. John's Episcopal School.	1	...	1 P. T.		115	90	32	12	18	41	...	12	...	One schoolroom; dwelling-house of six rooms; playground.	...	Near No. 1.	}	£51	5	0	10
				(5.) St. John's Episcopal Infant School.	...	1	...	1	66	54	14	7	9	27	...	9	...	One schoolroom, and manager's rooms.	...	Near No. 1.	}				
				(6.) St. Mary's R. C. School.	...	1	...	...	45	30	...	...	...	...	30	...	15	Schoolroom and offices; dwelling-house of two rooms.	...	Near No. 1.					

* Paid in 1865. ‡ £93, 0s. 10d. paid in 1865. § £23, 11s. 8d. paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
ROXBURGH—*Contd.*																							
				(7.) Jedburgh Academy Boarding School (*Priv. Adv.*)	4	...	...	...	60	57	...	...	...	...	...	...	60	Residence and school buildings; eighteen rooms and offices.	...	Near No. 1.			
				(8.) Young Ladies' Boarding School (*Priv. Adv.*)	...	1	...	3	40	38	10	4	19	4	...	1	2	Private dwelling-house of ten rooms, four of which are used as class-rooms.	...	Near No. 1.			
				(9.) Young Ladies' Day School (*Priv. Adv.*)	...	1	...	...	11	9	2	1	6	2	...	...	...	Private dwelling-house.	...	Near No. 1.			
			(10.) Lanton Side School.	... ...	1	...	...	...	45	42	18	8	19	...	...	...	...	Schoolroom, and dwelling-house of two rooms, etc.	...	2¾			
				(11.) Pringle Bank School (*Subscription*).	1	...	...	...	33	33	14	11	8	...	...	...	...	Schoolroom, and dwelling-house of two rooms, etc, the property of Lord Lothian.	...	4			
Kelso . . . . . (*including Town.*)	5,542	5,192	(1.) Parochial	(*Grammar Department*).	1	...	1 P. T.		43	37	26	6	8	3	...	...	...	Schoolroom and class-room.	2	...	... ...	£29 15 10*	11
				(*English Department*).	1	...	...	...	85	74	44	8	13	3	...	...	17	One schoolroom.	...	...			
				(*Infant Department*).	...	1	...	...	16	10	8	...	2	...	...	...	6	One schoolroom.	...	...			
				(2.) Roxburghe School (*Undenom.*)	1	1	...	...	113	98	71	16	17	2	1	3	3	One schoolroom.	...	½			
				(3.) Maxwellheugh School (*Undenom.*)	1	...	...	...	103	90	63	17	18	4	...	1	...	One schoolroom.	...	¼			
				(4.) North Church School (*Ch. of Scot.*)	1	...	...	...	77	65	40	13	20	3	1	...	...	Schoolroom below the church.	..	¼			
				(5.) North Church Infant School (*Ch. of Scot.*)	...	1	...	...	84	56	35	17	...	4	...	...	28	Schoolroom below the church.	...	¼			
				(6.) New Academy (*Undenom.*)	1	...	...	...	95	84	...	...	...	...	...	...	95	One schoolroom.	...	¼			
				(7.) R. C. School.	...	1	...	...	36	28	...	...	...	...	36	...	...	One schoolroom.	...	½			
				(8.) Ragged Industrial School (*Subscription*).	1	...	...	...	32	24	...	...	...	...	...	...	32	One schoolroom.	...	¼			
				(9.) Union Poorhouse School.	...	1	...	...	13	13	13	...	...	...	...	...	...	One schoolroom.	...	¼			
				(10.) Bowmount House Seminary (*Priv. Adv.*)	1	2	...	...	42	40	28	3	6	5	...	...	...	Private dwelling-house.	...	⅛			
				(11.) Maitland House Seminary (*Priv. Adv.*)	1	2	...	...	38	36	10	16	7	5	...	...	...	Private dwelling-house.	...	¼			
				(12.) Shedden Park Academy (*Priv. Adv.*)	...	1	...	...	46	44	21	12	13	...	...	...	...	One schoolroom.	...	¼			
				(13.) Priv. Adv. School.	1	...	...	...	14	12	5	3	4	...	...	2	...	Room in private house.	...	¼			
				(14.) Priv. Adv. School (*Wood-market*).	...	1	...	...	25	22	12	6	6	1	...	...	...	... ...	...	½			
				(15.) Priv. Adv. School (*Horse-market*).	...	1	...	...	29	24	12	11	3	1	...	2	...	... ...	...	½			
Kirktown	6,222	421	(1.) Parochial.	... ...	1	...	...	...	46	43	28	3	15	...	...	...	...	Schoolroom well lighted and in good repair.	7½	...	Three cottages on the farm of Dodburn are three and a half or four miles from the nearest		

Lilliesleaf	6,767	...	(1.) Parochial.	(2.) Currie Female School (*Subscription*).	...	1	...	...	67	42	37	3	19	...	...	8	...	One class-room, and dwelling-house of three apartments, all new and good.	...	$\frac{1}{8}$	... ...	£12 10 0*		
				(3.) Infant School (*Priv. Adv.*)	...	1	...	...	15	15	7	1	6	...	...	1	..	One small room.	...	$1\frac{1}{4}$				
Linton	6,427	608	(1.) Parochial.	... ...	1	...	...	...	64	56	35	13	15	...	1	...	...	Schoolroom and dwelling-house commodious.	5	...	A district at the further end of the parish, about two miles by three, with a population of nearly 300, has no school; but the parish school of Yetholm, or the school of Lempitlaw is accessible from every part of it.			
Makerston	2,912	380	(1.) Parochial.	.. ..	1	...	...	...	69	62	33	25	11	...	...	...	...	Schoolroom and class-room; new, substantial, and complete.	$2\frac{3}{4}$	...	No additional school required.			
Maxton	4,494	497	(1.) Parochial.	... ...	1	1	...	...	74	66	48	13	12	...	1	...	...	Schoolroom and class-room.	$2\frac{1}{4}$	...	No additional school required.			
				(2.) F. C. Infant School.	...	1	...	...	28	24	10	9	7	...	...	...	2	One schoolroom.	...	$1\frac{1}{2}$				
Melrose— (1.) MELROSE . . .	26,058 ...	3,557	(1.) Parochial.	... ...	1	1	...	...	89	82	59	3	21	...	3	3	...	Schoolroom and class-room. Dwelling-house above a hundred years old. The whole school buildings are in a confined situation, in the centre of the town, with no playground.	...	...	... ...	£18 6 8*	11	
			(2.) Langshaw Side School.	... ...	1	...	...	...	45	34	22	6	14	...	2	...	1	One schoolroom, new and good.	...	6				
				(3.) F. C. School.	1	1	...	...	67	64	18	30	19	...	...	...	...	Schoolroom and class-room.	...	$\frac{1}{2}$	... ...	£20 0 0		
				(4.) Episcopal School.	1	...	..	...	34	31	16	2	4	8	1	3	...	An outhouse of the parsonage.	...	$\frac{1}{2}$				
				(5.) Darnick School (*Subscription*).	1	...	...	...	43	40	24	12	2	...	2	...	3	Lower flat of a two-storey house, in fair repair.	...	1	... .	£12 10 0*	5	
				(6.) Gattonside School (*Subscription.*)	1	...	...	...	58	50	27	11	15	...	...	5	...	Schoolroom in good repair. Excellent dwelling-house.	...	1				
				(7.) Newtown School (*Subscription*).	1	...	...	...	60	58	13	12	33	...	...	2	...	Schoolroom new and in good repair.	...	3				
				(8.) Newstead School (*Subscription*).	1	...	...	...	68	59	26	27	7	2	...	4	2	Schoolroom in good repair; low in the ceiling and ill ventilated.	...	1				
				(9.) Blainslie School (*Subscription*).	1	...	...	...	71	48	28	15	19	...	2	7	...	A miserable thatched house, with small windows and low ceiling.	...	8				
				(10.) Newtown Female School (*Priv. Adv.*)	...	1	...	...	12	11	1	1	10	...	...	...	...	A room in a private house.	...	3				
				(11.) Miss Burn's Boarding and Day School (*Priv. Adv.*)	...	1	...	...	26	24	10	10	3	...	...	3	...	Ample and good accommodation.	..	$\frac{1}{7}$				
				(12.) Miss Liston's Boarding and Day School (*Priv. Adv.*)	...	1	...	...	26	25	13	7	3	3	...	...	...	Ample and good accommodation.	...	$\frac{1}{4}$				
				(13.) Mrs. Houston's Boarding and Day School (*Priv. Adv.*)	...	1	...	...	19	19	5	6	8	...	...	...	...	Fair accommodation; commodious.	...	50 yds.				
				(14.) Eldon Female School (*Priv. Adv.*)	...	1	...	...	24	20	10	7	4	...	...	...	3	A room in a private house.	...	2				
(2.) LADHOPE . . . (*including part of Galashiels.*)	..	4,154	. . .	(1.) Rom. Cath. School.	...	1	1 P.	T.	94	72	...	...	...	...	94	...	...	One schoolroom.	...	4	.. ..	£31 10 0		
				(2.) Ladhope Bank Seminary (*Priv. Adv.*)	1	...	...	1	126	108	36	27	25	10	...	8	20	One schoolroom.	...	4				

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ROXBURGH—*Contd.*																							
				(3.) Bridge Place Academy (*Priv. Adv.*)	1	...	2	...	81	78	31	13	27	3	...	7	...	Two rooms.	...	4			
				(4.) Priv. Adv. School.	...	1	...	...	33	33	11	8	11	...	...	3	...	One room.	...	4			
				(5.) Priv. Adv. School.	1	...	...	...	34	34	6	4	13	...	...	4	7	One room.	...	4			
				(6.) Priv. Adv. School.	1	...	...	...	10	7	4	1	1	1	...	3	...	One room.	...	4			
				(7.) Priv. Adv. School.	...	1	...	...	41	39	12	5	17	...	...	3	4	One room.	...	4			
				(8.) Priv. Adv. School.	...	1	...	...	33	27	6	11	9	4	...	3	...	One room.	...	4			
Minto	5,620	430	(1.) Parochial.	... ...	1	...	...	...	40	37	30	6	4	...	...	...	...	One schoolroom.	2	...	No additional school required.		
Morebattle	22,518	1,031	(1.) First Parochial.	... ...	1	...	...	...	111	96	32	38	41	...	...	...	...	Buildings excellent.	10	...	No additional school required.		
			(2.) Second Parochial.	... ...	1	...	...	...	16	9	2	7	7	...	...	...	...	Buildings excellent.	...	8			
†**Oxnam**	21,223	592	(1.) Parochial.	... ...	1	...	...	...	82	77	36	17	29	...	...	...	...	Schoolroom, and dwelling-house of six apartments.	7	...			
				(2.) School, supported by Voluntary Assessment of Heritors of this Parish and Parish of Hownam.	1	...	...	...	39	36	16	8	15	...	...	...	...	Dwelling house of five apartments, one of which is used as a schoolroom, no schoolroom being yet erected. Insufficient for attendance.	...	5			
Roxburgh	7,924	1,178	(1.) Parochial.	... ...	1	...	...	...	98	95	63	16	15	...	1	3	...	One schoolroom.	5½	...	No additional school required.	£21 10 0	
			(2.) Heiton Side School.	... ...	...	1	...	...	75	72	47	8	15	...	5	...	...	One schoolroom.	...	1	... ...	£1 13 4*	
				(3.) Fairnington Gen. Ass. School.	1	...	...	...	50	43	37	6	7	...	...	...	...	One schoolroom.	...	4	... ...	£25 0 0*	
St. Boswells	3,198	865	(1.) Parochial.	... ...	1	...	...	...	106	87	62	30	14	...	...	...	...	Schoolroom, and dwelling-house of seven apartments; all in good repair.	2½	...	No additional school required.		
Smailholm	4,202	554	(1.) Parochial.	... ...	1	...	...	...	95	84	51	27	17	...	...	...	...	Schoolroom, and two class-rooms; large and commodious.	...	...	No additional school required.		
†**Southdean** . . .	27,983	687	(1.) Parochial.	... ...	1	...	...	...	72	64	57	14	1	...	...	...	...	Schoolroom good and substantial. Two-storey dwelling-house.	6	...	There are seven dwellings on the hill farm of Hyndlee, four miles from any school.		
				(2.) Glendouglas School (*supported by the Countess of Home and the Marquis of Lothian*).	1	...	...	...	97	95	32	17	46	2	...	...	...	Schoolroom, and dwelling-house of two apartments.	...	5			
Sprouston	8,731	1,305	(1.) Parochial.	... ...	1	...	...	...	83	77	51	24	7	...	...	1	...	One schoolroom.	5	...	No additional school required.		
				(2.) Lempitlaw Subscription School.	1	..	...	...	92	85	42	13	34	...	1	2	...	One schoolroom.	...	3			
				(3.) Haddon Subscription	1	...	...	...	82	71	57	8	12	...	2	3	...	One schoolroom.	...	2			

				Adv.)																				
Stitchel	2,803	425	(1.) Parochial.	... ...	1	...	...	...	68	60	32	5	31	...	...	...	...	Schoolroom and class-room. Dwelling-house of four apartments, etc.	2	.	No additional school required.			
Teviothead	31,559	438	(1.) Parochial.	... ...	1	...	...	...	56	52	50	3	...	3	...	...	...	Schoolroom, and dwelling-house of six apartments, etc.	7	...	Allan Water district, population 63, and five or six miles in length by two miles in breadth, has no school, and is distant from four to six miles from the parish school. It is enclosed by ranges of heights separating it from the rest of the parish. The Parish Minister states, with reference to this district, that "probably nothing but the Lord Advocate's plan of providing itinerating instructors will fully meet the wants of our Border and Northern Highlands."			
Wilton . . . . . *(including Town and part of Hawick.)*	8,820	3,357	(1.) Parochial.	... ...	1	...	...	...	60	55	35	8	7	1	...	1	8	Schoolroom, offices, and playground. Excellent dwelling-house.	4	...	No additional school required.			
				(2.) Clarilaw School (*Ch. of Scot.*)	1	1	...	...	61	41	33	5	17	...	5	...	1	Schoolroom and good dwelling-house.	...	3				
				(3.) Houslea School (*Ch. of Scot.*)	1	...	...	...	54	26	27	2	10	...	3	...	12	Schoolroom, and dwelling-house; the latter not good, and not inhabited by schoolmaster.	...	2				
				(4.) Wilton Episcopal School.	...	1	...	...	95	57	34	2	12	12	...	3	32	One schoolroom. No dwelling-house.	...	$\frac{1}{6}$	... ...	£27 18 4	10	
				(5.) Dickson Street School (*U. P.*)	...	1	...	...	75	60	26	5	8	1	...	4	31	One schoolroom. No dwelling-house.	...	$\frac{1}{8}$				
				(6.) Wilton Dean School (*supported by Mr. Pringle of Wilton Lodge*).	...	1	..	...	45	38	29	2	5	8	...	1	...	One schoolroom. No dwelling-house.	...	1				
Yetholm	6,036	1,207	(1.) Parochial.	... ...	1	...	...	...	70	57	25	12	33	...	...	...	...	Schoolroom and class-room, good.	2	...	No additional school required.	£17 4 2		
				(2.) Yetholm Girls' School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	78	60	34	15	24	...	5	...	...	Buildings good.	...	80 yds.	... ...	£26 13 4*		
				(3.) Kirk Yetholm General Assembly School.	1	...	...	..	82	60	63	10	3	...	6	..	...	Buildings good.	...	$\frac{1}{2}$	... ...	£21 10 0*		
				(4.) Priv. Adv. School.	1	...	...	..	23	19	14	4	5	...	...	...	...	Building not good.	...	$\frac{1}{6}$				
SELKIRK— **Ettrick**	42,682	454	(1.) Parochial.	... ...	1	...	...	...	52	51	49	...	...	...	...	3	...	One schoolroom and dwelling-house of five apartments.	9½	...	There are four points in the parish where the inhabitants are too distant from the parish school, but they are within convenient distance from other schools in adjacent parishes.			
Galashiels . . . . . *(including part of Town.)*	8,588	3,379	(1.) Parochial.	... ...	1	...	...	... 1 2 P. T.	263	221	144	38	61	2	...	17	1	One schoolroom.	4	...	The Parish Minister states that the accommodation in the	£55 7 6*	11	

* Paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M.	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
SELKIRK—*Contd.*																						
				(2.) Gala Subscription School.	1	...	2 P.T.		152	142	44	22	64	1	...	11	10	One large room.	...	1	parish school is extremely deficient; and that the teacher is consequently obliged to instruct a number of the scholars in his parlour and kitchen. The side school at Lindean is also in so very bad a state that it is impossible to get a qualified teacher to accept the situation. He also adds that, in any estimate of the school accommodation of Galashiels, it should be remembered that many of the scholars at Nos. 2, 3, and 4 are extra-parochial.	£54 10 10*	11
				(3.) Caddonfoot Subscription School.	1	...	...	...	65	57	34	7	13	2	1	...	8	One schoolroom.	...	4			
			(4.) Lindean Side School.	... ...	1	...	...	...	38	37	12	5	18	...	2	...	1	One schoolroom. (*See General Remarks.*)	...	4			
				(5.) St. Peter's Episcopal School.	1	...	... 1 P.T.	1	132	102	27	26	30	38	4	4	3	Two schoolrooms and two classrooms.	...	$\frac{1}{19}$	£20 8 4	10
				(6.) Priv. Adv. School.	1	...	...	...	30	19	8	3	1	4	...	3	11	One room.	...	$\frac{1}{2}$		
				(7.) Abbotsford Road Seminary (*Priv. Adv.*)	...	2	...	...	10	10	3	1	5	...	...	1	...	One room.	...	$\frac{1}{2}$		
				(8.) Priv. Adv. School.	...	2	...	...	26	23	7	1	9	...	...	9	...	Large suitable room.	..	1		
				(9.) Priv. Adv. School.	...	1	...	1	24	22	1	2	17	...	...	4	...	Large suitable room.	...	$\frac{1}{2}$		
Kirkhope	22,972	555	(1.) Parochial.	... ...	1	...	...	...	57	55	50	4	3	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	$6\frac{1}{2}$	...	No additional school required.		
				(2.) Ladyside School (*Endowed by principal Heritor—Ch. of Scot.*)	1	...	...	...	24	24	17	7	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments; the property of the Duke of Buccleuch.	...	5			
				(3.) Redfordgreen School (*Endowed by principal Heritor—Ch. of Scot.*)	1	...	...	...	17	16	8	...	...	...	...	9	...	Schoolroom, and dwelling-house of two apartments; the property of the Duke of Buccleuch.	...	6			
Roberton	29,666	640	(1.) Parochial.	... ...	1	...	...	...	62	56	43	7	9	...	...	3	...	Schoolroom, and dwelling-house of five apartments.	$10\frac{1}{2}$	...	No additional school required.		
			(2.) Side School.	... ...	1	...	...	...	20	18	9	3	8	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	...	7			
Selkirk . . . . . (*including Burgh.*)	22,873	4,739	(1.) Parochial.	... ...	1	...	1	...	209	189	68	36	73	5	...	7	20	One room, well ventilated.	$8\frac{1}{2}$	...	... ...		
				(2.) Burgh School.	1	...	1	...	140	113	51	18	29	1	2	12	27	One room. Mutual playground with No. 1.	...	...	... ...	£37 1 8	
				(3.) Charity Subscription School.	1	...	...	...	58	55	32	5	9	2	...	...	10	One room.	...	$\frac{1}{4}$			
				(4.) Seminary for Young Ladies (*Priv. Adv.*)	...	2	...	...	20	19	7	...	11	...	...	1	1	Two rooms.	...	$\frac{1}{3}$			
				(5.) Girls' School (*Priv. Adv.*)	...	1	...	...	82	72	26	6	35	1	...	4	10	One room.	...	$\frac{1}{4}$			
				(6.) Girls' School (*Priv. Adv.*)	...	1	...	...	35	31	10	6	15	...	...	...	4	One room.	...	$\frac{1}{2}$			
				(7.) Roman Catholic Endowed School.	...	1	...	...	30	22	...	...	...	...	22	...	8	One room, used also as a chapel.	...	$\frac{1}{4}$			
				(8.) Bowhill Endowed School.	1	...	...	...	48	36	20	4	7	...	1	...	16	One room.	...	4			

				No. 2.	..	...	...	...	27	27	young men.	...	...	...	27	...	...	...	...						
				No. 3.	...	...	...	...	70	70		...	...	...	70	...	...	...	...	...	...				
				No. 3. (*at a different hour.*)	...	...	...	...	25	25	young women.	...	...	...	25	...	...	...	...	...	...				
				No. 5.	..	...	...	...	35	35		...	...	...	35	...	...	...	...	...	...				
Yarrow	41,858	643	(1.) Parochial.	... ...	1	1	...	..	40	35	28	11	1	...	...	...	...	One schoolroom, good.	11	...	No dditional school required.	£20	0	0	
				(2.) Yarrowford School (*supported by neighbouring Heritors*).	1	1	...	...	35	30	17	4	8	1	3	2	...	One schoolroom, good.	...	4					
				(3.) Mount Benger School (*supported by neighbouring Heritors*).	1	...	...	...	22	21	16	5	1	...	...	...	...	One schoolroom, good.	...	4½					
STIRLING—																									
Airth	6,388	1,194	(1.) Parochial.	... ...	1	...	...	...	98	92	73	6	16	3	...	...	...	One schoolroom; no playground; one water-closet. Dwelling-house of six apartments, and a garden.	3½	...	... ...	£35	10	0	
				(2.) Episcopal School.	1	1	...	...	57	43	21	...	11	25	...	...	...	Two rooms with offices attached. Dwelling-house of four apartments and offices. Playground and roofed gymnasium adjoining the school.	...	2					
				(3.) Priv. Adv. School.	1	...	...	...	41	35	28	7	4	2	...	...	...	One schoolroom.	...	150 yds.					
Alva . . . . . (*including Town.*)	5,473	3,283	(1.) Parochial.	... ...	1	...	...	...	135	110	55	19	28	...	...	8	25	One schoolroom.	1¼	..	No additional school required.				
				(2.) Subscription School.	1	...	...	...	215	154	63	17	57	...	...	17	61	Two rooms, large playground and outhouses.	...	¼	... ...	£70	9	2	13
				(3.) Infant School (*Undenom.—Built and partly endowed by James Johnstone, Esq. of Alva*).	...	1	...	...	238	193	69	33	58	...	...	9	69	Two rooms.	..	¼	... ...	£72	15	0	
				(4.) Norton Female School (*Undenom.—Built and partly endowed by James Johnstone, Esq. of Alva*).	...	1	...	...	91	62	22	18	19	...	...	3	29	Schoolroom, with gallery.	...	¼					
Baldernock	4,411	718	(1.) Parochial.	... ...	1	...	...	...	61	52	41	17	1	...	2	...	...	Schoolroom, with dwelling-house house above, consisting of three rooms, kitchen, and attics.	3	...	No additional school required.				
				(2.) Ch. of Scot. School, Balmore.	...	1	...	...	46	42	27	8	...	...	11	...	...	Schoolroom, with gallery; dwelling-house contains two rooms and kitchen.	...	2					
Balfron	7,847	1,517	(1.) Parochial.	... ...	1	...	...	...	60	54	35	6	12	...	7	...	...	One room.	8	...					
				(2.) Subscription School.	...	1	...	...	99	80	64	6	27	...	2	...	...	One room.	...	100 yds.	... ...	£30	0	0	
				(3.) Subscription School. (*Evening School.*)	...	1	...	...	82	64	44	18	21	...	27	...	...	One room.	...	⅛					
					...	...	...	...	28	28															
Bothkennar	2,645	1,722	(1.) Parochial.	... ...	1	1	...	...	206	191	155	36	8	...	...	7	...	Two class-rooms; playground small. Dwelling-house of four apartments.	2	...	No additional school required.	£11	13	4	7
				(2.) F. C. School, Carronshore.	1	...	...	...	70	55	58	11	1	...	...	...	...	Schoolroom rented from year to year; accommodation very bad.	...	1					

* Paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistnts & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.			Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					£	s.	d.	
STIRLING—*Contd.*																									
Buchanan	47,804	705	(1.) Parochial.	... ...	1	...	...	...	25	23	25	...	...	...	..	...	...	Schoolroom, and dwelling-house of four apartments.	22	...	No additional school required.				
				(2.) Sallochy School (*Soc. for Prop. Christ. Know.*)	1	...	...	..	11	10	11	...	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments.	...	5					
				(3.) Gen. Assembly School, Inversnaid.	...	1	...	...	17	17	14	3	...	...	...	...	...	Schoolroom, and dwelling-house of of two apartments.	...	20					
Campsie . . . . . (*including Lennoxtown.*)	17,976	6,483	(1.) Parochial,	... ...	1	...	...	...	48	46	36	3	6	...	1	...	2	One room, well lighted.	6	...	No additional school required.				
			(2.) Milton *Side* School.	... ...	1	...	...	...	60	50	49	...	5	...	6	...	...	One room, well lighted, airy, and commodious.	...	3½					
			(3.) Torrance *Side* School.	... ...	1	...	...	...	45	40	25	6	5	...	4	...	5	One room, well lighted.	...	5					
				(4.) Torrance Priv. Adv. School.	1	...	...	...	66	61	39	...	4	...	18	...	5	One room.	...	5					
				(5.) Oswald School, Lennoxtown (*Undenom.*)	...	1	...	...	92	68	47	6	15	...	...	...	24	Two rooms, well lighted.	...	2	... ...	£46	0	0	
				(6.) Subscription School, Lennoxtown.	1	...	...	...	86	76	40	2	34	...	...	...	10	Two rooms, well lighted.	...	2	... ...	£68	6	8	20
				(7.) Priv. Adv. School, Lennoxtown.	1	...	...	...	95	78	42	...	36	...	...	...	17	One room.	...	2					
				(8.) U. P. School, Lennoxtown.	1	...	...	...	80	70	23	10	35	...	2	...	10	One room, well lighted.	...	2					
				(9.) R. C. School, Lennoxtown.	1	...	...	...	89	50	2	...	...	...	48	...	39	One room.	...	2	... ...	£16	5	0	13
				(10.) Priv. Adv. School, Lennoxtown.	1	...	...	...	51	51	39	...	8	...	4	...	...	Two apartments.	...	2					
				(11.) Rowantreefauld School, (*Undenom.*)	1	...	...	...	113	100	64	8	21	...	7	...	13	Two rooms, well lighted and ventilated.	...	2½					
Denny . . . . . (*including Town.*)	8,356	4,988	(1.) Parochial.	... ...	1	...	...	...	166	110	100	20	46	...	...	...	...	A house of two storeys, with schoolroom on lower flat.	5	...	No additional school required.	£55	10	0	
				(2.) St. Patrick's R. C. School.	1	...	...	...	140	80	...	...	...	...	140	...	...	One room.	...	½					
				(3.) Ch. of Scot. School, Lawhill.	1	...	...	...	19	16	9	2	8	...	...	...	...	One room.	...	4					
				(4.) U. P. School, Hollandbush.	1	...	...	...	30	27	...	3	27	...	...	...	...	One room.	...	5					
				(5.) Haggs Church School (*Ch. of Scot.*)	1	...	...	...	96	76	60	...	36	...	...	...	...	One room.	...	4½					
				(6.) U. P. School, Loanhead.	1	...	...	..	60	56	14	16	30	...	...	...	...	One room.	...	2					
				(7.) Broad Street Priv. Adv. School.	1	...	...	...	50	43	42	3	3	...	2	...	...	One room.	...	¼					
				(8.) Stirling Street Priv. Adv. School.	...	1	...	...	32	26	15	8	9	...	...	...	...	One room.	...	¼					
				(9.) Bridge Street Priv. Adv.	...	1	...	...	27	24	15	6	6	...	...	...	...	Two rooms.	...	¼					

				Adv. School.																				
				(11.) Longcroft Priv. Adv. School.	...	1	...	...	55	50	27	...	28	...	...	...	...	One room.	...	3					
Drymen . . .	30,973	1,619	(1.) Parochial.	... ...	1	...	...	...	70	65	64	1	3	...	1	1	...	Schoolroom, and dwelling-house of four apartments and attics.	16	...	No additional school required.			
				(2.) Dalmany Sessional School.	1	...	...	...	52	43	33	17	2	...	...	...	...	Schoolroom, and dwelling-house of two rooms and attics.	...	6½	... ...	£23	0	0
				(3.) Industrial School (*Subscription*).	...	1	...	...	71	60	62	2	5	...	2	...	...	Schoolroom, and dwelling-house of two rooms.	...	½				
				(4.) Ballat Priv. Adv. School.	1	...	...	...	27	27	...	...	...	...	...	...	27	One room.	...	4				
Dunipace	5,628	1,731	(1.) Parochial.	... ...	1	...	...	...	100	82	40	30	15	...	15	...	...	One room, badly ventilated; floor and walls damp, and in bad order.	5	...	There is a sufficient number of schools, but the accommodation is very defective.			
			(2.) Torwood *Side* School.	... ...	1	...	...	...	37	32	35	2	...	...	...	...	...	One room.	...	3				
				(3.) F. C. School.	1	...	...	...	152	135	35	40	40	...	20	...	17	One large room, with gallery and one class-room.	...	⅙	... ...	£13	15	0
				(4.) Priv. Adv. School.	1	...	...	...	50	45	25	5	...	...	20	...	...	Two rooms.	...	⅛				
Falkirk	19,822	17,026	(1.) Parochial.	*Classical Department.*	1	...	...	...	51	49	28	6	12	2	...	1	2	One room.	9	...	While the school accommodation may be said to be sufficient, it would be an advantage to young operatives at collieries and other public works, were some of the teachers in their vicinity to open night schools. This would confer a boon upon the families of poor workmen, who, from their necessitous circumstances, have not received a sufficient education. The Minister of Camelon states that Camelon village school is utterly inadequate and almost ruinous. Mr. Forbes of Callander, two years ago, gave a new charter to this school to the kirk-session of Camelon, but they have not yet taken possession. A parochial school should be erected. Nailers, moulders, miners, etc., compose the population, which amounts to 1600, in the village and vicinity.			
				English Department.	1	1	...	...	240	220	104	29	70	5	...	12	20	Two rooms, with playground, and dwelling-houses for the teachers.	...	...		£96	11	8
				(2.) F. C. School.	1	1	...	...	171	156	49	55	50	...	...	17	...	Two rooms.	...	¼		£75	10	0
				(3.) R. C. School.	...	1	...	...	152	110	...	...	...	...	152	...	...	One room.	...	⅛		£60	3	4
				(4.) Mr. Buchanan's Priv. Adv. School.	1	...	...	...	65	47	20	3	8	...	...	16	18	One room.	...	⅛				
				(5.) Mr. Grosart's Priv. Adv. School, Grahamston.	1	...	...	...	130	112	48	17	61	...	1	10	33	One room.	...	¼				
				(*Evening Class.*)	...	...	...	...	40	34														
				(6.) Miss Burns' Priv. Adv. School, Grahamston.	...	1	...	...	42	40	10	10	20	...	...	2	...	Two class-rooms in a cottage.	...	¼				
				(7.) Miss Scoular's Priv. Adv. School, Grahamston.	...	1	...	...	100	80	44	15	20	...	...	1	20	A room in a cottage.	...	¼				
				(8.) Miss Gunn's Priv. Adv. School.	...	1	...	...	24	24	14	...	10	...	...	...	...	A room in a private dwelling-house.	...	½				
				(9.) Miss Gibson's Priv. Adv. School.	...	1	...	...	38	37	12	...	23	...	...	2	1	A room in a private dwelling-house.	...	⅛				
				(10.) Mrs. Rodger's Priv. Adv. School.	...	1	...	...	13	13	...	...	...	...	...	...	13	A room in a private dwelling-house.	...	⅛				
				(11.) Mr. M'Intosh's Priv. Adv. School, Bainsford.	1	...	...	...	13	12	6	...	...	...	...	3	4	A room in a private dwelling-house.	...	½				
				(12.) Misses Graham's Priv. Adv. School.	..	2	...	...	40	33	18	2	20	...	...	...	...	A room in a session-house of a chapel.	...	⅛				
				(13.) Miss King's Priv. Adv. School.	...	1	...	...	14	12	7	...	5	...	...	...	2	A room in a self-contained cottage.	...	⅛				
				(14.) Mr. Bryce's Priv. Adv. School, Lauriestown.	1	...	...	...	87	72	25	12	18	...	...	32	...	School held in the lower flat of a two-storey stone building; tiled.	...	2				
				(15.) Miss Hay's Priv. Adv. School, Grangemouth.	...	1	...	...	24	21	6	3	...	...	...	12	3	A room in a dwelling-house.	...	3				
				(16.) Miss Barrie's Priv. Adv. School, Camelon.	...	1	...	...	60	58	55	1	2	...	...	2	...	A room in a dwelling-house.	...	1½				
				(17.) Bainsford Subscription School.	1	...	...	...	210	180	96	12	26	...	...	46	30	... ...	...	½	... ...	£53	0	0
				(18.) Falkirk Charity School (*Subscription*).	1	1	...	...	102	96	90	...	...	...	...	12	...	A two-storeyed stone building; slated.	...	⅛				
				(*Evening School.*)	...	...	...	...	100	45	...	...	...	...	...	...	100							

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
STIRLING—*Contd.*				(19.) Falkirk Ragged School (*Subscription*).	1	1	...	...	47	43	...	47	...	...	...	...	...	A two-storeyed building; school-room, bath-room, and dressing-room on ground flat.	...	$\frac{1}{8}$	... ...	£21 3 6*	
				(20.) Subscription School, Grahamston.	1	...	...	...	67	48	28	7	6	...	...	7	19	One room. No dwelling-house.	...	$\frac{1}{4}$			
				(21.) Subscription School, Lauriestown.	1	...	...	...	119	100	38	7	34	...	2	19	19	A self-contained building.	...	2			
				(22.) Earl of Zetland's School, Grangemouth (*Subscription*).	1	...	...	...	149	135	47	66	26	3	1	6	...	A self-contained building.	...	3			
				(23.) Grangemouth Subscription School.	1	...	...	...	135	119	30	33	27	7	5	33	...	Schoolroom, with gallery and two class-rooms.	...	3	... ...	£31 16 8	
				(*Female Department.*)	...	1	...	...	92	72	23	26	20	5	2	16	...	Schoolroom and class-room.	...	3			
				(24.) Camelon Subscription School.	1	...	...	...	160	133	45	14	17	...	...	6	78	... ...	...	$1\frac{1}{2}$			
			(25.) Auchingain *Side* School.	... ...	1	...	...	...	80	67	28	10	27	...	...	...	15	Large and commodious; built by Mr. Forbes of Callander.	...	4			
				(26.) Bonnybridge Sessional School (*Ch. of Scot.*)	1	...	...	...	81	64	35	...	27	...	2	...	17	Large and commodious; lately erected by subscription.	...	4	... ...	£15 0 0	
Fintry	13,881	685	(1.) Parochial.	... ...	1	...	..	...	23	13	23	...	...	...	...	...	...	Schoolroom and furniture good.	4	...	No additional school required.	£18 0 0	
				(2.) Stewart's Endowed School (*Undenom.*)	1	...	...	...	57	44	42	1	14	...	...	...	...	Schoolroom and furniture good.	...	$1\frac{1}{4}$	... .	£17 10 0	
				(3.) Mrs. Spiers' (of Culcreuch) Female and Infant School (*Ch. of Scot.*)	...	1	...	...	46	28	43	1	2	...	...	...	..	Indifferent; one room.	...	$1\frac{1}{4}$			
Gargunnock	9,913	728	(1.) Parochial.	... ...	1	...	...	...	35	28	29	...	3	...	3	...	...	Schoolroom commodious and excellent, having been but recently built. It is well lighted and ventilated, but somewhat cold in winter; the floor is wooden. There are separate offices for boys and girls, and a playground, a quarter of an acre in extent, enclosed with a stone wall.	5	...	No additional school required.	£15 0 0	
				(2.) F. C. School.	1	...	...	...	35	34	23	7	3	...	2	...	...	The walls of the schoolroom are without lath, and on that account damp; it is well ventilated, and has a wooden floor. There is also a class-room, which seems to be only used for the cloaks, bonnets, etc., of the children.	...	$\frac{1}{8}$	... ...	£16 10 0	
				(3.) Female School (*Subscription—chiefly support-*	...	1	...	...	28	21	24	...	...	..	4	..	...	Schoolroom well lighted; wooden floor; walls papered; badly	...	$\frac{1}{8}$			

				Gargunnock House).													ground enclosed with a wall. The building, which is in good order, was formerly a public-house, and is now used as a school and dwelling-house for the mistress.				
Killearn	15,478	1,171	(1.) Parochial.	... ...	1	...	...	...	106	101	94	...	12	...	...	...	...	Schoolroom; ventilation imperfect; accommodation insufficient. Dwelling-house above, consisting of a room and kitchen, and two small sleeping apartments.	6	...	All are within an easy distance of the schools in the parish, except a few in the neighbourhood of Fintry and Strathblane, who attend school in these parishes.	
			(2.) F. C. School.		1	...	...	...	53	46	13	19	14	...	...	...	7	Schoolroom commodious and healthy. Dwelling-house consists of six apartments.	...	$\frac{1}{4}$	... ...	£15 0 0
			(3.) Priv. Adv. School.		1	...	...	...	19	10	10	9	...	...	...	...	...	One room, which is occupied by the teacher both as a school-room and dwelling-house. It is much out of repair.	...	2		
Kilsyth . . . . . (*including Town.*)	13,248	6,112	(1.) Parochial.	... ...	1	...	2	...	152	143	82	22	26	...	...	13	9	Schoolroom, and dwelling-house of two rooms, kitchen, and attics.	...	...	No additional school required. Nos. 3, 4, 6, 7, 8, 9, 10, and 11 are situated in the town, and within a circuit not exceeding half a mile in extent.	
			(2.) Chapel Green *Side* School.	... ...	1	...	...	...	60	54	30	15	9	...	6	...	...	Schoolroom, and dwelling-house of four apartments.	...	$1\frac{1}{2}$		
			(3.) F. C. School.		1	...	...	...	128	91	...	..	...	...	...	...	128	Schoolroom, and dwelling-house of four apartments.	...	...		
			(4.) U. P. School.		1	...	...	...	208	179	...	...	...	...	...	...	208	One room.	...	...		
			(5.) Banton Subscription School.		1	...	...	...	114	79	...	...	...	...	...	...	114	Schoolroom, and dwelling-house of four apartments.	...	3	... ...	£16 10 0
			(6.) Lady Edmonstone's Day School (*Subscription—mainly supported by Lady Edmonstone*).	...	1	2 r.	r.		114	75	49	14	19	...	4	20	8	Schoolroom, and dwelling-house of four apartments.	...	...	... ...	£38 16 8
			(7.) Evening School.	...	1	...	...		27	23	9	4	5	...	...	5	4	One schoolroom.	...	...		
			(8.) R. C. School.		1	...	...	..	78	59	...	...	...	...	78	...	...	One room.	...	...		
			(9.) Priv. Adv. School.		1	...	...	...	75	67	12	6	10	...	...	31	16	One room.	...	...		
			(10.) Priv. Adv. School.		...	1	...	...	70	51	29	6	11	...	8	16	...	One room.	...	...		
			(11.) Priv. Adv. School.		...	1	...	...	40	39	2	10	...	...	...	3	25	One room.	...	...		
Kippen	11,331	1,722	(1.) Parochial.	... ...	1	...	...	...	70	68	58	8	4	...	...	...	...	Schoolroom, and dwelling-house of six apartments. Playground and offices.	$5\frac{1}{2}$	...	No additional school required.	£16 10 0
			(2.) F. C. School.		1	...	...	...	74	72	31	42	1	...	...	...	...	Schoolroom, but no dwelling-house.	...	$\frac{1}{2}$	... ...	£48 1 4
			(3.) Bucklyvie School (*Undenom.*)		1	...	...	...	87	78	19	15	50	...	3	...	...	Schoolroom, but no dwelling-house. Offices and playground.	...	5		
			(4.) Arnprior School (*Ch. of Scot.*)		1	...	..	...	30	28	19	4	7	...	...	...	...	Schoolroom and dwelling-house.	...	$2\frac{1}{2}$		
Larbert	4,054	4,999	(1.) Parochial.	... ...	1	1	...	...	200	162	155	33	12	...	...	...	...	Three rooms, high roofed, and well aired.	2	...	No additional school required.	£111 13 4
			(2.) Kinnaird School (*Ch. of Scot.*)		1	1	...	...	72	56	66	6	...	...	...	...	...	One room.	..	$1\frac{1}{2}$		
			(3.) Gen. Assembly School, Carronshore.		1	1	...	...	157	128	112	22	20	...	3	...	...	One room, well ventilated.	...	$1\frac{3}{4}$	... ...	£60 10 0
			(4.) Gen. Assembly School, Carronshore.		...	1	...	..	97	70	59	8	4	...	2	...	24	One room, well ventilated.	...	$1\frac{3}{4}$		

* Industrial Grant.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts. & Pupil Teachers M.	Number of Assistnts. & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
STIRLING—*Contd.*																							
				(5.) Carson School (*Ch. of Scot.*)	1	...	...	...	79	64	67	...	4	...	8	...	...	One room.	..	1			
				(6.) F. C. School, Stenhousemuir.	1	...	...	...	121	91	54	53	4	...	...	10	...	Schoolroom, and dwelling-house of three apartments. Built in 1843-4.	...	¼	... ...	£112 0 0	
				(7.) F. C. School, Stenhousemuir (*Infant and Industrial*).	...	1	...	...	148	112	92	45	3	...	...	...	8	Two rooms, built in 1843-4.	...	¼			
				(8.) Subscription School.	...	1	...	...	69	55	59	6	...	...	...	...	4	One room.	...	1			
				(9.) Larbert Sessional School (*Ch. of Scot.*)	1	1	...	...	106	81	88	16	...	...	2	...	...	Two rooms, well ventilated.	...	1½	... ...	£30 0 0	
				(10.) Larbert Village School (*Ch. of Scot.*)	...	1	...	...	47	42	36	7	1	...	3	...	...	One room.	...	1¾			
Muiravonside . . .	8,015	2,660	(1.) Parochial.	... ...	1	...	...	...	94	75	50	15	10	...	...	...	19	One schoolroom.	5	...	... ...		
				(2.) Kirk-Session School (*Ch. of Scot.*)	...	1	...	...	40	37	40	...	...	...	...	...	...	... ...	...	1			
				(3.) Blackbraes Colliery School (*Undenom.*)	1	...	...	...	90	70	50	15	5	...	...	...	20	... ...	...	4			
				(4.) Avonbridge Subscription School.	1	...	...	...	86	70	10	3	40	...	2	15	16	... ...	...	4			
				(5.) Lower Candiehead School (*Priv. Adv.*)	...	1	...	...	12	9	6	3	...	...	...	...	3	... ...	...	3			
Polmont	7,289	4,111	(1.) Parochial.	... ...	1	...	...	...	43	39	41	...	...	...	2	...	...	Schoolroom, good and sufficient.	4½	...	No additional school required.	£23 0 0	
				(2.) Ch. of Scot. School.	...	1	...	...	42	38	35	3	4	...	...	...	...	Schoolroom and small side-room, good and sufficient.	...	¼	... ...	£30 16 8	
				(3.) F. C. School.	1	...	...	...	125	98	50	40	3	...	19	13	...	Three class-rooms, good and sufficient.	...	1½	... ...	£59 10 0	
				(4.) Colliery Work School (*Undenom.*)	1	...	...	...	268	183	158	30	6	...	...	74	...	Three class-rooms, good and sufficient.	...	2½	... ...	£77 10 0	
				(5.) Redding Subscription School.	1	...	...	...	85	72	48	6	19	...	...	12	...	Schoolroom good, but not sufficient for the attendance.	...	2	... ...	£20 16 8	
				(6.) Priv. Adv. School.	...	1	...	...	63	52	40	21	1	...	...	1	...	Schoolroom good, but not sufficient for the attendance.	...	¼			
				(7.) Priv. Adv. School.	...	1	...	...	26	21	14	8	2	...	...	2	...	Two class-rooms, good and sufficient.	...	1			
				(8.) Priv. Adv. School.	1	...	...	...	61	61	...	...	...	...	...	...	61	Accommodation ample; three class-rooms.	..	2			
				(9.) Priv. Adv. School.	1	...	...	...	34	30	31	2	1	...	...	...	...	One room, insufficient.	...	3			
				(10.) Priv. Adv. School.	1	...	...	...	35	30	8	14	...	...	...	13	...	One room, insufficient.	...	3			
				(11.) Priv. Adv. School.	...	1	...	...	30	26	12	6	...	...	...	12	...	One room, insufficient.	...	2½			
†**St. Ninians** . . . . (*including Bannockburn.*)	38,541	6,648	(For Parochial School, *See Stirling, No.* 18.)	(1.) Polmaise School (*Ch. of Scot.*)	...	1	...	...	37	34	15	12	10	...	...	...	...	Schoolroom, and dwelling-house of three apartments.	...	4			
				(2.) Cambusbarron Subscription School.	1	...	...	...	107	75	32	34	20	...	...	3	18	Schoolroom, and dwelling-house of three apartments.	...	2			
				(3.) Bannockburn Subscription School.	1	...	...	...	120	96	26	54	39	...	...	1	...	Two class-rooms.	...	1½	... ...	£62 12 6	

				(4.) James Wilson's Academy, Bannockburn (*Endowed*).	1	1	...	...	140	106	26	49	52	...	4	...	9	Three class-rooms, and dwelling-house of five apartments.	...	1/3				
				(5.) Subscription School, Bannockburn Muir.	1	...	...	...	64	52	14	7	43	...	...	...	...	Schoolroom, and dwelling-house attached, consisting of one room, kitchen, and closet.	...	2				
				(6.) East Plean Subscription School.	1	...	...	...	64	56	47	5	3	3	6	...	...	One schoolroom.	...	4	... ...	£21 10 0		
				(7.) Kirk o' Muir Subscription School.	1	...	...	...	26	19	26	...	...	...	..	...	...	One schoolroom.	...	10				
				(8.) Chartershall Subscription School.	1	...	...	...	84	59	49	11	21	...	...	3	...	One schoolroom.	...	1½				
				(9.) Milton Subscription School.	1	...	...	...	75	39	18	7	8	...	...	...	42	Schoolroom, and dwelling-house of two apartments, rented for teacher.	...	1½				
				(10.) West Plean and Auchenbowie Subscription School.	1	...	...	...	61	45	17	5	18	...	...	1	20	Schoolroom, and dwelling-house of four apartments, attached.	...	3				
				(11.) Cambusbarron Priv. Adv. School.	...	1	...	...	40	29	15	10	9	...	...	...	6	No school buildings; school taught in a garret.	...	2				
				(12.) Priv Adv. School, Bannockburn.	1	...	...	...	98	76	23	30	21	...	...	1	23	No school buildings; room rented.	...	1½				
				(13.) Buckieburn Priv. Adv. School.	1	...	...	...	10	9	7	...	3	...	...	...	...	One schoolroom.	...	6				
Slamannan	7,148	2,916	(1.) Parochial.	... ...	1	...	...	...	113	85	106	3	...	...	2	2	...	Schoolroom fair; dwelling-house in a ruinous condition.	4½	...	No additional school required.			
				(2.) F. C. School.	1	...	...	...	123	99	44	54	...	...	5	6	14	Schoolroom and class-room good; dwelling-house of five rooms.	...	⅛	... ...	£55 10 0		
				(3.) Subscription School.	1	...	...	...	55	50	40	8	2	...	...	5	...	Schoolroom very fair; dwelling-house of two apartments.	...	2½				
				(4.) Colliery School (*Undenom.*)	1	...	...	...	90	70	25	33	...	2	3	...	27	Building very indifferent.	...	1				
				(5.) Colliery School (*Undenom.*)	1	...	...	...	88	65	20	17	...	...	...	51	...	Schoolroom good.	...	2½				
				(6.) Colliery School (*Undenom.*)*	...	...	...	...	...	...	...	...	...	...	...	...	...	School-house very fair—built of brick.	...	2½				
				* Shut in consequence of indisposition of Master.																				
Stirling . . . . . (*including part of Burgh, and part of St. Ninians.*)	1,512	14,012	.....	(1.) High School (*Burgh School*).	5	...	4	...	323	303	106	90	92	6	5	24	...	An extensive range of buildings in the old collegiate style, containing seven spacious class-rooms, and janitor's dwelling-house.	1	...	No additional school required.			
				(2.) (Allan's) Burgh School.	1	...	4	...	218	198	102	29	56	5	...	6	20	Two rooms; playground in front, and another behind.	...	Within 1 mile.	... ...	£105 6 8		
				(3.) Infant School (*Subscription*).	...	1	... 4 P.	1 T.	350	292	101	80	73	2	3	18	73	Three rooms; playground behind.	...	Within 1 mile.	... ...	£87 10 0		
				(4.) Episcopal School.	...	1	2 P.	T.	126	110	...	...	...	126	...	...	...	Two rooms; playground back and front.	...	Within 1 mile.	... ...	£44 0 0		
				(5.) Ragged Industrial School (*Subscription*).	1	1	...	...	41	41	41	...	...	...	...	...	...	A spacious class-room, working room, dining-room, and four others occupied as sleeping apartments; playground in front.	...	1	... ...	£11 5 0*		
				(6.) St. Mary's R. C. School.	...	1	3 P.	T.	230	146	...	...	...	...	230	...	...	Two rooms; playground to the back.	...	1	... ...	£84 1 8		

* Reformatory Grant.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistnts & Pupil Teachers M.	Number of Assistnts & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U.P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish Miles.	Distance of Non-Parochial School from Parish School. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
STIRLING—*Contd.*																						
				(7.) Stirling and Bannockburn Caledonian Society School (*Subscription*).	1	...	...	...	67	54	15	18	10	...	...	4	20	One room; small playground in front.	...	1			
				(8.) Raploch Mission School (*Undenom.*).	1	...	...	...	54	43	25	5	6	...	13	5	...	One room; no playground.	...	1			
				(9.) Abbey School (*Undenom.*)	1	...	...	...	42	42	...	42	...	...	...	...	...	One room; no playground.	...	1			
				(10.) Mr. Adam's Priv. Adv. School.	1	1	...	...	120	100	40	43	31	...	1	5	...	Two rooms; no playground.	...	1			
				(11.) Cowan Street Priv. Adv. School.	1	...	..	...	110	100	54	23	20	...	...	13	..	One room; no playground.	...	1			
				(12.) Barn Road Priv. Adv. School.	1	1	...	...	50	40	19	6	8	...	5	2	10	One room; no playground.	...	1			
				(13.) Poorhouse School.	1	...	...	...	32	32	...	...	...	...	...	..	32	One room; playground in connexion with the house.	...	1			
				(14) Priv. Adv. School.	..	1	...	...	56	48	17	15	18	...	1	5	...	A room in a private dwelling-house.	...	1			
				(15.) Priv. Adv. School.	...	1	...	1	44	42	13	5	19	4	...	3	...	A room in a private dwelling-house.	...	1			
				(16.) Boarding School (*Priv. Adv.*)	...	1	...	...	17	16	4	8	3	2	...	...	...	A room in a private dwelling-house.	...	1			
				(17.) Boarding School (*Priv. Adv.*)	...	1	...	...	35	33	24	5	1	5	...	...	...	A room in a private dwelling-house.	...	1			
			St. Ninians. (18.) Parochial School.	... ...	1	1	...	...	181	163	98	24	55	1	2	1	...	Two rooms; playground in front.	12	1¼ from Stirling Burgh School.	... ...	£59 16 8	
				(19.) Mission School (*Undenom.*)	...	1	...	..	80	65	45	12	19	...	4	...	...	One room; no playground.	...	1			
				(20.) Boarding School (*Priv. Adv.*)	...	1	...	...	34	32	7	16	5	3	...	2	1	A room in a private dwelling-house.	...	1			
				(21.) Boarding School (*Priv. Adv.*)	...	1	...	...	29	24	17	7	3	...	...	2	...	A room in a private dwelling-house.	...	1			
				(22.) Boarding School (*Priv. Adv.*)	...	1	...	...	4	4	2	...	1	1	...	...	...	A room in a private dwelling-house.	...	1			
				N.B.—The last *five* schools (18-22) are situated in the parish of St. Ninians, but in the *Registration District of Stirling.*																			
Strathblane	9,217	1,388	(1.) Parochial (*Boys' School*).	... ...	1	..	...	...	104	72	63	15	4	...	22	...	...	Both schools are in the same building; they are of sufficient size and in good repair.	3	...	No additional school required.	£23 0 0	
			(2.) Parochial (*Girls' School*).	... ...	...	1	...	...	35	28	29	1	2	...	3	...	...	... ...	...	...	... ...	£14 0 0	

SUTHERLAND—																									
Assynt—																									
(1.) KIRKTON . . .	...	553	(1.) Parochial.	... ...	1	...	...	...	26	13	9	17	...	...	...	...	...	Schoolroom floored and well lighted; slated dwelling-house of four apartments, etc.	13	...	The district of Unapool, inhabited chiefly by a few small tenants and paupers, has no school or school accommodation. The population is 74, and it is nine miles distant from any school. Extent about a mile square.			
				(2.) Elphin School (*Soc. for Prop. Christ. Know.*)	1	...	...	..	25	19	1	24	...	...	...	..	...	Schoolroom floored; dwelling-house of three apartments, etc.	...	9					
				(3.) Elphin School (*Gaelic School Society*).	1	...	...	...	No Roll exhibited	None	...	...	...	...	...	...	...	Teacher's house thatched; no separate room for teaching.	...	9¼					
(2.) STOER	...	2,625	(1.) Stoer, Parliamentary	... ...	1	...	...	...	56	53	5	51	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments, etc.	...	20	No additional school required. All the school buildings are of stone and lime, and slated, except the teacher's house at Achmelvich, which is built of clay and stone, and thatched with rushes. All the school-rooms are floored with timber, and in good repair.			
				(2.) Achmelvich Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	54	36	...	54	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments, etc.	...	17					
				(3.) Culkein Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	45	31	6	39	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments, etc.	...	24					
				(4.) Drumbeg Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	38	33	5	33	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments, etc.	...	29					
				(5) Stoer Female School (*Undenom.*)	...	1	...	...	9	4	...	9	...	...	...	...	...	Schoolroom, and dwelling-house of one room and attics.	...	21					
				(6.) Lochinver Gen. Assembly School.	1	...	...	...	46	31	6	40	...	...	...	...	...	Schoolroom, and dwelling-house of two apartments, etc.	...	14	... ...	£13	15	0	10
				(7.) Stoer F. C. School.	1	...	...	...	78	65	...	78	...	...	...	...	...	Schoolroom, and dwelling-house of four small apartments.	...	21½					
				(8.) Strathan F. C. School.	1	...	...	...	64	29	...	64	...	...	...	...	...	Schoolroom, and dwelling-house of four small apartments.	...	15½					
Clyne	...	1,886	(1.) Parochial.	... ...	1	1	...	...	50	40	7	43	...	...	...	...	...	Schoolroom and class-room.	16	...	No additional school required.	£14	11	8	
				(2.) Gen. Assembly School.	1	1	...	...	68	58	6	62	...	...	...	...	...	One schoolroom.	...	1¼	... ...	£21	10	0	
				(3.) Society School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	20	15	...	15	...	...	...	...	...	One schoolroom.	...	1					
				(4.) F. C. School.	1	1	2 P. T.		78	60	2	68	...	...	...	...	...	Schoolroom and class-room.	...	½	... ...	£57	0	0	
				(5.) Undenom. School.	...	1	...	...	32	28	...	28	...	...	...	...	4	One schoolroom.	...	2¼					
				(6.) Priv. Adv. School.	1	...	...	...	15	15	...	15	...	...	...	...	...	One schoolroom.	...	7½					
Creich—																									
(1.) BONAR	...	1,982	(1.) Parochial.	... ...	1	...	...	...	96	88	24	72	...	...	...	...	...	Two schoolrooms, and dwelling-house of four apartments.	20	...	The district of Corbuie and Rhabreck has insufficient school accommodation. It contains a population of about 200, chiefly small tenant-farmers and shepherds, who are unable to support even an inferior teacher, except for a few months in winter. The district is about 5 by 3½ miles, and is surrounded by swampy moors, through which there is no road; thus making it impossible for children to get either to the parish school or the F. C. school, both of which are about four miles from the nearest part of it. If a new school were erected at	£38	19	2	11
				(2.) Whiteface Gen. Assembly School.	1	...	...	...	50	45	6	44	...	...	...	...	...	Thatched building; walls built of stone and clay. Dwelling-house of two rooms of same description.	...	7½					
				(3.) Invershin Gen. Assembly School.	1	...	...	...	45	35	10	35	...	...	...	...	...	Schoolroom of stone and lime; slated; wooden floor. Dwelling-house of six apartments.	...	5½		£6	5	0	
				(4.) F. C. Congregational School.	1	...	...	...	79	53	...	79	...	...	...	...	...	Schoolroom of stone and lime; slated; wooden floor. Dwelling-house of three apartments.	...	1		£37	10	0	
				(5.) Spinningdale F. C. School.	1	...	...	...	64	53	5	59	...	...	...	...	...	Walls of stone and lime; thatched roof; wooden floor. Dwelling-house attached.	...	5					
				(6.) Rhabreck School (*Priv. Adv.*)	...	1	...	...	11	11	...	11	...	...	...	...	...	Walls partly of stone and lime, and partly of turf; roof thatched with divots, earthen floor.	...	4					

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers		Assistnts & Pupil Teachers		On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
					M.	F.	M.	F.														
SUTHERLAND—*Cont.*				(7.) Corbuie School (*Priv. Adv.*)	...	1	...	...	20	20	4	16	...	...	...	...	...	Walls of dry stone and turf, roof thatched with divots, earthen floor.	...	4	Corbuie, it would be accessible to all parts of the district, and supersede the two private adventure schools taught by mistresses.		
(2.) ROSEHALL . . .	...	539	.....	(1.) Rosehall F. C. School.	1	...	...	...	43	42	...	43	...	...	...	...	...	Stone and lime building; slated; wooden floor. Dwelling-house of three apartments.	...	10	The accommodation of the F. C. school (No. 1) is not sufficient to entitle the school to Government aid.		
				(2.) Linside F. C. School.* * Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	Excellent schoolroom and dwelling-house.	...	7			
Dornoch . . . . (*including Burgh.*)	...	2,885	(1.) Parochial.	... ...	1	...	...	...	44	40	30	11	...	...	3	...	...	Good schoolroom and class-room. Dwelling-house new and commodious; offices and covered playground.	11	...	The number of schools exceeds the requirements of the district.	£34 7 6	11
				(2.) Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	40	31	20	20	...	...	...	...	...	Schoolroom and offices new. Dwelling-house of four apartments.	...	80 yds.	... ...	£10 1 8	11
				(3.) Clashmore Gen. Assem. School.	1	...	...	...	43	35	10	33	...	...	...	...	...	Good schoolroom and offices. No dwelling-house.	...	3½	... ...	£12 10 0	
				(4.) Proney Gen. Assembly School.	...	1	...	...	14	12	2	12	...	...	...	...	..	Good schoolroom, and dwelling-house of three rooms; offices new.	...	3	... ...	£14 0 0	
				(5.) Clashmore Female F. C. School.	...	1	...	...	20	15	...	20	...	...	...	...	...	School held in part of a dwelling-house. One room for teacher.	...	3¼			
				(6.) Berichen F. C. School.	1	...	...	...	71	62	3	68	...	...	...	...	...	One schoolroom. No dwelling-house.	...	4			
				(7.) Balvraid F. C. School.	1	...	...	...	32	22	3	29	...	...	...	...	...	Schoolroom part of a dwelling-house.	...	4½			
				(8.) Skelbo F. C. School.	1	...	...	...	40	24	2	38	...	...	...	...	...	Schoolroom part of a dwelling-house.	...	3			
				(9.) Dornoch F. C. School.	1	...	...	...	110	104	6	104	...	...	...	...	...	Schoolroom and class-room. Dwelling-house of six rooms, new and commodious; offices.	...	1/17	... ...	£65 4 2	13
				(10.) Embo School (*Undenom.—supported by the Duke of Sutherland*).	1	...	...	...	81	32	...	81	...	...	...	...	...	Schoolroom, and dwelling-house of four rooms, in good order.	...	2½	... ...	£54 0 0	
Durness	...	1,109	(1.) Parochial.	... ...	1	...	...	...	79	65	9	70	...	...	...	...	...	Excellent, and in good repair.	20	...	At Laid, where the side school is taught for only six months in the year, the accommodation is insufficient; the population of the district, which extends about five miles along Loch Eriboll, is 151. Another remote part of the parish, the Eriboll district, with a population of ninety-eight, is without means of education.	£33 16 8	
			(2.) Side School.	... ...	1	...	...	...	20	10	...	20	...	...	...	...	...	(*See General Remarks.*)	...	9			
				(3.) F. C. School.	1	...	...	...	57	50	...	57	...	...	...	...	...	In fair condition.	...	½			

																				there attached to the Free Church which has sometimes been used as a school, but there is no teacher.					
Eddrachillis—																									
(1.) SCOURIE . . .	..	727	(1.) Parochial.	... ...	1	...	...	...	50	39	8	42	...	...	...	...	...	One schoolroom.	15	...	No additional school required.	£34	6	8	
				(2.) F. C. School.	1	...	...	...	26	20	...	26	...	...	...	...	..	One schoolroom.	...	5					
(2.) KINLOCHBERVIE	..	914	(1.) Parliamentary.	... ...	1	...	...	...	54	48	...	54	...	...	...	...	...	Stone and lime building; slated.	13	...	No additional school required.	£20	0	0	
				(2.) Society School (*Soc. for Prop. Christ. Know.*)	1	...	...	...	65	36	...	65	...	...	...	...	...	Stone and lime building; slated.	...	3½					
				(3.) F. C. School.	1	...	...	...	34	20	...	34	...	...	...	...	.	Stone and lime, thatched; very inferior.	...	4½					
				(4.) F. C. School.* * Vacant—taught by a Master.	...	...	...	...	...	...	...	...	...	...	...	...	...	Stone and lime, slated; in need of repair.	...	½					
Farr—																									
(1.) KIRKTON . . .	...	1,251	(1.) Parochial.	... ...	1	...	...	...	47	43	8	39	...	...	...	...	...	Schoolroom and class-room, large and commodious. Good dwelling-house.	35	...	The upper part of Strathnaver, etc., a district about thirty miles long by ten or twelve miles broad, with a widely scattered population of about 200, has no school accommodation.				
				(2.) Farr Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	14	13	3	11	...	...	...	...	...	Attached to parochial school, *sup.*	...	...					
				(3.) Farr F. C. School.	1	...	...	...	39	35	...	39	...	...	...	...	...	Schoolroom and class-room good. No dwelling-house.	...	⅛					
				(4.) Kirkton F. C. School.	1	...	...	...	32	24	...	32	...	...	...	...	...	A miserable hut, in very bad repair. No dwelling-house.	...	4					
(2.) STRATHY . . .	...	852	(1.) Parliamentary.	... ...	1	...	...	...	43	35	2	41	...	...	...	...	..	Good schoolroom; well lighted.	10	...	No additional school required.				
				(2.) Armadale Gen. Assembly School.	1	...	...	...	64	34	...	64	...	...	...	...	...	Stone and lime building; slated.	...	4					
				(3.) Strathy F. C. School.	1	...	...	...	38	29	2	27	...	...	...	...	9	Schoolroom and class-room; stone and lime; slated, but not plastered.	...	1					
Golspie	...	1,615	(1.) Parochial	.. ..	1	...	...	...	121	101	34	63	...	4	...	...	20	Schoolroom and class-room, in excellent condition. Dwelling-house of five apartments, etc.	5½	...	There is only one farm-house and cottages five and a half miles from the parish school, and they are within two and a half miles of the parish school of Rogart.	£56	15	0	13
				(2.) Golspie F. C. School.	1	...	...	...	99	87	1	98	...	...	...	...	...	Substantial schoolroom and dwelling-house.	...	½		£32	1	8	11
				(3.) Backie's Gen. Assembly School.	1	...	...	...	53	36	11	42	...	...	...	...	...	Schoolroom, and dwelling-house of four apartments, all in good condition.	...	1½					
				(4.) Golspie Female School (*Soc. for Prop. Christ. Know.*)	...	1	...	...	8	5	3	5	...	...	...	...	...	Schoolroom, in good condition. Dwelling-house of three apartments.	...	⅛					
				(5.) Golspie Female School (*Priv. Adv.*)	...	1	...	...	12	12	2	10	...	...	...	...	...	... ...	...	⅛					
Kildonan	...	2,132	(1.) Parochial.	... ...	1	...	2 P.	T.	103	86	22	64	...	...	...	...	17	Very good schoolroom.	30	...	In the heights of the parish, nearly 300 square miles in extent, there is no school accommodation. The population is about 200.	£49	0	0	13
				(2.) F. C. School.	1	...	2 P.	T.	110	96	...	96	...	...	...	...	14	Schoolroom and class-room—good.	...	⅛		£18	6	8	
				(3.) F. C. Female School.	...	1	...	...	26	14	...	14	...	...	...	...	12	Good schoolroom.	...	1/12					
Lairg	...	961	(1.) Parochial.	... ...	1	...	...	...	30	28	12	16	...	...	...	...	2	Buildings substantial, and of legal extent.	25	...	There is no populous district within the parish where there				

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*) Parochial, Parliamentary, or Side Schools.	Other Schools.	Number of Teachers M.	Number of Teachers F.	Number of Assistants & Pupil Teachers M	Number of Assistants & Pupil Teachers F.	No. of Scholars On the Roll.	No. of Scholars In Actual Attendance.	Religious Denomination of Scholars on the Roll. Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.	Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
SUTHERLAND—*Cond.*				(2.) F. C. School.	1	...	...	...	97	54	...	97	...	...	...	...	...	Buildings good and suitable.	...	½	is no school. The great body of the population is within two miles of the parish school, and the remainder of the parish being occupied as sheep-walks and deer-forests, the only inhabitants are a few shepherds and gamekeepers, placed at wide distances apart.		
				(3.) Duchess of Sutherland's Female School (*Undenom.*)	...	1	...	...	23	18	2	16	...	...	...	...	5	Buildings good and suitable.	...	½			
Loth	...	610	(1.) Parochial.	... ...	1	...	...	...	42	26	14	28	...	...	...	...	...	Schoolroom very good. Dwelling-house of six apartments.	5	...	No additional school required.	£19 10 0	13
				(2.) Portgower Gen. Assem. School.	1	...	...	...	37	23	...	37	...	...	...	...	...	Schoolroom, and dwelling-house of six apartments.	...	2¾			
				(3.) Portgower F. C. School.	1	...	...	...	50	42	...	50	...	...	...	...	...	Schoolroom, and dwelling-house of five apartments, under same roof.	...	3			
Rogart	...	1,439	(1.) Parochial.	... ...	1	...	...	...	45	38	28	17	...	...	...	...	...	Very good and commodious.	15	...	There is no school in the district	£18 0 0	
				(2.) Dalnambreac Gen. Assembly School.	1	1	...	...	34	27	7	27	...	...	...	...	...	Good, and sufficiently extensive.	...	4½	of Langwell; population about eighty; extent about four miles,	£20 0 0	
				(3.) Knockarthur Gen. Assembly School.	1	1	...	...	58	53	...	58	...	...	...	...	...	Good and comfortable schoolroom.	...	2	and at a considerable distance from all the other schools.	£15 0 0	
				(4.) Torbreck F. C. School.	1	...	1 P.	T.	36	26	...	36	...	...	...	...	...	Good schoolroom.	...	2	... ...	£42 10 0	
				(5.) Culdrain F. C. School.	1	...	...	...	20	18	...	20	...	...	...	...	...	Very good and large schoolroom.	...	¼			
Tongue	...	2,077	(1.) Parochial.	... .	1	...	...	...	32	16	9	23	...	...	...	...	...	Schoolroom large, airy, and well lighted. Dwelling-house very good.	11	...	There is no district of any extent in this parish without a school; in fact, the schools are much		
				(2.) Melness Gen. Assembly School.	1	...	...	...	107	87	...	107	...	...	...	...	...	School held in one end of the Established Church. Tolerable dwelling-house.	...	5	too near each other.	£20 0 0	
				(3.) Skerray Gen. Assembly School.	1	...	...	...	30	10	...	30	...	...	...	...	...	Good schoolroom and dwelling-house.	...	7			
				(4.) Braekirkiboll F. C. School.	1	...	...	...	67	55	...	67	...	...	...	...	...	Good schoolroom and dwelling-house.	...	1			
				(5.) Skerray F. C. School.	1	...	...	...	70	36	...	70	...	...	...	...	...	Good schoolroom. No dwelling-house.	...	8	... ...	£16 10 0	
				(6.) Strath F. C. School.	1	...	...	...	50	35	...	50	...	...	...	...	...	Good schoolroom. No dwelling-house.	...	1½			
WIGTOWN—Glasserton	13,889	1,472	(1.) Parochial.	... ...	1	...	...	...	97	86	...	...	...	...	...	...	...	The parish school is a good substantial building, with classroom fitted up with all the latest improvements.	4½	...	No additional school required. It ought to be stated, however, that although the two non-parochial schools are well situated for the wants of the population, the subscriptions of £15 to the one, and £5 per annum	£52 16 8*	16
				(2.) Subscription School.	1	...	...	...	47	36	114	32	25	2	7	11	...	A substantial building, tolerably fitted up.	...	3			
				(3.) Infant Subscription	...	1	...	...	47	40	...	...	...	...	...	...	...	Schoolroom in good repair, but a	...	2½			

																				tingent, and totally inadequate to obtain the services of properly qualified teachers.			
†Inch	31,919	2,460	(1.) Parochial.	... ...	1	...	...	...	97	78	70	8	9	...	4	6	..	One room.	8	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	57	54	16	36	2	...	3	...	...	One room.	...	1½	... ...	£32 5 0‡	18
				(3.) Lochan's School (*Undenom.*)	1	...	...	...	111	92	38	22	25	...	12	14	...	One room.	...	5	... ...	£20 16 8‡	10
				(4.) Cairnryan School (*Ch. of Scot.*)	1	...	...	...	62	56	38	23	1	...	...	...	...	One room.	...	6	... ...	£15 0 0	
				(5.) Innermessan School (*Priv. Adv.*)	...	1	...	...	26	26	9	6	7	...	4	...	...	One room.	...	2½	... ...		
Kirkcolm	14,165	1,860	(1.) Parochial.	... ...	1	...	...	...	62	47	52	8	...	...	2	...	...	One room.	8	...	The Parish Minister remarks, with regard to the nature of the school buildings, "that the parish school and school-house were built in 1820, and are not in very good repair. The school is hardly large enough, and the buildings generally are shabby and imperfectly finished. There are *no privies*. The houses in which the adventure schools are taught are in every respect miserable.		
				(2.) Garliehawes Priv. Adv. School.	1	...	...	...	44	31	21	23	...	...	...	...	...	One room.	...	2½			
				(3.) Donloch Priv. Adv. School.	1	...	...	...	26	12	15	11	...	...	...	...	...	One room.	...	4½			
				(4.) Ervie Priv. Adv. School.	...	1	...	...	13	12	8	5	...	...	...	...	...	One room.	...	3			
				(5.) Subscription School, Stewarton.	...	1	...	...	50	42	39	7	...	...	1	3	...	One room, built according to Government plan; a capital schoolroom.	...	1½	"These adventure schools, while affording 'sufficient accommodation' for the children attending, supply in a most inefficient and precarious way the educational wants of that portion of the parish in which they are situated. The teachers, for whose qualifications and character there is no guarantee, may come and go when they like, being under no specific engagement or effective supervision. I have been using every effort to have a proper school built, and an efficient teacher appointed, and have been for two years in communication with the Privy Council, and am, after all, likely to fail, because the district, being poor, is unable to raise as much money as, even with the addition of the Government grant, would build the unnecessarily expensive premises which the Privy Council insist shall, in all cases, be built. It seems our poverty must debar us from Government aid."		

* Part (£35, 6s. 8d.) paid in 1865.

‡ Paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of				No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	Teachers M.	Teachers F.	Assistnts & Pupil Teachers M.	Assistnts & Pupil Teachers F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.					
WIGTOWN—*Contd.*																						
Kirkcowan	36,234	1,434	(1.) Parochial.	... ...	1	...	...	...	104	93	88	...	7	...	4	5	...	First-rate, quite new; two class-rooms. Dwelling-house of four rooms and kitchen attached.	12	...	No additional school required.		
				(2.) Ch. of Scot. School.	1	...	...	...	18	16	16	...	2	...	...	...	...	Newly built; very neat and commodious. Schoolroom, and three rooms and kitchen attached, for the use of the master.	...	6			
				(3.) Priv. Adv. School.	1	...	...	...	51	40	34	...	10	...	7	...	...	Very poor; a small cottage.	...	$\frac{1}{8}$			
				(4.) Priv. Adv. School.	...	1	...	...	20	18	18	1	1	...	...	...	...	A very small room of a dwelling-house.	...				
				(5.) Priv. Adv. School.	1	...	...	...	22	16	16	...	...	...	6	...	...	Poor; small room.	...	2			
Kirkinner	17,949	1,716	(1.) Parochial.	.. ..	1	1	...	...	103	77	80	8	9	..	6	...	...	Large schoolroom, with dwelling-house of eight rooms attached. School furnishings excellent. Large playground; separate offices for boys and girls.	7	...	No additional school required.	£30 13 4*	16
				(2.) Malzie Subscription School.	1	...	...	...	67	60	60	3	4	...	...	...	...	Schoolroom, with dwelling-house of six rooms attached; separate offices.	...	6	... ...	£21 13 4‡	
				(3.) Longcastle Subscription School.	1	...	...	...	72	64	42	22	4	...	3	1	...	Schoolroom, with dwelling-house of three rooms attached; separate offices.	...	4			
				(4.) Priv. Adv. School.	...	1	...	...	38	24	34	2	...	...	2	...	...	Two small rooms, forming the upper flat of a dwelling-house.	...	$\frac{1}{5}$			
Kirkmaiden	14,566	2,333	(1.) Parochial.	... ...	1	...	...	...	90	74	61	28	...	...	1	...	...	Very indifferent, damp, and uncomfortable. One room, insufficient for the attendance. A new school in prospect. The dwelling-house consists of four small apartments, and is also damp and uncomfortable.	6	..	No additional school required.		
			(2.) Port Logan *Side* School.	... ...	1	1	...	...	114	84	67	39	...	...	8	...	...	Excellent schoolroom, newly erected; no dwelling-house.	...	4			
			(3.) Cardryne *Side* School.	... ...	1	...	...	...	45	37	30	11	...	...	4	...	...	Schoolroom, and one apartment attached for the teacher; uncomfortable at present, but it is proposed to finish them by plastering, etc., in the spring.	...	3			
				(4.) Drumore School (*F.C.*)	1	1	...	...	119	79	54	61	...	...	4	...	...	Good; two rooms; four water-closets; no dwelling-house.	...	1	... ...	£32 5 0*	18
†**Leswalt**	13,018	1,417	(1.) Parochial.	... ...	1	...	...	1	83	74	47	12	10	...	14	...	..	One schoolroom, and dwelling-house.	5	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	51	42	7	32	10	...	...	2	...	One schoolroom, and dwelling-house.	...	$\frac{1}{4}$	... .	£32 5 0*	18

				(3.) Larbrax School (*Undenom.*)	1	...	...	...	37	34	16	15	6	...	...	...	...	One schoolroom, and dwelling-house.	...	5				
Mochrum	25,601	2,694	(1.) Parochial.	... ...	1	..	...	...	87	81	79	5	1	...	2	...	...	Two rooms.	7	..	There is a district in the northern part of the parish, distant about five miles from the nearest school. The land is moorish, and the population, which in 1861 amounted to sixty-six, very thin and widely scattered. The extent will be about four square miles.			
				(2.) Elrig School (*Ch. of Scot.*)	1	...	...	...	57	49	43	4	...	...	2	...	8	One room, poorly furnished.	...	1½				
				(3.) Port William School (*Undenom.—supported by, and the property of, Sir William Maxwell*).	1	...	2 P.	T.	172	157	71	20	34	...	1	...	46	Two rooms; too small for the attendance.	...	2		£50	10	0
				(4.) Barrachan Priv. Adv. School.	...	2	...	...	8	7	6	1	...	...	...	1	...	One room.	...	2½				
				(5.) Barrachan Priv. Adv. School.	...	1	...	...	12	8	12	...	...	...	...	...	...	One room.	...	2½				
				(6.) Port William Priv. Adv. School.	...	1	...	...	28	22	23	2	3	...	...	...	...	One room.	...	2				
				(7.) Drumhodden Priv. Adv. School.	...	1	...	...	20	20	17	...	...	...	3	...	...	A room in a poor hut, with an earthen floor.	...	2				
New Luce	28,929	731	(1.) Parochial	... ...	1	...	...	...	75	69	64	8	...	...	...	3	...	One schoolroom. A new parish schoolroom will be built early in spring, according to the Privy Council requirements.	7	...	No additional school required.			
			(2.) Glenwhillie *Side* School.	... .	1	...	...	...	18	15	8	9	...	...	...	1	...	Schoolroom, and dwelling-house of one room.	...	5				
				(3.) Priv. Adv. School.	1	1	...	...	18	14	18	...	...	...	...	...	...	A room in a private house.	...	1/6				
Old Luce (*or Glenluce.*)	33,798	2,800	(1.) Parochial.	... ...	1	1	...	...	120	103	89	5	12	...	14	...	...	Two rooms.	6	...	No additional school required.	£20	12	6*	15
				(2.) F. C. School, Glenluce.	1	1	...	...	69	60	33	15	17	...	4	...	...	Two rooms.	...	1/2	... ...	£29	3	4§	18
				(3.) Drochduil Subscription School (*supported by Lady Dalrymple Hay*).	...	1	1 P.	T.	98	73	71	22	1	...	4	...	...	One room.	...	3½	... ...	£44	18	4‖	16
				(4.) Miss Saunder's Priv. Adv. School, Glenluce.	...	1	...	...	19	16	7	4	7	...	1	...	...	Two rooms.	...	1/9				
				(5.) Miss M'Colm's Priv. Adv. School, Glenluce.	...	1	...	...	10	3	8	...	2	...	...	...	...	One room.	...	1/6				
				(6.) Miss Kelly's Priv. Adv. School, Glenluce.	...	1	...	...	43	40	28	10	1	...	4	...	...	Two rooms.	...	1/4				
				(7.) Glen of Luce School (*Ch. of Scot.*)	1	...	...	...	75	68	60	8	4	...	3	...	...	One room. This is a new building, on plan approved by Privy Council.	...	4½	... ...	£28	8	4	
†**Penninghame** (*including Newton-Stewart.*)	34,762	4,061	No Return.																					
Portpatrick	9,145	2,189	(1.) Parochial.	... ...	1	1	...	...	118	95	102	10	5	...	1	...	...	Two class-rooms, with dwelling-house of eight apartments attached.	...	...	No additional school required.			
				(2.) F. C. School.	1	1	...	...	73	69	20	47	...	...	3	3	...	One room.	...	1/6	... ...	£24	15	0*	18
				(3.) Gen. Assembly School, Enoch.	1	...	...	...	55	45	27	18	9	...	1	...	...	Schoolroom, with dwelling-house of three apartments above.	...	2½				
				(4.) Infant School (*Priv. Adv.*)	...	1	...	...	16	14	...	...	...	...	...	...	16	A room in a dwelling-house.	...	1/6				
Sorbie	11,366	1,814	(1.) Parochial.	... ...	1	1	...	...	112	98	58	34	4	...	3	13	...	Good and commodious.	5	...	No additional school required.	£28	13	4*	16
				(2.) Ladies' Seminary (*Priv. Adv.*)	...	1	...	...	5	5	...	4	...	...	...	1	...	... ...	...	1/9				
				(3.) F. C. School.	1	1	...	...	53	48	8	37	4	...	1	3	...	Good and commodious.	...	1/7	... ...	£11	13	4	7

* Paid in 1865. ‡ Over paid under New Code. § £25 paid in 1865. ‖ Part (£22, 8s. 4d.) paid in 1865.

County and Parish or Registration District.	Area of Parish. Acres.	Population of Registration District at Census 1861.	Number and Designation of Schools. (N.B.—*Schools for Sewing only are not taken into account.*)		Number of Teachers		Number of Assistants & Pupil Teachers		No. of Scholars		Religious Denomination of Scholars on the Roll.							Nature and Extent of School Buildings.	Distance of Parish School from farthest point in Parish. Miles.	Distance of Non-Parochial Schools from Parish Schools. Miles.	General Remarks as to School Accommodation of Parish (or District).	Official Return of Annual Grants from Committee of Council, 1864.	Months.
			Parochial, Parliamentary, or Side Schools.	Other Schools.	M.	F.	M.	F.	On the Roll.	In Actual Attendance.	Church of Scotland.	Free Church.	U. P. Church.	Episcopal.	Roman Catholic.	Other Denominations.	Not known and not stated.						
WIGTOWN—*Contd.*				(4.) Countess of Galloway's Girls' Industrial School, Garliestown (*Undenom.*)	...	1	...	...	58	52	25	16	3	6	3	5	...	Good and commodious.	...	3	... ...	£35 10 0	
				(5.) Earl of Galloway's Infant School, Garliestown (*Undenom.*)	...	1	...	1	62	51	29	23	5	2	1	2	...	Good and commodious.	...	3			
				(6.) Earl of Galloway's Boys' School, Garliestown (*Undenom.*)	1	...	...	...	64	55	24	18	7	6	2	7	...	Good and commodious.	...	3			
Stoneykirk	20,769	3,228	(1.) Parochial.	... ...	1	...	...	...	77	63	55	6	11	...	3	2	...	Schoolroom, and dwelling-house of eight rooms.	10	...	No additional school required.		
				(2.) F. C. School.	1	...	...	...	94	89	37	44	4	...	1	...	8	Two rooms.	..	3½	... ...	£66 8 4*	18
				(3.) Sandhead Sessional School (*Ch. of Scot.*)	1	...	...	...	49	40	41	4	4	...	...	...	...	Schoolroom, but no dwelling-house.	...	3	... ...	£17 10 0‡	16
			(4.) Clachanmore Side School.	... ...	...	1	...	...	81	49	49	32	...	...	...	...	...	Schoolroom, and comfortable dwelling-house.	...	6	... ...	£42 18 4§	16
			(5.) Meoul Side School.	... ...	1	...	...	...	59	56	18	28	7	...	...	6	...	Excellent new buildings; schoolroom, and dwelling-house of six apartments.	...	7	... ...	£33 6 8‡	18
				(6.) Galdenoch Priv. Adv. School.	1	...	...	...	17	13	7	8	...	...	...	2	...	A common labourer's dwelling-house.	...	4			
				(7.) Port-of-Spittal Priv. Adv. School.	...	1	...	...	25	17	8	17	...	...	...	...	...	A common labourer's dwelling-house.	...	8			
				(8.) Cairngarroch Priv. Adv. School.	..	1	...	...	8	7	2	4	2	...	...	...	...	A common labourer's dwelling-house.	...	5			
Stranraer . . . . . (*including Burgh and parts of Inch and Leswalt.*)	91	6,315	(*No Par. School.*)	(1.) F. C. School.	1	1	2 P.	T.	164	153	46	46	37	...	1	23	11	Very good accommodation; three rooms, with a playground of considerable extent.	...	...	No additional school required.	£99 18 4‖	18
				(2.) Public Subscription School, Lewis Street.	2	...	...	...	99	80	...	...	...	...	...	...	99	Two rooms; separate playground for girls and boys.	...	...			
				(3.) Subscription Elementary School.	1	1	2 P.	T.	250	211	95	37	42	...	11	26	39	Two rooms.	...	...			
				(4.) Priv. Adv. School, Trade Street.	...	1	...	...	14	14	11	1	...	...	...	2	...	A small apartment about 10 ft. square.	...	...			
				(5.) Priv. Adv. School, Greenwale Street.	...	1	...	...	18	13	11	...	1	...	...	1	5	An attic room 12 ft. by 14 ft.; height of ceiling 6 ft. 6 in. in the centre.	...	...			
				(6.) Priv. Adv. School, Fisher Street.	...	1	...	...	27	11	...	...	...	...	...	...	27	A small apartment about 16 ft. by 10 ft., and 7 ft. high in the ceiling.	...	...			
				(7.) Priv. Adv. School, King Street.	...	5	...	...	60	55	...	...	...	...	...	...	60	Schoolroom and three other apartments, all furnished with patent ventilators.	...	...			
				(8.) Priv. Adv. School, High Street.	...	1	...	...	60	35	...	...	...	...	...	...	60	Two small apartments, the one 10 ft. square, the other less; height 8 ft.	...	...			

				(9.) Priv. Adv. School, George Street.	...	2	...	...	40	37	...	..	...	...	...	...	40	One large apartment, and other used occasionally.	...	...			
				(10.) Priv. Adv. School, Agnew Crescent.	...	1	...	...	25	20	...	...	...	...	...	...	25	One room.	...	...			
				(11.) Sheuchan Madras School (*Undenom.*)	1	...	2 P. T.		157	101	68	44	26	...	9	10	...	One room; good accommodation; fair space for playground.	...	...	}	£62 0 0	
				(12.) Sheuchan Madras School (*Undenom.*)	...	1	...	...	101	56	38	31	10	...	10	12	...	One room; playground common to Nos. 11 and 12.	...	...			
				(13.) Reformatory.	1	1	...	...	56	56	...	...	...	...	...	...	56	Two rooms.	...	...	... ...	(Grant from Treasury.)	
Whithorn (*including Burgh.*)	12,061	2,934	(1.) Parochial.	... ...	1	...	...	...	128	123	73	10	28	...	5	12	...	Schoolhouse; built two years ago, commodious and well furnished; two rooms.	3½	...	No additional school required.		
			(2.) Side School.	... ...	1	...	...	...	55	43	45	10	...	...	...	...	...	Schoolhouse commodious.	...	3½			
				(3.) School endowed by Lady Galloway (*Undenom.*)	...	1	...	...	65	60	30	17	18	...	...	...	...	Schoolhouse in good repair.	...	¼			
				(4.) Priv. Adv. School.	1	...	...	...	54	41	22	22	10	...	...	...	...	Schoolhouse in very bad order—almost ruinous.	...	3½			
				(5.) Priv. Adv. School.	...	1	...	...	20	18	9	9	2	...	...	...	...	No schoolhouse, a small room.	...	3½			
				(6.) Priv. Adv. School.	...	1	...	...	25	15	20	2	3	...	...	...	...	Or e small room.	...	1/6			
				(7.) Priv. Adv. School.	...	1	...	...	30	25	29	...	1	...	...	...	...	One small room.	...	1/6			
				(8.) Priv. Adv. School.	1	...	...	...	112	80	60	2	30	...	20	...	...	Schoolhouse commodious.	...	1/6			
				(9.) Priv. Adv. School.	...	1	...	...	27	25	24	...	3	...	...	...	...	Two class-rooms.	...	1/6			
Wigtown (*including Burgh.*)	9,633	2,637	No Return.																				

* Part (£41, 8s. 4d.) paid in 1865. ‡ Paid in 1865. § Part (£20, 8s. 4d.) paid in 1865. ‖ £59, 11s. 8d. paid in 1865.

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EDUCATION COMMISSION (SCOTLAND).

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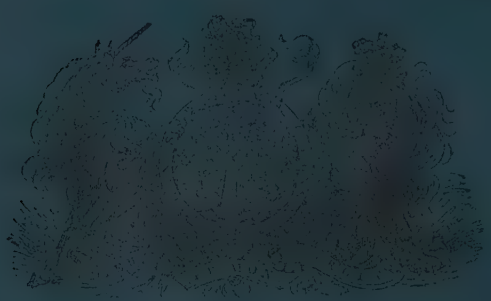

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